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THE  
MISSIONARY HERALD:

CONTAINING

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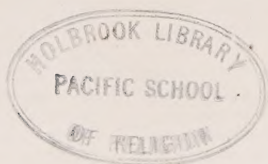
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WITH A VIEW OF

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FOR THE YEAR 1881.

VOL. LXXVII.



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# THE MISSIONARY HERALD.

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LET no one overlook the communications from the missions in this number of the Herald. After our pages were filled to overflowing, letters of unusual interest have reached us, which must be put over until our next issue. From Japan we hear of rapid progress in the sale of the Scriptures, of the consent of the government to the holding of a large open air meeting in a public park of Tokio, and of the organization of a church of thirty-one members at Okayama.

A TELEGRAM from South Africa announces the sad intelligence of the death by fever, November 10th, of Rev. Myron Winslow Pinkerton. This is a terrible blow to his young wife and children, now in Chicago. We commend them to the tender sympathies and the prayers of our readers. Mr. Pinkerton was on his way to open the new mission in Umzila's Kingdom. He reached Natal from this country July 2. His expectation was to go by sea 750 miles onward to Chuluwan, and so inland across a narrow belt of the sea-coast *Mrima* to Umzila's Kraal, distant 140 miles. In this way he would escape exposure to the coast fever. By various untoward events which could not have been foreseen and for which he was in no wise responsible, he was detained in some of the most pestilential places, "this forbidden and deadly region," he called it, for four full months — at Delagoa Bay, Quilimane, Mozambique, Zanzibar, and lastly Inhambane. How specially his death came about we shall not know till letters are received from Mr. Jourdan, an American associate, who had been acclimated and was used to the fever. The probability is that this unexpected exposure of four months to the sea-coast malaria undermined his health. The last letter from him, given on another page, was written at Inhambane, October 8, from which place he was proposing to attempt, by a journey of 250 miles, much of the distance through the malarial region, to reach the healthy highlands of Umzila's capital. Mr. Pinkerton has labored nearly ten years among the Zulus and seemed admirably fitted to open this great and inviting field. Who will take up his mantle and complete what his Christian heroism has begun?

The present number of the *Herald* contains several statistical tables of our Missionary Board. We hope no one will think these tables dry. He must be quite wanting in imagination who, with the basis of solid facts here furnished, cannot set before himself and others the vast and blessed work now being done in the foreign missionary field.

\$50,000 ASKED FOR AS A THANK-OFFERING. — A business man, who declines to give us his name, announcing himself as a “friend of Dr. Hamlin,” offers to give \$1,000 on the condition that \$50,000 are contributed by friends of missions in addition to their regular donations to the treasury of the American Board as a special thank-offering for returning business prosperity. He hopes such gifts may come largely from business men. Persons who may be disposed to respond to this appeal are requested to send their names and subscriptions to the Treasurer. The unknown generous friend who makes this offer first left a donation of \$2,000 for the interesting missionary work under the care of the Board in Turkey and Africa. All “friends of Dr. Hamlin,” and of any others of our noble army of faithful missionaries, will receive a cordial welcome at the Missionary Rooms.

THE MISSION QUARTERLY FOR YOUNG PEOPLE has proved very attractive to those who have received it the past year in connection with their gifts to the Mission School Enterprise. Hereafter the Quarterly will be offered only to subscribers, at the rate of 100 copies postpaid, *to one address*, for \$8.00. At this low rate we hope and expect it will have a large circulation, especially among Sabbath-schools and mission circles.

OUR attention has just been called to a printed letter widely circulated among our churches, signed by a native Armenian pastor, now in this country, expressing the thanks of the churches of the Central Union of the evangelical churches in Turkey. Reference is made to several men who have received a portion of their education abroad, but no allusion is made to the value of what they had received at home, nor to the scores of faithful pastors, preachers, and teachers, who have received all their education at the hands of missionaries; no allusion to the more than twenty colleges and seminaries for both sexes, in which are at this moment more than a thousand youth; no allusion to the American Board in any way!

AN OCCASIONAL FAMILIAR MISSIONARY LETTER, “printed but not published,” for monthly concert use, will be sent to pastors of churches, on request for the same, giving name and post-office address, to C. N. Chapin, 14 Congregational House, Boston.

A brief, comprehensive statement of our present Field, Force, and Work, January 1, 1881, intended for general distribution in the pews, in connection with the annual subscription or contribution by churches, can be had upon application to the secretaries or to Mr. Chapin. *Printed envelopes*, for the subscription or contribution, can also be furnished on application. These have been found very helpful in increasing the contribution.

THE funds of the American Board cannot be spent in educating young men who come to this country from foreign lands. The Board aims to secure the advantages of higher Christian education for such at home, in a manner best suited to their future usefulness among their own people, and at a small part of the expense involved in their coming to this land.

Our friends are cautioned against diminishing their gifts to Foreign Missions by reason of announcements of large donations for this object. The \$150,000, so widely reported as given to the American Board, went to the treasury of another society. The papers have recently announced a bequest to the Board of \$50,000, by a friend of missions, lately deceased, but we learn that since the will was made such heavy losses have been experienced that the Board will probably not receive anything from the estate.

IN the observance of the approaching "Week of Prayer" let not its origin be forgotten. Amid the diversity of topics suggested let that topic be prominent which was on the hearts of the missionary band in India when they first proposed this union of Christians in prayer.

This is the season for the friends of missions in our churches to do what they can to extend the circulation of the *Missionary Herald*. Pastors and members of our churches can do much in this direction, if they will. We ask them to make an effort to increase the number who take and who read the *Herald*, from a profound conviction that there is no way in which a slight effort can accomplish more to stimulate interest in, and gifts and prayers for, the missionary work than by inducing as many as possible to read regularly the information coming from our missionary fields.

THE London Missionary Society has chosen as successor of Dr. Mullens, in its Secretariat, Rev. Ralph W. Thompson, of Liverpool. Mr. Thompson was born in India, where his father was a missionary of the London Society. The English Church Missionary Society has called Rev. Frederick E. Wigram to the place made vacant by the death of Rev. Henry Wright. May the wisdom and grace vouchsafed to their predecessors be granted these new missionary secretaries in the vast trusts devolved upon them.

No man can have any genuine interest in an object about which he knows little or nothing. This is of course a mere truism, yet many people seem to think it is not true in the matter of missions. Many Christians wonder why they themselves have not more zeal in this cause, or they do not understand why others do not take the cause more to their hearts, when the simple fact is that they, or their friends, have not sufficient knowledge of the missionary work to be interested in it. It is absurd to suppose that we can feel deeply for distant people of whose needs we are ignorant, or that we can sympathize with missionaries of whose labors and successes we get no information. It is not merely desirable but *essential* for the development of a missionary spirit that we know the facts. A missionary magazine is, therefore, indispensable for such as would gain an enthusiasm for the progress of Christ's kingdom in the world.

BOOKS, especially commentaries on the Bible in English, Scott, Henry, Barnes, and others, will be gladly and gratefully received at our missionary stations for use by theological students and native pastors. *Marash, Central Turkey*, is just now quite urgent in its appeal in this direction. Please look over your libraries and send such books as you can spare to C. N. CHAPIN, No. 14 Congregational House, that they may be forwarded to mission fields.



THE Brahmo Somaj seems to be rapidly filling up its pantheon, while it is sadly evident that, whatever it may say about Christ, it has no thought of crowning him "Lord of all." The Somaj has recently made what it calls a "pilgrimage" to Mohammed. Its organ, as quoted by the *Bombay Guardian*, thus reports the event: "Last Sunday the Brahmo devotees were introduced by the Lord to Arabia's benefactor and prophet. They cast off the exclusiveness and caste-prejudices of the Hindu and became in spirit Mussulmans. After the usual invocation of Divine blessing, and the regular adoration, meditation, and hymns of the morning service, they were led by the spirit of God into the heavenly mansions of Mohammed, where they spent some time in acquiring the deeper faith and wisdom of Islam. Sitting at the feet of that great prophet they drank his inspiration and assimilated his truths."

"CALLS" FOR MISSIONARIES. — The young men assembled at the Inter-Seminary Missionary Convention, acting on the suggestion made by Professor Hartranft at the Annual Meeting of the Board, passed a resolution requesting the various Mission Boards to take into earnest consideration, with a view to immediate adoption, the plan of issuing personal and formal "calls" to such individuals as they desire to enter upon missionary service. It is not perhaps known that not only has the plan been considered, but that it has been actually tried. The Prudential Committee has at various times and by formal vote called more than a score of individuals to enter upon specific foreign missionary service. During a single year eleven students, then in theological seminaries, were, after careful inquiries, thus specifically called by action as formal as that which any church uses in inviting a person to its pastorate. The results of the effort were not such as to lead to a repetition of the experiment. Not one of the eleven accepted the call given him. It may be, however, that different results would follow were the experiment to be tried again. The foreign missionary service seems to require for its successful prosecution not merely a willingness to labor *anywhere*, but an inward impulse to labor where Christ has not been named. One of the first qualifications for a missionary is a desire to be a missionary. If a young man of strength and ability offers himself for foreign work, this fact goes far to show his fitness for that work. On the other hand, whatever abilities a person may have, his adaptation for service among the heathen is certainly questionable, unless he has the impulse in his own soul leading him to go hence unto the Gentiles. Mills and Judson and their associates waited for no call from the General Association of Massachusetts. The burden of a perishing world was on them, and they made a call upon the General Association to send them to the heathen. If, however, any competent young men now in the seminaries, or in pastorates, will let it be known that they are only waiting for a call to foreign missionary service, their cases will be instantly considered and calls issued.

"OUR mothers are our Urim and Thummim," said a young missionary at Lowell, in answering the question as to how the will of God should be discerned. How holy is a mother's place, when from her lips and life her child learns the divine counsels! Many a son, like this young missionary, has known that God called him to go to the heathen because his mother has so interpreted his duty.

## STATISTICS OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1879-80.

MISSIONS.	When commenced.	Stations.	Out-stations.	AMERICAN LABORERS.						NATIVE LABORERS.					Total of Laborers.	Number of Churches.	Added on Profession last year.	Whole Number of Members.	Training Schools and Seminaries.	Pupils in Training Schools and Seminaries.	Boarding-schools for Girls.	Pupils in Boarding-schools for Girls.	Other Adults under Instruction.	Common Schools.	Pupils in Common Schools.	Whole Number under Instruction.
				Ordnained Missionaries.	Of whom are Physicians.	Physicians not ordained.	Other Males.	Females.	Total from the United States.	Native Pastors.	Native Preachers and Catechists.	Native Teachers.	Other Native Helpers.	Whole Number of Native Laborers.												
Zulu Mission	1835	6	12	10	1	1	1	16	26	2	8	24	32	66	92	15	19	610	2	52	2	65	—	820	937	
West Central Africa	1880	1	—	2	—	—	—	—	3	—	—	—	—	—	3	—	—	—	—	—	—	—	—	—	—	
European Turkey	1858	4	12	10	—	—	—	13	23	2	8	11	9	30	53	3	18	211	1	28	1	54	13	203	375	
Western Turkey	1836	7	84	23	—	—	—	42	65	19	33	114	32	198	264	28	156	1,747	4	191	9	325	344	3,438	4,268	
Central Turkey	1847	2	40	8	—	—	—	17	26	16	12	60	9	97	123	30	250	2,830	2	85	2	80	65	2,600	2,765	
Eastern Turkey	1816	4	119	14	2	1	—	23	38	24	37	123	30	214	252	33	119	1,806	4	154	6	147	742	1,475	5,440	
Mahratta	1813	8	170	11	—	—	—	11	23	12	8	75	52	147	170	24	141	1,202	1	9	1	90	135	1,285	1,384	
Madura	1834	11	206	12	1	—	—	15	27	18	126	164	9	317	344	33	242	2,426	1	62	7	230	10	3,398	3,610	
Ceylon	1816	7	15	5	—	—	—	10	16	8	21	10	7	40	54	11	19	52	355	2	67	—	133	8,152	8,574	
Foochow	1847	3	12	14	1	—	—	8	14	2	21	10	7	40	54	11	19	197	1	20	1	24	5	80	124	
North China	1854	6	12	14	1	—	—	23	39	—	7	18	7	25	64	14	200	613	1	21	1	30	5	120	171	
Japan	1869	4	14	14	2	—	—	9	18	8	18	14	7	47	92	16	121	514	1	88	3	122	—	1,000	1,950	
Micronesia	1852	4	20	8	1	—	—	1	18	—	5	—	—	35	53	40	44	2,004	2	50	—	—	40	1,000	1,950	
Western Mexico	1872	1	2	1	—	—	—	—	2	—	5	—	—	5	7	1	38	173	1	6	—	—	—	70	121	
Spain	1872	2	5	2	—	—	—	—	4	—	3	5	2	10	14	3	20	190	—	7	—	—	5	114	121	
Austria	1872	2	3	3	—	—	—	—	6	—	4	—	3	7	13	8	26	621	1	37	1	6	—	470	539	
Dakota	1835	4	9	4	—	—	—	—	19	7	1	7	—	15	2	—	55	—	27	—	—	—	—	—	—	
North Pacific Institute	1872	1	—	1	—	—	—	1	2	—	—	7	—	15	2	—	55	—	27	—	—	—	—	—	—	
Total	—	77	642	147 <sup>1</sup>	7	6	8	236 <sup>1</sup>	397 <sup>1</sup>	138	327	730	232	1,427	1,824 <sup>1</sup>	273	1,923 <sup>3</sup>	16,992	29	1,185	38	1,356	1,096	737	27,056	30,693

<sup>1</sup> Not including those still supported at the Sandwich Islands.<sup>2</sup> Including Hawaiian missionaries.<sup>3</sup> Besides 539 added previously but not heretofore reported.  
<sup>4</sup> The common schools of Ceylon, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

## GENERAL SUMMARY. 1879-80.

THE statistical table on the preceding page gives the details concerning the seventeen missions of the Board, embracing the force employed in each, and the results of their labors, so far as these results can be expressed in figures. The main facts to be learned from this table will probably be more readily grasped by a majority of our readers when presented in the form which follows:—

*Missions.*

Number of Missions . . . . .	17
Number of Stations . . . . .	75
Number of Out-stations . . . . .	642

*Laborers Employed.*

Number of ordained Missionaries <sup>1</sup> (9 being Physicians) . . . . .	156
Number of Physicians not ordained . . . . .	6
Number of other Male Assistants . . . . .	8
Number of Female Assistants <sup>2</sup> . . . . .	246
Whole number of laborers sent from this country . . . . .	416
Number of Native Pastors . . . . .	138
Number of Native Preachers and Catechists . . . . .	327
Number of Native School-teachers . . . . .	730
Number of other Native Helpers . . . . .	232 — 1,427
Whole number of laborers connected with the Missions . . . . .	1,843

*The Press.*

Pages printed, as far as reported (Turkish, Japan, North China, and Zulu Missions only) . . . . .	20,606,478
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*The Churches.*

Number of Churches . . . . .	273
Number of Church Members, as nearly as can be learned . . . . .	16,992
Added during the year, as nearly as can be learned, including also 539 not heretofore reported . . . . .	2,462

*Educational Department.*

Number of Training, Theological Schools, and Station Classes . . . . .	29
Number of Pupils in the above . . . . .	1,185
Number of Boarding-schools for Girls . . . . .	38
Number of Pupils in Boarding-schools for Girls . . . . .	1,356
Other Adults under instruction . . . . .	1,096
Number of Common Schools . . . . .	737
Number of Pupils in Common Schools . . . . .	27,056
Whole number of Pupils . . . . .	30,693

THE educational work of the American Board in foreign lands includes sixty-six seminaries and colleges. For the support and enlargement of these institutions more than \$100,000 have already been appropriated from the Otis bequest. Four colleges, including the Constantinople "Home," which is practically a college for women, have received \$50,000 to aid them in educating an efficient native agency for the furtherance of the evangelical work in the fields where they are located. A million of dollars might well be spent in developing these higher institutions of Christian learning.

<sup>1</sup> Including nine still supported at the Sandwich Islands.

<sup>2</sup> Including eleven at the Sandwich Islands.

## A LIGHT THAT DOES NOT ILLUMINE.

SINCE the publication of Mr. Edwin Arnold's *Light of Asia* the life and teaching of Gautama Buddha have been quite generally discussed in our leading reviews. The coincidences and the contrasts between the history and the teachings of the great Buddhist hero, and of Jesus Christ have been presented very fully. That some of these coincidences are striking no one will deny; that the contrasts are as striking will probably be denied by some, but certainly not by any who look beneath the surface. Gautama was of a gentle yet intensely earnest spirit, and seems to have been moved with compassion for the multitude like that which filled our Lord. He took upon himself the task of a reformer in the midst of a Brahminism which was cold and proud and cruel. We would not question his benevolent purpose. But the particular object he set before himself and the method he presented for attaining that object differ from those proposed by Christ as the night differs from the day. Gautama was oppressed by the suffering about him; Christ was burdened for the world's sin. To the Indian prince the great evil was pain; to Jesus there was no evil to be compared with wickedness. The Buddhist would make men happy; our Lord would first make them holy. And as to remedies suggested for the evils they saw, the contrast is still more striking. Gautama taught that misery and affliction are inseparable from existence, and hence the only way to avoid pain was to escape from the hopeless prison of endless existences. This goal of unconsciousness, the highest good in his system, could be gained not by help from without, for there were no gods even who could help, but by one's own efforts. He who would attain Nirvana must abandon all affection, check all desires, and by meditation seek to lose personal consciousness. But Jesus sought to quicken and not to benumb the affections; he would inspire every faculty of man to a more intense activity; he proposes to deliver his followers from their sin, and so bring them into conscious and blissful fellowship with the God of their salvation. Gautama sets before men eternal sleep, but Jesus offers them eternal life.

But it is in view of the lofty character of Sakya Muni and of the general purport of his doctrines, that, as Mr. Arnold intimates, he has termed him "The Light of Asia." It has seemed to us that the propriety of this title can be settled in quite another way than by investigating the life and teachings of the Indian prince. Every one knows that it is the function of a light to enlighten. Whatever is called by that name is certainly miscalled if it cannot irradiate some definite area and dispel its darkness. To be sure a light may be hid under a bushel, but it will certainly illumine the bushel, and if it be much of a light it will burn through the bushel and shine out. But the Buddhism of Gautama has not been hidden under a bushel. For twenty-five hundred years it has had its opportunity to mold society throughout a vast area in the Eastern world. It has been preached and received in India, Burmah, Siam, China, and Japan. Mr. Arnold boasts that more than a third of mankind owe their moral and religious ideas to this illustrious prince, and that countless millions of lives daily repeat the formula "I take refuge in Buddha." There can, therefore, be no plea that the religion of Gautama has not had the fullest opportunity to re-



veal its power, and it is fair to ask, after twenty five hundred years since its promulgation, whether that religion has brought forth any fruits which certify to its efficacy in the regeneration of individuals or of society.

The sufficient answer to the claim that Gautama was the Light of Asia is Asia—the Asia of to-day. This has been the field of his conquests, but what have his conquests secured for the moral and spiritual enlightenment of that continent? Hundreds of millions worship him, but is it a *light* in which they are walking? We need make no wholesale accusations against society in the great nations where Buddhism has prevailed, as though all wickedness prevailed there while all was light about us. We recognize fully the many good qualities found in the Hindu, the Chinese, and the Japanese. We have no doubt that the incoming of Buddhism did much to ameliorate the harshness of Brahmanism, though it is more of a question whether it was any improvement upon the Confucianism of China. But after admitting all that can reasonably be claimed as to the good qualities of these Asiatic races, every man who has seen the light of the Western world knows that those races, as races, are walking in moral and spiritual, as well as intellectual, darkness. Individuals may be lifted much above their surroundings, but the common people are sunken in what we can only call degradation. There can be no dispute about this. The laudations sometimes paid to the virtues of the Orientals are only fair as answers to the wholesale depreciation in which a few unwisely indulge. Every man of sense knows that the Western world is not looking to the East for its light, but that, on the contrary, the East, as it has caught some gleams from afar, is slowly awaking to the consciousness that she is sitting in darkness, and hence she is sending eagerly to Europe and America for instruction. Look at the people over whom Buddhism has had sway. Do they seem to be walking in any light, and are they giving light? Though Buddhism was driven from India, yet Mr. Arnold's claim is probably true that "the most characteristic habits and customs of the Hindoos are clearly due to the benign influence of Buddha's precepts." But how far can they be called benign when India is left where she is to-day, weak, emasculated, ignorant, her people the victims of superstitions, her religion little more than mendicancy, her two hundred and forty millions of inhabitants so inefficient and incapable that they are subject to a nation of thirty-three millions, of an alien civilization, and living many thousand miles away. Look at Burmah, where the fullest blossoms and fruits of Buddhism may be seen. The recent stories of atrocities in that land, due not less to the weakness and degradation of the people than to the corruptions of the court, show that there is darkness and no light there. From China the message is that while Buddhism counts its millions of adherents, their religion is of so little account to them that they will at any time worship at either a Confucian or Taoist shrine. It has no other effect upon their lives than to make them more indolent. In Japan the reformed Buddhism is not that of Gautama at all, but, in all essential doctrines, the very opposite. Indeed, all the so-called reformations of Buddhism, of which its best followers have felt the need, have been reformations not backwards towards the teachings of Gautama but away from him. Yet neither the old nor the reformed Buddhism has lifted the Japanese out of the darkness in which they have walked.

The truth is that Buddhism offers to man no power to attain the virtues it de-

picts. Human nature needs not merely to be taught concerning the way of righteousness but to be helped along that way. Gautama revealed no such helps, neither from God nor man. He took away all spring from life, he sought to stifle every emotion, to crush every affection. He called men not to an active exercise of their powers but to a drowsy meditation. He left no place for woman in his system; it was only for men. He sought, by ignoring the gods, to stifle the instinct for worship; an endeavor so contrary to human impulses that his followers revolted and began to worship him. And now they worship his teeth, and hair, and images of their hero. When one looks at the condition of society, and especially of women, throughout the Buddhist world, and considers the superstitions and ignorance of the mass of Gautama's followers, it seems almost like a sarcasm to call him "The Light of Asia." So unenlightened are they that they are ignorant of their own sacred books, and they are coming to the Christian scholars of Europe to teach them to read what their own saints and heroes have written.

Gautama was a gentle and pure spirit, melancholic but benevolent, wise in many ways, but not wise above mortals. Better than most of his race, he is justly conspicuous. He was a star in the night, bright because of the gloom in which he appeared, but he was not the sun to drive that night away. If he were the *light* of Asia it could not be possible for such thick darkness to remain there. Asia still waits for the Light that enlighteneth the world. When her millions receive Him they will no longer walk in darkness.

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#### OUR ANNUAL FOREIGN MISSIONARY OFFERING.

MANY persons are about deciding what shall be the amount of their subscription for the present year to the American Board. By some it will be paid in instalments during successive weeks and months. By others it will be presented as a single gift. As a help to an intelligent decision upon the amount to be pledged, certain facts may be appropriately considered.

1. *It is a privilege to be permitted by one contribution to assist in the proclamation of Christ in so many places throughout the world.* Any contribution sent to the general treasury of the American Board, by an equitable division carefully made, reaches the Dakotas among the North American Indians; Mexico, Spain, and Austria in Papal lands; the Hawaiian and Micronesian islands of the Pacific; Southern and West Central Africa, European Turkey, Western Turkey, Central Turkey, and Eastern Turkey in the Ottoman Empire; the Mabrattas of Western India; the Tamil people of Madura and Ceylon; Southern and Northern China, and Japan.

2. *It is a source of gratitude that a single contribution is economically distributed through so many different departments of one important work.* It explores, preaches, itinerates, and gathers churches. It teaches from the primary school upward, through all grades, including collegiate and theological seminaries. It gives Biblical instruction not only in these institutions but in Sunday-schools. It is engaged in translating and revising versions of the Holy Scriptures in several languages, and providing a Christian literature. It gives grants in aid to

feeble native churches and to native missionary societies, carefully training to self-help on their part. It assists students in collegiate and theological study like our education societies. It helps in the erection of church buildings and school-houses. It does something toward medical and philanthropic work in dispensaries and hospitals, and among the sick. It thus goes about doing good along all the paths trodden by our faithful missionaries.

3. *It is both an honor and a power to be identified by one contribution with the labors of so many persons in such a goodly fellowship.*

That contribution does its part toward the support of about 400 missionaries and assistant missionaries, enters into the labors of 1,427 native helpers, strengthens more than 17,000 members of 273 native churches, and gives its encouragement in the instruction of over 30,000 pupils in schools and seminaries. It is surely a source of gratitude that we may be associated each year by a generous self-denying gift with such a company of co-laborers.

In this spirit, with overflowing thankfulness for the great and precious privilege, let us set apart our annual offering to the missionary work, as stewards of the Lord, "each according to his several ability." The Lord keeps the record, knows how much heart and prayer go with every gift, and will distribute the final reward. May we in this and in every act receive the Divine approbation and blessing!

## MORTGAGED ESTATES.

BY REV. E. H. MERRELL, D. D., PRESIDENT OF RIPON COLLEGE, WISCONSIN.

AMONG the current and vicious misapprehensions is this : that there are estates which are absolutely unencumbered. In the gospel this cannot be true. Even the title to our being we do not hold in fee simple, but the rather by lease ; and the question of immortality is a question as to whether the lease ever runs out. And our title to estates is more slender than our title to being. Our Lord gave as one of the proofs of his Messiahship, that "the poor have the gospel preached to them." He was in the substance of his being, and in the efficiencies of his work in whatsoever relation, a gospel to the poor. Under him those who are Christ's become a gospel ; what they are and what they possess. Here is the genius of stewardship. In barbarism the poor are subservient to wealth ; in Christian stewardship by wealth the poor have the gospel preached to them. Thus wealth is held in the interest of man, and not man in the interest of wealth. Riches thus held under the law of the gospel *in the interest of man*, find themselves under two specific limitations : their use is limited by *beneficence* and by *wisdom*.

Under the limitations of beneficence we are restrained from using riches in any ways except those judged to be most promotive of those values which wealth is naturally adapted to secure, — to secure, not for us, but for the poor. It is a mistake to suppose that we may hold a tenth for the gospel and consume the rest on lusts. It is as if one member of Christ were crucified and the rest of his body had passed to glory without suffering or the humiliation of the grave. Christ is not divided, neither the estate of any Christian. The claim

of beneficence covers the last dollar of the rich man, and also of the poor. All interests are to be regarded in expenditure. Because those nearest will have our most immediate attention, those more remote cannot be righteously disregarded. Beneficence sets us about doing good to all. It is here that we find the grain of truth in communism. It is a sound judgment that all capital should be administered in the interest of all men; but communism overlooks the fact that one may not rightfully demand what it is another's duty to give.

And stewardship, which is ownership in the gospel view, has limitation in wisdom. To expend as we please is barbarism, to expend as is wise is the spirit of the gospel of Christ. "What we own is ours to use as we ought, not as we will," and in the exercise of our duty we are under the inflexible necessity of using our wisdom in estimating the relative importance of needs. The wants of the world constitute a perfectly valid claim on the wealth of the world, and it matters little that a mortgage has not been formally drawn up and recorded. God has a Book in which those claims are particularly set down; for he has not forgotten his poor. "Every human need has an undivided share in every estate." Owners, therefore, are under the unyielding limitation which confines them to the use of their wisdom — not pleasure — in estimating the relations of needs to their possession. It is not wrong to get riches; it is wrong to deny the claims of God's poor in the use of them.

There have arisen men who have endeavored with much learning to give an account of wide financial disasters and distress. I find a very satisfactory philosophy in the New Testament. When the great Proprietor who owns the earth and the fullness thereof, who has an original claim for his creatures to the cattle upon a thousand hills, finds all proper claims denied, and men waxing wanton in riches not legitimately their own, wasting talents and oppressing poor servants in their stewardship, then he begins foreclosure of mortgages on a large scale, and has a redistribution of possessions. Thus, under bitter providences, we tardily learn that there are in reality no unmortgaged estates.

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#### MRS. DELIA E. CURTIS.

THE Japan Mission has been again sorely afflicted in the death of one of its beloved members. Mrs. Curtis, wife of Rev. William W. Curtis, of Osaka, died in that city October 12, after a somewhat protracted illness. The daughter of Rev. James W. Harris, Mrs. Curtis was born in Leon, Waushara County, Wisconsin, October 24, 1856, and after gaining an education at Evansville and Oberlin and spending some time in teaching, she was married to Mr. Curtis, August 31, 1877, sailing with her husband for Japan in November of the same year. She has had a little less than three short years to do her work on mission ground, but she did it so well that she bound all hearts to her, winning the cordial regard of the natives as well as of her missionary associates. She seems to have apprehended, before her attendants did, the fact that she was nearing her heavenly home. It was at the same hour that she learned the medical opinion in her case, that she was told of a union meeting of the native Christians of the



city to pray for her. "Tell them," said she, "as a message from me, 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is;' and that 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"

Of a gentle yet earnest spirit, thoroughly devoted to her work, Mrs. Curtis seemed specially fitted to live, and to live in the service to which she had given her whole soul. But such a life and such a death cannot fail to make a lasting impression upon a people who have had comparatively few examples of how triumphantly a Christian can die.

### MISSIONARIES OF THE A. B. C. F. M., 1880.

THE following list presents alphabetically the names of Missionaries now in connection with the Board, either in the field or expecting to return to it; also the mission and station with which each missionary is connected. The following abbreviations are used in indicating the missions:—

European Turkey Mission,	Eur. T.	Eastern Turkey Mission,	East. T.
Western Turkey Mission,	W. T.	Mahratta Mission,	Mah.
Central Turkey Mission,	C. T.	North China Mission,	N. China.
Adams, Edwin A.,	Prague, Austria.	Barrows, Miss Martha J.,	Kobe, Japan.
Adams, Mrs. Caroline A. P.,	" "	Bartlett, Lyman,	Cesarea, W. T.
Adams, Lucien H.,	Aintab, C. T.	Bartlett, Mrs. Cornelia C.,	" "
Adams, Mrs. Nancy D.,	" "	Belden, William H.,	Constantinople, Eur. T.
Agnew, Miss Eliza,	Oodooville, Ceylon.	Belden, Mrs. Ellen H.,	" "
Allen, Orson P.,	Harpoot, East. T.	Berry, John C., M. D.,	Okayama, Japan.
Allen, Mrs. Caroline R.,	" "	Berry, Mrs. Maria E.,	" "
Ament, William S.,	Pao-ting-fu, N. China.	Bingham, Miss Grace,	Aintab, C. T.
Ament, Mrs. Mary A.,	" "	Bingham, Hiram,	At Honolulu, Micronesia.
Andrews, Miss Mary E.,	Tung-cho, "	Bingham, Mrs. Minerva C.,	" "
Andrus, Alpheus N.,	Mardin, East. T.	Bissell, Lemuel, D. D.,	Ahmednuggur, Mah.
Andrus, Mrs. Olive L.,	" "	Bissell, Mrs. Mary E.,	" "
Atkinson, John L.,	Kobe, Japan.	Blakely, Josiah B.,	Shau-wu, Foochow.
Atkinson, Mrs. Carrie E.,	" "	Blakely, Mrs. Isabella V.,	" "
		Bliss, Edwin E., D. D.,	Constantinople, W. T.
Bagster, William W.,	Bihé, W. Cent. Africa.	Bliss, Mrs. Isabella H.,	" "
Baird, John W.,	Monastir, Eur. T.	Blodgett, Henry, D. D.,	Peking, N. China.
Baird, Mrs. Ellen R.,	" "	Blodgett, Mrs. S. F. R.,	" "
Baldwin, Caleb C., D. D.,	Foochow, Foochow.	Bond, Lewis, Jr.,	Philippopolis, Eur. T.
Baldwin, Mrs. Harriet F.,	" "	Bond, Mrs. Fannie G.,	" "
Baldwin, Theodore A.,	Constantinople, W. T.	Bowen, Marcellus,	Smyrna, W. T.
Baldwin, Mrs. Matilda J.,	" "	Bowen, Mrs. Flora P.,	" "
Ballantine, William O., M. D.,	Rahuri, Mah.	Bridgman, Henry M.,	Unzumbi, Zulu.
Barnes, Miss Myra L.,	Marash, C. T.	Bridgman, Mrs. Laura B.,	" "
Barnum, Henry S.,	Van, East. T.	Brooks, Charles H.,	Constantinople, W. T.
Barnum, Mrs. Helen P.,	" "	Brooks, Mrs. Fanny W.,	" "
Barnum, Herman N., D. D.,	Harpoot, "	Brown, Miss Minnie C.,	Hadjin, C. T.
Barnum, Mrs. Mary E.,	" "	Browne, John K.,	Harpoot, East. T.
Barrows, John O.,	Constantinople, W. T.	Browne, Mrs. Leila,	" "
Barrows, Mrs. Clara S.,	" "	Bruce, Henry J.,	Satara, Mahratta.

Bruce, Mrs. Hepzibeth P.,	Satara, Mahratta.	Diament, Miss Naomi,	Kalgan, N. China.
Burnell, Thomas S.,	Melûr, Madura.	Doane, Edward T.,	Ponape, Micronesia.
Burnell, Mrs. Martha,	" "	Dudley, Miss Julia E.,	Kobe, Japan.
Burrage, Miss Fannie E.,	Cesarea, C. T.	Dwight, Henry O.,	Constantinople, W. T.
Bush, Miss Caroline E.,	Harpoot, East. T.	Dwight, Mrs. Ardelle M.,	" "
Byington, Theodore L., D. D.,	Constantinople,	Edwards, Mrs. Mary K.,	Lindley, Zulu.
Byington, Mrs. Margaret E.,	" W. T.	Ely, Miss Charlotte E.,	Bitlis, East. T.
Capron, Mrs. Sarah B.,	Madura, Madura.	Ely, Miss Mary A. C.,	" "
Cary, Otis, Jr.,	Okayama, Japan.	Evans, Miss Jane G.,	Tung-cho, N. China.
Cary, Mrs. Ellen M.,	" "	Fairbank, Samuel B., D. D.,	Wadale, Mahratta.
Chamberlin, Miss Laura B.,	Sivas, W. T.	Farnham, Miss Laura,	Nicomedia, W. T.
Chambers, Robert,	Erzroom, East. T.	Farnsworth, Wilson A., D. D.,	Cesarea, "
Chambers, Mrs. Elizabeth L.,	" "	Farnsworth, Mrs. Caroline E.,	" "
Chambers, William N.,	Erzroom, East. T.	Fowle, James L.,	" "
Chambers, Mrs. Mary F.,	" "	Fowle, Mrs. Caroline P.,	" "
Chandler, John E.,	Pulney, Madura.	Fritcher, Miss Eliza,	Marsovan, W. T.
Chandler, Mrs. Charlotte H.,	" "	Fuller, Americus,	Aintab, C. T.
Chandler, Miss Gertrude A.,	" "	Fuller, Mrs. Amelia D.,	" "
Chandler, John S.,	Battalagundu, Madura.	Gardner, Miss Fannie H.,	Osaka, Japan.
Chandler, Mrs. Jennie E.,	" "	Garrettson, Miss Elsie M.,	Kalgan, N. China.
Chapin, Franklin M.,	Tientsin, N. China.	Gates, Lorin S.,	Sholapur, Mahratta.
Chapin, Mrs. Flora M.,	" "	Gates, Mrs. Frances A.,	" "
Chapin, Miss Jane E.,	Peking, N. China.	Gleason, Miss Martha J.,	Constantinople, W. T.
Chapin, Lyman D.,	Tung-cho, N. China.	Goodrich, Chauncey,	Tung-cho, N. China.
Chapin, Mrs. Clara L.,	" "	Goodrich, Mrs. Sarah B.,	" "
Chester, Edward, M. D.,	Dindigul, Madura.	Gordon, M. Lafayette, M. D.,	Kioto, Japan.
Chester, Mrs. Sophia,	" "	Gordon, Mrs. Agnes H.,	" "
Child, Miss Harriet N.,	Kessab, C. T.	Gouldy, Miss Mary E.,	Osaka, Japan.
Christie, Thomas D.,	Marash, C. T.	Greene, D. Crosby, D. D.,	Yokohama, "
Christie, Mrs. Carmelite B.,	" "	Greene, Mrs. Mary J.,	" "
Clark, Albert W.,	Prague, Austria.	Greene, Joseph K.,	Constantinople, W. T.
Clark, Mrs. Helen M.,	" "	Greene, Mrs. Elizabeth A.,	" "
Clarke, James F.,	Samokov, Eur. T.	Gulick, John T.,	Kobe, Japan.
Clarke, Mrs. Isabella G.,	" "	Gulick, Mrs. Frances A.,	" "
Clarkson, Miss Virginia A.,	Kobe, Japan.	Gulick, Miss Julia,	Kobe, Japan.
Closson, Miss Sarah A.,	Cesarea, W. T.	Gulick, Oramel H.,	" "
Coffing, Mrs. Josephine L.,	Hadjin, C. T.	Gulick, Mrs. Ann E.,	" "
Colby, Miss Abbie M.,	Osaka, Japan.	Gulick, Thomas L.,	Zaragoza, Spain.
Cole, Royal M.,	Erzroom, East. T.	Gulick, Mrs. Alice W.,	" "
Cole, Mrs. Lizzie,	" "	Gulick, William H.,	Santander, Spain.
Collins, Miss Mary C.,	Fort Sully, Dakota.	Gulick, Mrs. Alice G.,	" "
Crawford, Lyndon S.,	Manisa, W. T.	Gutterson, George H.,	Madura, Madura.
Crawford, Mrs. Susan V.,	" "	Gutterson, Mrs. Emma W.,	" "
Cull, Miss Phæbe L.,	" "	Hall, Charles L.,	Fort Berthold, Dak.
Curtis, William W.,	Osaka, Japan.	Hall, Mrs. Emma C.,	" "
Davis, Miss Anna Y.,	Kobe, Japan.	Hamlin, Miss Clara H.,	Constantinople, W. T.
Davis, Jerome D.,	Kioto, Japan.	Hance, Miss Gertrude R.,	Umvoti, Zulu.
Davis, Mrs. Sophia D.,	" "	Harding, Charles,	Sholapur, Mahratta.
Davis, Myron J., M. D.,	Sivas, W. T.	Harding, Mrs. Elizabeth D.,	" "
Davis, Mrs. Isabella C.,	" "	Hartwell, Cha's, Foochow Suburbs,	Foochow.
Davis, R. Henry,	Kobe, Japan.	Hartwell, Mrs. Lucy E.,	" "
Davis, Mrs. Frances W.,	" "	Hastings, Eurotas P.,	Batticotta, Ceylon.
Day, Miss Laura A.,	Adams, Zulu.	Hastings, Mrs. Anna,	" "
De Forest, John H.,	Osaka, Japan.	Hastings, Richard C.,	" "
De Forest, Mrs. Sarah E.,	" "	Haven, Miss Ada,	Peking, N. China.
Dewey, Willis C.,	Mardin, East. T.		
Dewey, Mrs. Seraphina S.,	" "		

Herrick, George F.,	Marsovan, W. T.	Maltbie, Miss Esther T.,	Samokov, Eur. T.
Herrick, Mrs. Helen M.,	"	Marden, Henry,	Marash, C. T.
Herrick, James,	Tirumangalam, Madura.	Marsh, George D.,	Philippopolis, Eur. T.
Herrick, Mrs. Elizabeth H.,	"	Marsh, Mrs. Ursula C.,	"
Hillis, Miss Hester A.,	Panditeripo, Ceylon.	Miller, Mr. Samuel T.,	Bihé, W. Cent. Africa.
Hitchcock, Milan H.,	Constantinople, W. T.	Minor, Mrs. Judith M.,	Battalagundu, Madura.
Hitchcock, Mrs. Lucy A.,	"	Montgomery, Giles F.,	Marash, C. T.
Hollister, Miss Mary G.,	Aintab, C. T.	Montgomery, Mrs. Emily R.,	"
House, J. Henry,	Samokov, Eur. T.	Morris, Miss Fannie M.,	Lindley, Zulu.
House, Mrs. Addie S.,	"	Morris, Mr. Wyllys K.,	Sissiton, Dak.
Howland, Samuel W.,	Oodoopitty, Ceylon.	Morris, Mrs. Martha R.,	"
Howland, Mrs. Mary E. K.,	"		
Howland, William S.,	Mandapasalai, Madura.	Neesima, Joseph, corresponding member,	
Howland, Mrs. Mary L.,	"		Kioto, Japan.
Howland, William W.,	Oodooville, Ceylon.	Neesima, Mrs. J. H.,	"
Howland, Mrs. Susan R.,	"	Newton, Miss Ella J.,	Foochow, Foochow.
Howland, Miss Susan R.,	"	Noble, Mr. Willis C.,	Peking, N. China.
Hubbard, Albert W.,	Sivas, W. T.	Noble, Mrs. Willa J.,	"
Hubbard, Mrs. Emma R.,	"	Norris, Miss Sarah F., M. D.,	Bombay, Mah.
Hume, Edward S.,	Bombay, Mah.	Noyes, Joseph T.,	Periakulam, Madura.
Hume, Mrs. Charlotte E.,	"		
Hume, Robert A.,	Ahmednuggur, Mah.	Osgood, Mrs. Helen W.,	Foochow, Foochow.
Hume, Mrs. Abbie S.,	"		
Hyde, Charles M., D. D.,	Honolulu, No. Pacific Institute.	Paddock, Miss Martha M.,	Santee, Dakota.
Hyde, Mrs. Mary K.,	"	Park, Charles W.,	Bombay, Mah.
		Park, Mrs. Anna M.,	"
Ireland, William,	Adams, Zulu.	Parmelee, Miss H. Frances,	Osaka, Japan.
Ireland, Mrs. Relief O.,	"	Parmelee, Moses P., M. D.,	Erzroom, East. T.
Irvine, Miss Louisa M.,	Fort Sully, Dakota.	Parmelee, Mrs. Julia F.,	"
		Parsons, Mrs. Catharine,	Nicomedia, W. T.
Jencks, Mr. De Witt C.,	Kobe, Japan.	Parsons, Miss Electa C.,	"
Jencks, Mrs. Sarah M.,	"	Parsons, Miss Ellen C.,	Constantinople, W. T.
Jenney, Edward W.,	Monastir, Eur. T.	Patrick, Miss Mary M.,	"
Jenney, Mrs. Kate M.,	"	Pease, Edmund M., M. D.,	Kusaie, Micronesia.
Jones, John P.,	Mana-Madura, Madura.	Pease, Mrs. Harriet A.,	"
Jones, Mrs. Sarah A.,	"	Peck, Albert P., M. D.,	Pao ting-fu, N. China.
		Peck, Mrs. Celia F.,	"
Kellogg, Miss E. Louise,	Osaka, Japan.	Perry, Henry T.,	Sivas, W. T.
Kilbon, Charles W.,	Adams, Zulu.	Perry, Mrs. Jennie H.,	"
Kilbon, Mrs. Mary B.,	"	Pettee, James H.,	Okayama, Japan.
Knapp, George C.,	Bitlis, East. T.	Pettee, Mrs. Isabella W.,	"
Knapp, Mrs. Alzina M.,	"	Pettibone, I. Fayette,	Constantinople, W. T.
		Pierce, Miss Ellen M.,	Aintab, C. T.
Lawrence, Miss Clara D.,	Manisa, W. T.	Pierce, John E.,	Nicomedia, W. T.
Learned, Dwight W.,	Kioto, Japan.	Pierce, Mrs. Lizzie A.,	"
Learned, Mrs. Florence H.,	"	Pierson, Isaac,	Pao-tiang-fu, N. China.
Leavitt, Horace H.,	Osaka, Japan.	Pierson, Mrs. Sarah E.,	"
Leavitt, Mrs. Mary A.,	"	Pierson, Miss Lizzie B.,	"
Lee, Lucius O.,	Marash, C. T.	Pike, Miss Sophronia B.,	Fort Berthold, Dak.
Lee, Mrs. Mary E.,	"	Pinkerton, Mrs. Laura M.,	Zulu.
Leitch, Mr. George W.,	Manepy, Ceylon.	Pinkerton, Miss Mary E.,	Umzumbi, "
Leitch, Miss Mary,	"	Pixley, Stephen C.,	Lindley, "
Leitch, Miss Margaret,	"	Pixley, Mrs. Louisa,	"
Leonard, Julius Y.,	Marsovan, W. T.	Porter, Henry D., M. D.,	Shantung, N. China.
Leonard, Mrs. Amelia A.,	"	Porter, Mrs. Elizabeth C.,	"
Locke, William E.,	Samokov, Eur. T.	Porter, Miss Mary H.,	Peking, "
Locke, Mrs. Zoe A. M.,	"	Powers, Miss Harriet G.,	Manisa, W. T.
Logan, Robert W.,	Ponape, Micronesia.	Pratt, Miss Clarissa H.,	Mardin, East. T.
Logan, Mrs. Mary E.,	"	Price, Miss Martha E.,	Lindley, Zulu.
		Proctor, Miss Myra A.,	Kessab, C. T.

Rand, Mr. Frank E.,	Ponape, Micronesia.	Stanley, Mrs. Ursula,	Tientsin, N. China.
Rand, Mrs. Carrie T.,	" "	Starkweather, Miss Alice J.,	Kioto, Japan.
Rappleye, Miss Julia A.,	Broosa, W. T.	Stevens, C. L., M. D.,	Aintab, C. T.
Raynolds, George C., M. D.,	Van, East. T.	Stevens, Mrs. Netta K.,	" "
Raynolds, Mrs. Martha W.,	" "	Stone, Miss Ellen M.,	Samokov, Eur. T.
Rendall, John,	Madura, Madura.	Sturges, Albert A.,	Ponape, Micronesia.
Rendall, Miss Henrietta S.,	" "	Sturges, Mrs. Susan M.,	" "
Richards, Erwin H.,	Umzila's Kingdom, Zulu.		
Richards, Mrs. A. A.,	" "	Talcott, Miss Eliza,	Kobe, Japan.
Richardson, Sanford,	Broosa, W. T.	Taylor, Horace J.,	Gilbert Islands, Micronesia.
Richardson, Mrs. Rhoda A.,	" "	Taylor, Mrs. Jennie R.,	" "
Riggs, Alfred L.,	Santee, Dakota.	Taylor, Miss Martha S.,	Mandapasalai,
Riggs, Mrs. Mary B.,	" "		Madura.
Riggs, Charles W.,	Aintab, C. T.	Taylor, Wallace, M. D.,	Osaka, Japan.
Riggs, Edward,	Marsovan, W. T.	Taylor, Mrs. Mary F.,	" "
Riggs, Mrs. Sarah H.,	Marsovan, W. T.	Thom, Daniel M. B., M. D.,	Mardin, East. T.
Riggs, Elias, D. D.,	Constantinople, Eur. T.	Thom, Mrs. L. H.,	" "
Riggs, Mrs. Martha J.,	" "	Townshend, Miss Harriet E.,	Oodoopitty,
Riggs, Mr. Henry M.,	Santee, Dakota.		Ceylon.
Riggs, Mrs. Lucy D.,	" "	Tracy, Charles C.,	Marsovan, W. T.
Riggs, Stephen R., D. D.,	Sissiton, "	Tracy, Mrs. Myra P.,	" "
Riggs, Mrs. Annie B.,	" "	Tracy, James E.,	Tirupuvanam, Madura.
Riggs, Thomas L.,	Fort Sully, "	Tracy, Mrs. Fannie S.,	" "
Robbins, Elijah,	Adams, Zulu.	Trowbridge, Tillman C., LL. D.	Aintab, C. T.
Robbins, Mrs. Addie B.,	" "	Trowbridge, Mrs. Margaret R.,	" "
Robbins, Mr. James C.,	Santee, Dakota.	Tucker, Miss Laura,	Hadjin, "
Roberts, James H.,	Kalgan, N. China.	Tyler, Josiah,	Umzunduzi, Zulu.
Roberts, Mrs. Grace L.,	" "	Tyler, Mrs. Susan W.,	" "
Rood, Rev. David,	Umvoti, Zulu.		
Rood, Mrs. Alzina V.,	" "	Van Duzee, Miss Cyrene O.,	Erzroom, East. T.
Sanders, Charles S.,	Aintab, C. T.	Walker, Joseph E.,	Shau-wu, Foochow.
Sanders, William H.,	Bihé, W. Cent. Africa.	Walker, Mrs. E. Ada,	" "
Schauffler, Henry A.,	Brünn, Austria.	Walkup, Alfred C.,	Gilbert Islands, Micronesia.
Schauffler, Mrs. Clara E.,	" "	Walkup, Mrs. Margaret L.,	" "
Schneider, Mrs. Susan M.,	Constantinople,	Ward, Miss Eda L.,	Fort Berthold, Dakota.
	W. T.	Washburn, Miss Fannie E.,	Marsovan, W. T.
Scott, Joseph E.,	Van, East. T.	Washburn, George T.,	Pasumalai, Madura.
Scott, Mrs. Annie E.,	" "	Washburn, Mrs. Eliza E.,	" "
Sears, Miss Sarah E.,	Mardin, "	Watkins, David F.,	Guadalajara, W. Mexico.
Seymour, Miss Hattie,	Harpoor, "	Watkins, Mrs. Edna M.,	" "
Shattuck, Miss Corinna,	Aintab, C. T.	Webb, Miss Susan,	Santee, Dakota.
Shaw, William H.,	Pao-ting-fu, N. China.	Wells, Spencer R.,	Panchgani, Mahratta.
Shaw, Mrs. S. Lizzie,	" "	Wells, Mrs. Mary L.,	" "
Sheffield, Devello Z.,	Tung-cho, "	Wheeler, Crosby H.,	Harpoor, East. T.
Sheffield, Mrs. Eleanor W.,	" "	Wheeler, Mrs. Susan A.,	" "
Shepard, Miss Martha A.,	Santee, Dakota.	Wheeler, Miss Emily C.,	" "
Smith, Arthur H.,	Shantung, N. China.	Whitney, Henry T., M. D.,	Foochow, Foochow.
Smith, Mrs. Emma J.,	" "	Whitney, Mrs. Lurie A.,	" "
Smith, James,	Ahmednuggur, Mahratta.	Whitney, Joel F.,	Kusaie, Micronesia.
Smith, Mrs. Maud,	" "	Whitney, Mrs. Louisa M.,	" "
Smith, John F.,	Marsovan, W. T.	Wilder, George W.,	Umtwalumi, Zulu.
Smith, Thomas S.,	Tillipally, Ceylon.	Wilder, Mrs. Alice C.,	" "
Smith, Mrs. Emily M.,	" "	Williams, Mrs. Clarissa P.,	Constantinople,
Snow, Mrs. Lydia V.,	Kusaie, Micronesia.		W. T.
Spencer, Miss Charlotte D.,	Hadjin, C. T.	Williams, Miss Cornelia P.,	" "
Sprague, William P.,	Kalgan, N. China.	Williams, Mark,	Kalgan, N. China.
Sprague, Mrs. Margaret S.,	" "	Williams, Mrs. Isabella B.,	" "
Stanley, Charles A.,	Tientsin, N. China.	Winsor, Richard,	Siroor, Mahratta,



Winsor, Mrs. Mary C.,	Siroor, Mahratta.	Emerson, Mrs. Ursula S.,	Waialua.
Wood, George W., D. D.,	Constantinople, W. T.	Hitchcock, Mrs. Rebecca H.,	Honolulu.
Wood, Mrs. Sarah A. H.,	" "	Lyons, Lorenzo,	Waimea.
Woodin, Simeon F.,	Foochow, Foochow.	Lyons, Mrs. Lucretia G.,	"
Woodin, Mrs. Sarah L.,	" "	Lyman, David B.,	Hilo.
		Lyman, Mrs. Sarah B.,	"
MISSIONARIES RESIDENT AT THE HAWAIIAN ISLANDS.		Paris, John D.,	Honolulu.
Alexander, William P.,	Wailuku.	Paris, Mrs. Mary C.,	"
Alexander, Mrs. Mary Ann,	"	Parker, Mrs. Mary E.,	"
Baldwin, Dwight, M. D.,	Honolulu.	Smith, James W., M. D.,	Koloa.
Bond, Elias,	Kohala.	Smith, Mrs. Melicent K.,	"
Bond, Mrs. Ellen M.,	"	Smith, Lowell, D. D.,	Honolulu.
Coan, Titus,	Hilo.	Smith, Mrs. Abba W.,	"

## LETTERS FROM THE MISSIONS.

## Micronesian Mission.

## THE GILBERT ISLANDS. APEMAMA.

By a vessel arriving at Honolulu from Micronesia, letters have been received from Mr. Taylor and Captain Bray, of the "Morning Star," and from Messrs. Doane and Rand, of Ponape. The "Star" had been greatly delayed in her voyage on account of light winds and calms. She reached Butaratari, July 19, finding nothing encouraging on that island. Although six persons have recently united with the church, the king and the people seem given over to drunkenness. On July 26 the "Star" reached Apaiang, where the missionaries met with a hearty reception from the king and the people. Mr. and Mrs. Walkup and Mrs. Taylor immediately took possession of the house which Rev. Mr. Bingham had formerly occupied on Apaiang, while Mr. Taylor went on in the "Star" to visit the southern islands of the Gilbert group. They reached Apemama August 12, and found that a remarkable work had been in progress under the care of Moses, the native teacher.

Mr. Taylor, under date of Apemama, August 17, writes:—

"We came to anchor at the southern end of this island on the 13th, and I went ashore and was met by a long file of natives, all clothed, who each shook my hand. There must have been two hundred, for when I got on the beach the

men brought me each a shell of native molasses, one hundred and fifteen shells in all, and there were about as many women as men. I commenced the examination of inquirers at once, and Sunday morning at half past ten, one hundred and seventy-seven had been examined. We then had a meeting. I married thirty-one couples, baptized seventy-one individuals, and administered the Lord's Supper. This took till nearly two. I found out afterwards that I was tired. Yesterday morning I went ashore for another service, in which I gave them some instruction. Eight more came forward at that service, and had their names enrolled as inquirers. Moses, the native teacher, has been a faithful worker, and it has been a great privilege to be permitted to gather in the first-fruits of his seven years' labor into a church. After meeting yesterday morning I left for a visit to the king, at the other end of the island, to see about taking a scholar to the Apaiang school. After a long and pressing argument he yielded. He seemed surprised when I made a personal appeal to him to give up polygamy and become a Christian. He spoke in English: 'What, *me* be a Christian?' 'Yes,' I said, 'I want *you* to be a Christian.' 'Why,' said he, 'I tell people to all hear Moses, and be Christians.' 'But I want *you* to be a Christian.' 'Well,' he said, 'maybe so, by and by.' 'No, *now*. I want you to be a Christian *now*.' He looked sober, re-

membering what I had before said to him, about his giving up polygamy. After a while he said soberly: 'Well, you pray for me every day. I will try to be a Christian. Me like God.' He likes to be spoken to in English, but a number of times I had to speak in the native tongue to make him understand. Catching the idea quickly, he would brighten up and respond at once.

"There were about 150 gallons of oil, and 174 pounds of twine here, all given in the Monthly Concert contributions. Pray for these people just organized into a church, for the teacher and for the king. I could sit up all night, and did till almost midnight, to do such pleasant work. It pays for all the weariness it occasions, and much more."

#### THE GATHERING OF THE CHURCH.

Captain Bray writes more fully than does Mr. Taylor of what he saw on Apemama, and as the story is of such interest, his account is also given. He says:—

"It is good to be here. We have been quickened in our own spirits by seeing the Lord's kingdom extending in the hearts of these heathen. Mr. Taylor has had a busy time. A church has been organized with seventy-one members, and there are many others wishing to unite, but it has been thought best for them to wait another year. I cannot make it seem like one of the hard Gilbert Islands, for it seems more like the work of the Mortlocks and Losap and Nomr, but nevertheless it is true, and we praise God for his salvation that makes such a change in sinners.

"They thought here that the 'Morning Star' was lost, so late was she in arriving. She was at last hailed with joy, and the king sent his boat ten miles to sea to meet us, and see if any one had come to *organize a church*. This seemed to be the one great desire of all, and it was a pleasure to us to witness the satisfaction expressed when they heard that Mr. Taylor had come for that purpose. We were not boarded this time by naked heathen, but by well-dressed Christians, and instead of heathen songs we heard psalm tunes hummed by those about the decks, and inquiries as to when we had our prayers,

and if they could stay to them, etc. A Christian pilot took us in. Sunday was a day long to be remembered by those in the 'Morning Star.' After our arrival Mr. Taylor was busy night and day examining candidates up to 10 A. M. on Sunday, when we all went to the church. The first exercise was the marriage of thirty-one couple by Christian marriage. Then followed the baptism of the seventy-one who were to unite with the church. After the baptism they were all received to the church, two deacons were chosen, and the Lord's Supper was celebrated for the first time on this island.

"It was a solemn service. The Holy Spirit was *manifestly present*, and we felt assured he had taken up his abode in the hearts of these heathen, and we 'perceived that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.' We have a great respect for and confidence in the teacher, and admire the judicious manner in which he has conducted the work, given advice, teaching school while preaching the word. He is a huge man, of 300 pounds weight, and ungainly as possible, but when he appears before the Lord, although I cannot understand his language, I feel that only a little child is there in trust and simplicity, and one more filled with the Holy Spirit than are ordinary men. There was a congregation of over 200 present, and I did not see one among them who was not respectably dressed. There was no staring, nor any of the usual gaping and sleepy attitudes, but every face expressed an earnest desire to hear all that was said. A more respectful and attentive audience will not be seen at home.

#### THE KING OF APEMAMA.

"In regard to the king, he is certainly a changed man. He has given up all heathen games, and attends church regularly. He encourages all Christian work, and feels that he himself is a Christian, and is very anxious to become a member of the church, but there are *fourteen weeks* between him and the church. They are likely to become a great obstacle, and it is a tremendous sacrifice for him to make,

but he has now realized that they are keeping him from the church, and he is a man that will consider the question well. He says the Lord has not called him to give up his wives yet, but if *he does, he will do it*. I believe he has been feeling the call pretty loudly since the 'Morning Star' arrived.

"The work here is of the Holy Spirit, and likely to continue. In the midst of such a work, head winds, adverse currents, and everything trying to the patience is forgotten, and praises only fill our mouths."

After leaving Apemama, the "Star" set sail for Tapiteuea, but having no wind she was drifted by currents towards Maiana, where a landing was made, August 23. The Hawaiian missionary and native teacher were found diligently at work. On Tarawa, Haina, the teacher, had ten scholars, although he was almost helpless from paralysis. The people on Tarawa have been so reduced by their wars that they were now in nearly a starving condition.

At the last date from the "Star," August 26, her supply of water was so low, and the winds so light, that it was doubtful if the captain would attempt to reach Tapiteuea, but would probably return to Apaiang.

#### PONAPE, PINGELAP, LABOR-SHIPS.

Mr. Doane's letter is dated Ponape, June 22:—

"Our work moves on quietly, I think always fully abreast of the great movement along the line. I say nothing new when I say with this, that there are backsets, failures, and dark clouds, that seem dark enough to forever benighten us. But then the light breaks in and a new day dawns. Recently the failure of a high chief, a Christian, at Kenan, seemed as if it would engulf all with him. He was led astray by liquor. But I am happy to report his return to us, leaving the damning bowl. At the old station Kiti, almost the mother of all the others, it is just now a day of trial, but light seems to be coming in. In some places schools are prospering, in others not. At this place we have a good school, not large, but there is interest. We shall hope to send

out from it some workmen. A new king, a Christian man, gives light throughout this whole tribe. A man, once the 'wickedest one on Ponape,' brazen-faced, bold, savage, a murderer, domineering, provoking to the missionary, he is now a new man, a changed man in regard to these sins. He seems to love to stay at the mission station for instruction, and is a help to us.

"From the west come good tidings. All the workers are well, and we hear of no failures. From the little islands east of this, Pingelap and Mokil, good news reaches us. From the former especially the report is encouraging. The people are hungry for books, keeping a school going all the time. No tribal wars, liquor an unknown thing, and tobacco nearly so! With a prosperous church, discipline well administered, a good church building and school-house, with food in plenty, the people seem to have all they need. Yet but a short time since one of these labor-vessels, I must call them *slave* vessels, came along to take away as many of the young growing families as could be persuaded to leave. They propose to take them to distant southern islands to labor for a few years or for life, the compensation to be (aside from the vague term '*found*,' meaning, partly, at least, clothing, food, and medicine), *eight cents per day*, or \$2.50 per month, for the man, \$1.50 for the woman, and 50 cents for a good likely boy or girl. The good Christian leaders there spurned the offer, and wouldn't go. The captain left, called on us to help him, but all I could say was, 'I cannot advise the natives to accept such offers, and to live the lives they must.' Though called heathen, they are better off than any so-called Christian plantation I know of."

#### FROM THE MORTLOCK ISLANDS.

We have also received a brief letter by a chance vessel, from Mr. Logan, now at Oniop, one of the Mortlock Islands, where he has been engaged chiefly in the work of translation. Under date of March 31, he writes:—

"We are quite cozy in our home here, and shall get through the year very nicely,



I trust. The people are very kind to us. They are indeed a very lovable people, teachable and kindly.

"From my studies at Ponape I had sufficient acquaintance with the language to begin preaching at once. I preach on the Sabbath regularly, conduct the morning and evening services in the church, and give the rest of my time to the study of the language. I have completed the first draft of the translation of the 'Acts of the Apostles,' and shall be able, if not interrupted, to finish Luke's Gospel this week. I have also written out a book of questions, covering quite fully the Old and New Testaments. The latter we hope to have printed at Ponape.

"From our experience here we see no reason to abate one jot from our previous good opinions of the work done in the Mortlocks by our teachers from Ponape. They have worked wisely and faithfully. The work is growing. The candidates for baptism are quite numerous in all the churches. We are planning a tour to all the churches in the group in April. It seems like quite an undertaking for Mrs. Logan and the children to go out to sea in a canoe; but these canoes are pretty safe, and we can do so much more when we are together.

"The native teachers are all in good health. Julius, at Namaluk, had in February so far mastered the language as to be able to preach, and his wife was conducting a school. It is a time of scarcity, and many of the people are suffering from hunger. The new bread-fruit crop will begin to ripen probably in May, when food will be plenty.

"We ponder much on the future of these people. The population is increasing steadily, and the food supply is insufficient for the present population. They might emigrate to Ponape or Kusaie, but would be very unwilling to do so."

#### Dakota Mission.

#### PETITION FOR A CHURCH AT DEVIL'S LAKE.

REV. ALFRED L. RIGGS sends us the following translation of a petition for-

warded by Christian Indians at Devil's Lake. The names of the signers we give as translated:—

"We give thanks to God. The mercy of God has reached unto us and by him we have been taught how we can live. Therefore we desire that the Word of God should grow in this country, and for that we pray to God. Therefore, we, though we are few, wish that a church should be made for us. Hence we write this letter to you who are the servants of God. We wish our souls, together with the people to which we belong, might live. And so whatever you judge to be right we wish you to accomplish for us soon.

"We wish the Lord's field to grow now. Though we are not ourselves strong we hope to prevail through the strength of Jesus. He is a good Helper and therefore we wish to belong to his church, and that we also may eat of the good food which his church eats, and thus live without end. Therefore we wish you who are the servants of God to look towards us with prayer, and therefore, ye who are God's servants, we have asked this of you.

"These are the number of the names:

SIMON SHORT-LIGHTNING,  
SMOKER,  
MARTHA SHAKER,  
WHITE-SHELL,  
SECOND-BORN,  
JOSEPHINE HILL,  
CHARLES THEY-HEAR-HIM-SINGING,  
GEORGE CLOUDMAN,  
DANIEL PAUL,  
BUILDS-NO-HOUSE,  
AMOS CLOTHED-IN-MYSTERY."

THE INDIAN IS THINKING.

MR. J. C. ROBBINS, of Santee Agency, writes to the *Iapi Oaye* of the impressions he received at a mission conference held at Good Will. He says:—

"When more than two hundred and fifty Indians, from various parts of a territory, assemble in council, one can get a very clear idea how the Indian is thinking. A marked feature of the mission meeting, held at Sisseton Agency, Dakota, was the expression of thoughts by the Indians. The meeting was very different from the old councils and called

for a different line of thought. The grumbling which so characterizes the Indian was not heard here; they did not meet to talk of their abuses but of their privileges, and how they could improve themselves.

"The discussions were intelligent and pointed and prove beyond doubt that these Indians are anxious to give up the old way of living and want to know how to do it. The vagabond Indian wants no change; the Agency is his asylum, his rations cloke down his manhood and the government supplies his wants. The intelligent, industrious Indian wants his farm; he admits that the new life will be a hard one, but he adds, 'I will be contented, because I am my own man.' Many of them are now willing and able to grapple with the difficulties of civilization. They ask for the protection of the white man's laws; they want to throw off the tyranny of the few who under the old Indian system can bring ruin by their misdeeds upon the innocent as well as the guilty.

"The presentation of such thoughts by Indians themselves to the Indians is a great push in the right direction; more than two hundred and fifty Indians went home from that mission meeting with civil and individual problems to work out; these problems are not too difficult, but they require heroism and self-sacrifice. The white man's laws will bring them liberty, and liberty will crown them with manhood; as one of the Indians said at the meeting, 'even though it be difficult, seek to come under the white man's laws.'"

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### Zulu Mission.—Umzila's Kingdom.

MR. PINKERTON.

THE following letter reached the mission Rooms November 30. Eight days later the ocean cable brought the sorrowful tidings that Mr. Pinkerton died November 10, of fever. Since the letter printed in the November *Herald* was received, a brief communication, dated Mozambique, September 17, told of his delays and perplexities about getting conveyance

to Sofala, in connection with Captain Wybrant's expedition, and of his subsequent decision to go by steamer to Inhambane. The letter here given is dated at Inhambane, October 2, and is of painful interest as showing the hopes and fears of this devoted missionary. Other letters from Mr. Pinkerton are probably on their way, and it may be some weeks before particulars of his death are received:—

"We left Quillimane yesterday, the weather is fine and we expect to go into Inhambane River to-morrow afternoon, if there is no great gale blowing. I pray him who is mightier than the winds and waves of the sea, to make the way open before us.

"My assistant, Mr. Jourdan, has a touch of fever since leaving Mozambique, but I am well thus far. Mr. J. has had the fever before, and gets over it soon. As Inhambane is said to be the healthiest of the Portuguese ports here, I hope we may be well while there, and get up to Umzila's in due time.

"I alluded in a former letter to my reasons for not trying to go *now*, from Quillimane to Umzila's, via Gorongoso. My judgment may turn out to be incorrect, but the risk of failure to get through the region of Manica seemed too great for me, *a stranger* to Umzila, to make the attempt. All local accounts represent the Landeens, under Umzila's orders, as very jealous of any white men going to Manica, on account of its gold-fields. Accordingly, I think progress will be much surer at first, from Inhambane. After we get acquainted, the route by Quillimane may be the best.

"I think the main-land about Mozambique is a field that some missionary society will find open. The port is good, and communication is regular. Very comfortable houses can be rented or purchased cheaply. There is some fever, but not the worst. There is high, mountainous land within twenty-five miles northward, where a mission might find a salubrious place, but the natives are hostile to the Portuguese. The language is said to be Makua. No Zulu is understood there.

"Captain Wybrants expected to sail from Mozambique for Sofala, in a small sailing vessel, soon after I left. If he gets

on well we shall get a full exploration of those regions, which will help the Board in its new work.

"October 2. We are anchored off Inhambane, waiting for high tide. The weather is just what I have prayed for, perfect. The coast is higher than elsewhere this side of Natal; looks like the coast there. I trust all will be favorable on shore to our successful progress.

"*Evening.* Safe in the river. Letters from my wife to July 22, with good news. Prospects are favorable, so far as first impressions go. Steamer goes to-morrow, so I cannot give you much information till next month. Sir George Pomeroy Colby, Governor of Natal, has sent a letter directly to the Governor of Inhambane, introducing me, etc. I will call on his Excellency in the proper time and manner. This may be the best possible official help I could have, as it is from the Governor of a neighboring colony where I have resided and am known to some officials.

"I am now at the borders of Gasa country, at a place where there is not very much fever at any time. I will try to act with vigor and wisdom to promote the object for which I am sent here. Do not cease to pray for me and this work."

Surely the work still needs our prayers though the worker has passed into the Land of Praise.

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### Mission to Spain.

#### A SPANISH CHRISTIAN.

MR. T. L. GULICK, of Zaragoza, writing October 29, makes the following delightful record of a humble but devoted man:—

"Our church has met with a great loss. Bernardo Saenz, a mason, the most active man in the church, was suddenly killed by the falling of a foundation wall. When his body was dug out from the debris his Testament was found in its customary place in his girdle, and tracts in his cap. Though called without a moment's warning he was found ready, his 'loins girt about with truth.' That very day he had been talking to his fellow-workmen about the

great salvation. The night before he had taken potatoes from his own scanty store to give to a poor family near him. He did not let his left hand know what his right hand did, and only after his death did we find out how constantly he was in the habit of giving. It was his delight to visit the fatherless and widows in their affliction.

"If you met him near meeting time, as I often have, hurrying in another direction, you might be sure he was going to get some hesitant friend to come to the house of prayer. When there he would pray with simple, earnest faith in *particular* for the conversion of one and another of those for whom he was daily laboring. Though he never thought of exhorting in our meetings, he was always ready and glad to pray. Whatever subject of conversation was up, in whatever company, he would, if circumstances permitted, bring it around to Christ and his gospel. No other subject seemed to interest him much. He was universally loved and respected.

"He has been known more than once to go into a drinking tavern full of rough fellows, and, after introducing the subject of religion, and perhaps reading a few words from his Testament, take off his cap, and propose that they should pray, when all would remove their caps, hats, or handkerchiefs, and listen in respectful silence. The wife of one who frequented the taverns is now a member of our church through his faithful, unostentatious labors. When she was very sick and very poor he went to their house every week, and frequently every day, for a long time. The day before his death he was talking to the Abbess of a Zaragoza convent about the gospel. The very night before his death he was in our Evangelical Alliance Prayer-meeting, and offered a fervent prayer for the conversion of the idolatrous inhabitants of Zaragoza and of Spain.

"His funeral was attended by hundreds who loved him; and we rejoice to think that he has entered into the joy of the Lord whom he so truly loved. You can understand how ill we could afford to part with such a worker from the church; but the Lord of the vineyard knew where



he was most needed, and has called him to a higher service.

"Pray for us that the Master raise up for us more like our good Bernardo."

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### *Austrian Mission.*

#### INQUIRERS.

MR. SCHAUFFLER, writing from Brünn, October 29, speaks of efforts made to secure the removal of restrictions still imposed by the government upon the Protestants, particularly the refusal to permit religious services at funerals, and the prohibition on the attendance of children at meetings of non-recognized churches. Mr. Schaufler finds some helpers, even in high places, in whose sympathy he sees a token for good. Of his summer he writes :—

"My family spent three months in Gross Ullersdorf, in the north of Moravia, the German-speaking part, from which the first members of Zinzendorf's colony of Herrnhut came. A part of the time I spent with my family. Mrs. Schaufler and I found many opportunities of commending the truth of the gospel to those who listened willingly and to whom it was a new message. We were indeed shocked by new revelations of the shameless corruption of the Catholic priesthood, who are so often wolves in sheep's clothing ; but on the other hand we were much encouraged at the willingness, even eagerness, of many of their deluded followers to receive the word of life and Christian literature. If all the seed thus sown in that region comes up and bears fruit somebody will 'reap with joy.'

"On our journey back to Brünn, a man opened the door of our compartment, and wanted to get in, saying that he wished to talk with me. He then told me that he had heard of us through his father-in-law, an overseer in a mill in Ullersdorf, near whom we had lived, and whom I had tried in vain, as I supposed, to induce to buy a New Testament. (It may interest you to know that such is the state of things here, that I dare not sell any Scriptures. If anybody wants to buy, I order them sent di-

rect to him by post from the booksellers.) Mrs. S. had also talked with this man's mother and wife, and interested herself in the children. This fellow-passenger then told me to order for him a Bible and a New Testament, and to send along any other books I liked. He seemed quite in earnest, and I had an excellent opportunity to commend to him the Word of God, to explain its use, and tell him the way of salvation. This summer's experience has interested us deeply in Northern Moravia, and I wish we had a good man to put there."

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### *Madura Mission.*

#### VILLAGE WORK.

MR. HERRICK, of Tirumangalam, writes, October 1, of a visit paid to the southwestern portion of his field, bordering on the province of Tinnevely. He says :—

"Until a definite boundary was agreed upon, between the field of the Church Missionary Society and that of our mission, two years after Messrs. Ragland and Fenn began their itinerant labors in North Tinnevely, this region was considered a part of their field. And it was an inspiring thought to me while there, that these beloved servants of Christ, now with him in glory, were once accustomed to pitch their tents in the groves which I saw, and to proclaim the gospel in the villages where I am called to labor. My ability to do so little in that region has caused me sincere regret. Before the boundary was fixed, I had commenced work in other parts of my district, and, till lately, there have been no Christians to call for special attention in that direction. I have occasionally made a tour there, to make known the gospel to the heathen. At present there are Christians in three villages, with one catechist to instruct them. I have just made arrangements to help build prayer-houses in two of them. These will afford places in which I can spend the night and middle of the day without exposure, and among people having more claim upon my attention than the heathen generally have. While, therefore, I may remain in charge of this station, with strength to work, I shall be certain to

visit that region more frequently than heretofore.

"When on a tour in June, I received a man to the church, and readmitted one who had been excommunicated. The Lord's Supper was administered in one place to communicants belonging to six different villages, and a meeting held in another, with Christians from four different villages. I also held pleasant meetings with single families in two villages, who have lately declared themselves Christians. I was glad to find in possession of one of the men a portion of the Scripture and a catechism, with evidence that he was able and inclined to use them. The village of this man is only six miles from here, and one of his near relations has lately married an educated Christian girl from the Madura Station. The other family have Christian relations, and my hope is that they will not only stand firm, but be joined by others.

"At our communion season here, in September, a man living eight miles away was admitted to the church. Four persons from a village two and one half miles from here, presented themselves as candidates, and will probably be received at our next communion. Nearly half of my time, including the week of mission meeting, has been spent away from home during the last four months."

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### North China Mission.

#### PROGRESS AT KALGAN.

MR. ROBERTS writes from Kalgan, September 10:—

"As to the work of preaching, I am greatly encouraged. We have two helpers preaching in Yü Cho and vicinity. The audiences at our street chapel are excellent, seldom less than twenty, sometimes sixty, an average of about forty men a day hearing the gospel. I preach in the chapel every afternoon, with the aid of one or two helpers, and on Sunday afternoons we get all the male church members together there, and sing more than usual, preaching as usual, with the added element of testimonies or exhortations

from all the church members. An audience of sixty, such as we have sometimes had by actual count, fills the little chapel to overflowing. The room is only about nineteen by fifteen feet in size, but is now very conveniently arranged. It would have done your heart good to have seen the full house, seven or eight men sitting on the floor, because the benches were all occupied, all the standing space filled with men, the verandah crowded, and many listening while standing in the street. To these people we preached for over two hours, there being three helpers, besides many church members, with Mr. Goodrich and myself to make addresses. Between every two addresses we sang a hymn, and the people gave very close attention to the last. And we preached to such an audience not once nor twice, but frequently during the summer. I believe in the usefulness of singing the gospel to Chinese as well as Americans. And I believe that regular preaching can cultivate a regular audience, or at least that irregular or occasionally neglected preaching would be sure to make audiences small and irregular, and I am determined, with God's help, not to make that mistake."

#### AN AWAKENED BUDDHIST PRIEST.

"A Buddhist priest has just come from Wu T'ai Shan, of Shansi, a place famous for its great temples, about 300 miles S. S. W. from here, who says that he heard the gospel last July for the first time, from the lips of Dr. Edkins, of Peking, who, with others, spent two or three days at his temple, and who gave him a copy of Pilgrim's Progress and other books. He is fifty years old, has some wealth, and has many pupils at his temple. He says he wants to be a Christian, and proposes to return to his temple, to settle up his affairs, get together what property he has, give up his connection with the temple, and come here again, to be instructed by us in the gospel. He says that Buddhism is a fraud, denouncing it in most emphatic language. He proposes to put himself under our instruction *at his own expense, for from three to five years, (!)* in hope of fitting himself to preach. He wishes to spend the remainder of his life in serving the

Lord, and making the gospel known to his countrymen, and especially to Buddhist priests. He intends to put off his priestly garments, dress like the ordinary Chinaman, and let his hair grow, as soon as he shall return to Kalgan. He seems in earnest, as his proposition to pay his own expenses also indicates. He seems to have a deep sense of his sins, and of Christ as the only and sufficient Saviour. Since Dr. Edkins gave him the copy of *Pilgrim's Progress*, he has read it through several times. He seems to feel his great ignorance of Christianity, and expects to have to study it a long while, before he will be fitted to help in preaching.

"This good news seems like a gleam of light in the dense darkness of heathenism. Should we not expect Buddhists, tired of a religion of vain works, to come to Christ more easily and in greater numbers than the Confucianists, whose beliefs tend to pride and self-conceit?"

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### Japan Mission.

#### WORKS OF KIOTO STUDENTS.

DR. GORDON sends the following account of a meeting held at Kioto by the young men of the Training School, who had been engaged in Christian work during the summer vacation:—

"Ten of the young men spoke, including two of our pastors who happened to be there. They spoke of work in Yechizen, Omi, Mino, Kawachi, Inaba, Bizen, Chikugo, and Higo. In Fukui, Yechizen, the week-day hearers were reported as twenty or thirty. On Sunday seventy or eighty are present. About five of these are looked upon as true believers. A great change is noticeable in the people. No one speaks ill of Christianity. Many are ready to hear. Their word is, 'Send us a preacher, anybody will do.' From a town in the same province the word is, 'Come, preach in my house and I will gather the people together.' The last speaker spoke of the necessity of a knowledge of Chinese literature. He also said that the government Normal Schools were largely failures: those for

young men because of their dissolute habits; those for young women because of incapable teachers.

"From the thriving town of Nagahama in Omi, it was said that they formerly wanted to hear everything else that was interesting, but said, 'Don't tell us about Christianity.' Now a genuine interest seems to be awakened, and there are some twenty hearers, with perhaps five believers. This speaker emphasized the fact that this school stands almost alone among the schools of Japan in working for the nation, by seeking to make men *better* as well as wiser. He also spoke feelingly of *Tonomura*, the young colporter who died during the summer.

"The next speaker had been working in Hino, in the eastern part of Omi. Like the others he felt that the people had changed wonderfully respecting Christianity. When he went there a year ago he received no particular attention; now he was spoken of as the 'professor from Kioto.' The people of the place formally consented to his preaching, and one man had said, 'If my poor house [a polite fiction] will do for a preaching place, send a preacher.' The thing lacking is the man who can go.

"From Kawachi came the same story of desire to hear. Said the speaker, 'If every one of our Christians were to become a preacher, we could not teach all who are asking to be taught. But does our responsibility stop with these? Far from it. Did Christ come in response to the call of those who were seeking him? No, he came to save a race who did not care to see or hear him, and in like manner we are sent to all our brethren in the land.'

"From Yottori in Inaba we hear of seventy hearers on Sunday, and of some fifteen who are students of the Bible. Fear on the part of the people is gone. A knowledge of Chinese and also of Buddhism was spoken of as very necessary and helpful by this speaker.

"From Bizen came similar reports. Christianity is not hated, but is looked upon as a religion which changes the hearts and lives of men. This speaker had given prominence to teaching the

Bible to the people, one by one. Pastor Ise had just been to his old home in Kumamoto. The people there had once been their enemies because of their faith; they had persecuted them so they had to fly the city. Now they were changed. 'And we must give them love in return,' 'heap coals of fire on their heads,' 'give them food to eat, and the water of life to drink freely.'

#### THE GOSPEL IN A PRISON.

MR. Atkinson writes from Kobe, September 28:—

"Two of our pastors, Matsuyama, of Kobe, and Murakami, of Hiogo, have received permission from the local government to preach every Sabbath morning at eight o'clock in the large prison here. My name was put on the petition that was sent in, but as no answer was returned for weeks, I was confident that it was because of my name, and asked the brethren to withdraw the petition, erase my name, and re-present it. They did so, and permission was soon given. Government is not disposed to allow any foreigners in its prisons. It holds all foreigners with very taut lines. It wants everything in its own hands, and in the hands of its subjects, so that it can manipulate everything according to the pleasure of its own will. It does not dislike us as missionaries. I believe it likes us, but it wants us only to raise up workers and instruct them. When that is done, it wants everything else in the hands of its own subjects. As this is the way in which we are working we are not overmuch troubled about its attitude to us and to all foreigners.

"The brethren have no permission to preach Christianity as such, though it is well known that they will preach it. 'Moral Science' is what they are permitted to teach. Murakami has preached twice. Last Sunday he had about 350 officers and prisoners to hear him. The first Sunday he spoke, he said that the officers had an anxious look on their faces and watched the prisoners very closely; but last Sunday he said that they looked as though their minds were quite at ease. Perhaps you remember that some of the

prisoners—Samurai who fought against the government in the rebellion in Kiu-shiu a few years ago—are Christians, and one at least has done considerable work among the other prisoners. Murakami offered prayer last Sunday. At its close he said that there were several who responded, Amen. The audible saying of this word at the close of a prayer is a custom of the *Christians* about us. This response showed Murakami that there were those among his hearers who were in sympathy with him and with his message. I wish we had a thousand like Murakami. He is one of those steady-headed, humble-minded, faithful men that one always knows where to find. He will do a good work in the prison without a doubt. The other pastor has been absent on a vacation, hence has not yet preached to the prisoners.

"The latest news from Imabari, in Shikoku, is very encouraging. Their audience-room is always crowded, and several persons are always on the list of applicants for baptism. We have a good force of native workers there, and hope that from Imabari the light will radiate over all the island. Pastor Ise has been to Kumamoto on a vacation, but is now back in his field. I hope to visit the place sometime during October."

#### SUMMER WORK OF OSAKA CHURCHES.

Mr. Leavitt, of Osaka, sends a report of the missionary work done by the churches of that city during the summer months. Near the close of June, after several enthusiastic missionary meetings, the native Christians made money pledges, and sixteen of their number consecrated themselves personally for Christian work in the regions about them. This work is notable both as to its extent, and from the fact that it was carried on without missionary supervision, the missionaries having been absent from the city on account of the summer heat. Of the results Mr. Leavitt writes.—

"Ten different places were visited as centers, and from these work radiated more or less. Several of the workers were boys, pupils in the government school here and members of our churches, who



went to their homes as missionaries. All these taught as they could, of course losing some influence because of their youth, but seeing results before the end of the summer which led them to believe their labors had not been in vain. The boys made a specialty of selling Bibles, etc., and two of them in one place sold fifty-seven separate parts of the Bible or religious books. We made a specialty of work in Koriyama, two and one half miles from Nara, the ancient capital of Japan, and about twelve or fifteen miles from Osaka; also in Sakai, seven miles from us, Wakayama, further to the south, and in Tsu, in the province of Ise, to the east of us.

"Far beyond our highest expectations the people of Koriyama were ready to hear, and meetings have virtually continued every night during the summer. The missionaries who labored there have been obliged to return to their duties, but we now reckon this as one of our regular out-stations, and send a preacher each Sabbath. Quite a large number of books were sold, and it is believed that ten persons, certainly, are not far from the kingdom of God. The audiences are very large and quite constant. Three of our sixteen worked there. Three went to Sakai; two to *stay* during the summer, one for weekly visits. We have been trying for years to get a foothold there, yet have failed at each effort. But this summer we have, as we believe, succeeded. After untold discouragements, delays, and oppositions, the young man who stayed there succeeded in getting a good meeting place, an audience to hear, and some interested adherents who look out to secure audiences each week. This, too, has by this summer's work, come to be a regular out-station of Osaka, and we shall press work there strongly. Wakayama, quite to the south of us, perhaps a two days' journey, was occupied by two of our young men, but has since been abandoned for the present.

"Ise province, in which lies the city of Tsu, is perhaps one of the most noted places in the religious history of Japan. In fact, we may say Tsu is now the very center of the religions, or, I should say, the heathenism, of the country. It is the sacred city in the sense that it is the greatest of religious acts to make a pilgrimage to its famous temples. In consequence of this thousands and tens of thousands of people from all parts of the country visit Tsu each year as pilgrims. One of our Osaka Christians, not yet connected with the church, but an applicant, has friends living there who are anxious to have Christianity preached. They have secured a place for the preaching, and they offer to provide food for the laborer for three months, if he will go there. So the churches have sent a man to the place, but as he has recently gone we cannot report his work. If our mission can be maintained there, it will have a grand opportunity to reach a great moving mass of devotees from all parts of the country, as well as the inhabitants of two or three populous cities."

#### THE COST. THE GIRLS' SCHOOL.

"This will give you an idea of the work outside. Aside from these four principal points, good seed was sown in at least six other localities, and many parts of the Scriptures were sold. To support this work the three churches of Osaka have raised, up to this time, without aid from the missionaries, upwards of \$38. The expenses will be in excess of this sum, but more will be received from discounts on Bibles bought and sold, with a little aid from the American Bible Society, which wished to coöperate with us.

"The girls' school was kept up during the summer, with a special summer course, largely industrial, and is in a very prosperous condition financially. Pupils return slowly, but there are several new ones, and gradually the old ones get to their places."

## MISCELLANY.

## BIBLIOGRAPHICAL.

*The "Kunten" Chinese New Testament.* Published by the American Bible Society. Yokohama. 1879.

This is an adaptation of the translation into classical Chinese made by Bridgman and Culbertson, for the use of Japanese readers. The work has been prepared under the supervision of Rev. D. Crosby Greene, D. D., our missionary at Yokohama. The value of the publication is best expressed in the following explanatory note which accompanies the edition.

The word "Kunten" is the name given to the diminutive characters written on the right side of the Chinese ideographs. These, which consist for the most part of the Japanese phonetic characters, serve to supply the terminations of the Japanese verbs and such particles as are not found in the Chinese construction. Besides the "Kunten," there are certain numerals and arbitrary signs placed on the left of each column which indicate the Japanese order of thought. By the insertion of these marks this book becomes substantially a translation into Japanese of the Chinese version of Bridgman and Culbertson.

So in many ways the Word of God is being prepared for the thirty-three millions of Japan. These various editions are needed, for in Japan as elsewhere "His Word runneth very swiftly."

*The Religious Condition of Christendom, Described in a Series of Papers presented at the Seventh General Conference of the Evangelical Alliance held at Basle, 1879.* Published by authority of the Council of the British Organization of the Alliance. Edited by the Rev. J. MURRAY MITCHELL, LL. D., London. Hodder and Stoughton, pp. 488.

This volume gives, in a somewhat condensed form, most of the important papers and addresses presented at the Basle Conference. The papers differ in value, but some of them are of great interest. Professor Christlieb's review of Protestant Missions to the heathen, here first given, has taken its place as an authority, and we know not where one could look for such an outlook upon the Christian world as is furnished by the reports contained in this volume.

*Warera no Shu Yesu Kirisuto no Shin Yaku Zen Sho.* The New Testament in Japanese, transliterated by J. C. HEPBURN, M. D., LL. D. Yokohama, printed by R. Meiklejohn & Co., for the American Bible Society.

This is an edition of the New Testament printed in Roman type, under the direction of Dr. Hepburn, one of the earliest Protestant missionaries in Japan. It is the result of the conviction on the part of Dr. Hepburn that there is imperative need of reform in the mode of writing Japanese. This conviction is shared by the great majority of those who have given serious thought to the subject.

The great objection to the various systems of writing now in vogue in Japan is the large use which is made of the Chinese ideographic character.

A distinguished scholar once said that the greatest obstacle to civilization in China was the ideographic character, and that same character is certainly the greatest weight the Japanese nation has to carry as it advances towards the civilization of the West.

A printer in Yokohama once informed the writer that he had in stock metal type representing fully 15,000 distinct Chinese characters, but that he seldom undertook a contract of any size which did not necessitate the cutting of three or four new characters per day. This may indicate the immense burden laid upon the student. It is true that a man who has command of seven or eight thousand well selected characters will find reading a comparatively easy matter, yet he will be obliged to resort to the dictionary far more frequently than most English readers would care to do, unless he does as many Japanese readers do, pass on content with a mere guess at the meaning.

There are few among the hard-working classes in Japan who are likely to acquire and keep even the small number of 2,000 characters. To such the literature which the government is encouraging must remain a sealed book. It is safe to say that three fourths of the adult population of Japan are unable to read the editorials in

the better class of newspapers. In the case of the more popular papers the editor places by the side of such ideographs as he considers unfamiliar, explanatory characters representing the sound of the Japanese word for which the ideograph stands. This bungling contrivance diminishes the difficulty of reading, but it gives an unsightly page, and increases the size and expense of the book or paper. This is not the most serious objection. The scholars dislike that style of printing, and nearly all valuable books are printed to meet their taste, and thus the lower classes are left with very little that is worth their reading. Even such as they have is so difficult for them to decipher, that it is seldom that a Japanese is found who can read as easily and intelligently as many a boy of eight in America.

Under the present schemes of the government, popular education, in any true sense of the term, cannot be secured.

It is of course difficult to bring about so important a change as is here advocated, but it ought not to be difficult to persuade the Japanese authorities to teach the Roman system in their public schools, along with the present system, and to encourage the preparation of a phonetic literature for the use of those who cannot, or will not, take the time to commit to memory vast numbers of the Chinese characters.

The time spent on the Chinese character by perhaps half of the school children is largely wasted, because they do not carry their studies far enough to enable them to use freely those they do learn, and hence they are soon forgotten.

If half the time given to the study of these characters could be spent on the Roman letter, reading would become a pleasure to some millions, probably, who otherwise will always regard it a drudgery to be shunned.

The superiority of a phonetic over an ideographic system is so obvious that it hardly needs to be emphasized, and if educators who have charge of Japanese students, or who are in a position to influence the Japanese authorities directly, would only make their influence felt in

favor of the introduction of the Roman letter they could do more than in almost any other way to help on the cause of civilization and true religion.

The text of this edition is the same as that of the standard edition prepared by the Yokohama Translation Committee, of which Dr. Hepburn was a prominent member.

Besides this edition, the American Bible Society has published, or has now in process of publication, four other stereotype editions of the New Testament in Japanese, samples of all of which are given below. Of these (1) represents the *Kunten*; (2) the *Katakana majiri*, as it is called, which is intended to meet the taste of the more scholarly classes; (3) the *Hirakana majiri*, intended for those more dependent upon the phonetic character; (4) a tentative edition in which the Chinese character is but sparingly used, and when used is always subordinated to the *Hirakana*, and written on one side instead of in the main line. *Katakana* and *Hirakana* are names given to two forms of the phonetic character. The former, though the simpler of the two, is not generally familiar to the women. No. 3 is the style adopted in the standard edition.

D. C. G.

(4)	(3)	(2)	(1)
神	神	神	神
はじめ	はじめ	はじめ	はじめ
道	道	道	道
有	有	有	有
道	道	道	道
神	神	神	神

It may be well to add to what is said above that the *Kunten* New Testament is entirely distinct from the translation of the Scriptures into Japanese, recently completed by a committee of American scholars, of which Dr. Greene was a member.

REVIEWS of the operations of several foreign missionary Boards, as well as a variety of interesting miscellaneous matter, were in type and ready for this issue of the *Herald*, but are necessarily put over for lack of room. We hope to give

special attention to this department in the future. The missionary field is broadening every day, and yet we think that no one would wish the letters from our own special forces in the field to be briefer.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Prayer, United and Universal.* The returning week of prayer may well quicken all devout hearts into unwonted fervor and breadth of desire,— that this blessed season may be one of universal concert in supplication; that no Christian on the globe may be willing to withdraw from this associated approach to the throne of grace; and that the occasion may prove to be a school of more advanced lessons in faith, hope, and endeavor, concerning the speedy spread of the gospel in all heathen lands. It should be kept in mind that “for this God will yet be inquired of by the house of Israel to do it for them;” that his “house shall be called the house of prayer for all nations;” and that the time is coming when “the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts.” Such fellowship of supplication can hardly fail to awaken great longings of soul, and mighty wrestlings that all disciples may “be baptized with the Holy Ghost not many days hence;” that God may ere long honor himself by fulfilling the promise “I will pour out my Spirit upon all flesh;” that he who gave himself a ransom for all may soon become known to all; that the proclamation may be made in every human ear, “Behold the Lamb of God which taketh away the sin of the world!” “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.”

### ARRIVALS.

September 18, at Constantinople, Miss M. M. Patrick.

October 1, at Kobe, Japan, Miss E. Louise Kellogg.

October —, at Aintab, Mr. Charles W. Riggs.

October 8, at Samokov, European Turkey, Rev. W. E. Locke and wife.

October 16, at Harpoot, Miss Emily C. Wheeler.

October 16, at Cesarea, Miss Fannie E. Burrage.

Miss Harriet N. Childs, who sailed from New York September 25, to join the Central Turkey Mission, arrived at Kessab the first week of November.

### DEATHS.

Near Inhambane, South Africa, November 10, Rev. Myron W. Pinkerton (see page 1).  
In Philadelphia, November 5, Rev. Cochran Forbes, a missionary of the American Board in the Sandwich Islands from 1831 to 1848, of late years a chaplain of the Presbyterian Hospital of Philadelphia. He was the father of Rev. A. O. Forbes, now Secretary of the Hawaiian Board.

## DONATIONS RECEIVED IN NOVEMBER.

### MAINE.

#### Cumberland county.

Yarmouth, 1st Cong. ch. and so. 35 00

Lincoln and Sagadahoc counties.

Newcastle, Mrs. Samuel Wilson, 3 60

Oxford county.

No. Andover, A friend, 5 00

Penobscot county.

Bangor, Central ch. and so. 300 00

Brewer, 1st ch. and so. 5 00—305 00

Piscataquis county.

Brownville, A thank-offering, 6; A friend, 1; 7 00

Union Conf. of Churches.

North Watertord, Daniel Warren, 30 00

Washington county.

Milltown and Stephens, Cong. ch. and so. 51 20

438 80

### NEW HAMPSHIRE.

Grafton county.

Haverhill, Cong. ch. and so. 21 00

Lyme, Cong. ch. and so. 46 58

Monroe, Cong. ch. and so. 2 20—69 78

Hillsboro co. Conf. of Ch's. George

Swain, Tr.

Amherst, Cong. ch. and so. 11 37

Hudson, Cong. ch. and so. 5 00



Litchfield, Presb. ch.	5 22—21 59
Merrimac county Aux. Society.	
Concord, A friend,	40 00
Tilton, A friend, for Central Africa,	1 00—41 00
Rockingham county.	
Exeter, Union m. c.	1 64
Strafford county.	
Dover, 1st ch. by Miss C. W. Cushing,	25 00
Laconia, Cong. ch. and so.	30 01—55 01
Sullivan county Aux. Society.	
Acworth, Cong. ch. and so.	13 08
Meriden, Cong. ch. and so. with other	
dona. to const. M. R. GAINES, H.	32 00—45 08
M.	234 10

## VERMONT.

Addison county.	
Cornwall, Cong. ch. and so.	64 45
Chittenden county.	
Westford, Cong. ch. and so.	14 50
Orange county.	
Brookfield, 1st Cong. ch. and so.	3 00
Wells River, Cong. ch. and so.	20 28—23 28
Orleans county.	
Coventry, M. C. Pearson,	5 00
Morgan, Cong. ch. and so.	7 00
Newport, Cong. ch. and so.	10 00
No. Craftsbury, Cong. ch. and so.	10 00—32 00
Rutland county.	
Rutland, Cong. ch. Mrs. Sarah	
Barnes,	10 00
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Central ch. m. c. 21.93;	
H. 5;	26 93
Windsor county.	
Chester, Eben'r Sabin,	5 00
Springfield, Cong. ch. and so. 15.25;	
Mrs. Frederick Parks, 100;	115 25—120 25
	291 41

<b>Legacies.</b> —Brandon, Olivia Gill, by	
John H. Vail, Ex'r,	500 00
Brattleboro, Mrs. H. M. Linsley, by	
C. F. Thompson, add'l,	67 50
Rupert, Mrs. Lydia B. Morrill, by	
Dr. A. B. Lambert, Ex'r, to const.	
Rev. J. L. GAGE, Rev. H. B.	
GAGE, HELEN B. LAMBERT, and	
GEO. A. MARTIN, H. M.	300 00—867 50
	1,158 91

## MASSACHUSETTS.

Barnstable county.	
Waquoit, Cong. ch. and so.	9 00
Bristol county.	
Berkley, La. Cent. Soc. 17; A friend,	
10;	27 00
Fall River, 3d Cong. ch. and so.	35 00
Taunton, Trin. Cong. ch. to const.	
C. M. RHODES and Mrs. G. M.	
WOODWARD, H. M. 200; Union	
ch. and so. 16.30; Mrs. P. I. Per-	
rin, 10;	226 30—288 30
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Ev. Cong. ch. and so.	75 00
Dudley, Cong. ch. and so.	22 00
Sturbridge, Cong. ch. and so.	95 59
Warren, Cong. ch. and so.	86 32—278 91
Essex county.	
Lawrence, Riverside ch. and so.	12 50
Essex county, North.	
Amesbury, "A bone of contention,"	5 00
Groveland, Cong. ch. and so.	4 00—9 00
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane St. ch. m. c.	12 20
Lynn, North ch. and so.	1 79
Middleton, Cong. ch. and so.	10 00—23 99
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 3d Cong. ch. and so.	9 00
East Longmeadow, Cong. ch. and so.	7 00
Springfield, North ch. 41.30; Olivet	
ch. with other dona. to const. L.	
D. HORTON, H. M. 40; E. A.	
Thompson, 6;	87 30—103 30

Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	20 00
Northampton, A friend, 150.; A	
friend, 100; B. R. S. 20;	270 00—290 00
Middlesex county.	
Auburndale, Cong. ch. and so. 937.41	
m. c. 26.39;	963 80
Lincoln, A friend,	1 00
Newton Centre, 1st Cong. ch. and so.	
119.17; Mrs. M. M. Loomis, 1.80;	120 97
Newton Highlands, Cong. ch. and so.	25 00
Somerville, Franklin St. ch. m. c.	
7.41; Prospect Hill ch. 5.05;	12 46
West Somerville, Cong. ch. and so.	3 71—1,126 94
Middlesex Union.	
Ashby, Cong. ch. and so.	13 10
Fitchburg, Calv. ch. and so. 166.15;	
Rollstone ch. and so. 104.62; P.	
K. Fuller, 1;	271 77
Harvard, Cong. ch. and so.	27 50
Leominster, Cong. ch. and so.	125 27—437 64
Norfolk county.	
Canton, Cong. ch. and so. m. c.	26 42
Holbrook, Mrs. C. S. Holbrook,	100 00—126 42
Plymouth county	
Abington, Cong. ch. and so.	16 08
Brocton, A friend of missions to	
const. Mrs. ALPHRUS GURNEY, H.	
M.	100 00
Chiltonville, Rev. T. O. Rice,	5 00
No. Middleboro, A friend,	40 00—161 08
Suffolk county.	

Boston, 1st ch. (Charlestown), 50;	
Highland ch. m. c. 46.72; Central	
ch. 29.62; Holland ch. 5.50;	
Boylston ch. 5.25; A friend in Vil-	
lage ch. 5; Union ch. 4.15; Park	
St. ch. 1; S. D. Smith, 150; Ivory	
Littlefield, 50; Life Baldwin, Bigh-	
ton, 20; A. C. 5; A friend, 5; Jew-	
elry for China, 3.33;	580 57
Chelsea, 3d Cong. ch.	17 13—597 70
Worcester county, North.	
Phillipston, Cong. ch. and so.	44 40
Royalston, A friend, for a friend,	200 00
Westminster, 1st Cong. ch. and so.	20 00
Winchendon, Cong. ch. and so. 33.50;	
m. c. 25.06;	58 56—322 96
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Berlin, Cong. ch. and so.	3 00
Southboro, Pilgrim ch. and so.	5 64
West Boylston, Cong. ch. and so.	40 75
Worcester, Salem St. ch. and so.	
100.05; Mission Chapel ch. 5;	
E. C. C. 20;	125 05—174 44
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Grafton, Cong. ch. and so.	108 80
Mi.ford, 1st Cong. ch. and so.	143 06
Uxbridge, Collection of conference,	18 05—270 51
—, A friend of Dr. Hamlin,	2,000 00
—, A friend,	1 00
	6,233 69

<b>Legacies.</b> —Boston, Jabez C. Howe,	
by Samuel Johnson, Ex'r,	3,000 00
Hardwick, Almira Anderson, by	
George Manly, Ex'r,	200 00
Hatfield, Levi Graves, part proceeds	
of Mission Farm, 3 years to May	
1st, by J. S. Graves, Trustee,	133 37
Ipswich, John Day, in part, by Eben	
Cogswell, Trustee,	1,888 37
North Brookfield, Lydia C. Dodge,	
by W. P. Haskell, Ex'r,	800 00—6,021 74
	12,255 43

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	45 88
Westerly, Cong. ch. and so.	17 63—63 51

## CONNECTICUT.

Fairfield county.	
Danbury, Cong. ch. and so. to const.	
Mrs. CAROLINE E. BACON, H. M.	119 44
Green's Farms, Cong. ch. and so.	129 45
Norwalk, 1st Cong. ch. and so.	200 00
Ridgefield, Cong. ch. and so.	49 59
Westport, Cong. ch. and so.	50 00—548 48

Hartford county. E. W. Parsons, Tr.	
Avon, Cong. ch. and so. to const.	
Rev. HENRY CLARK, H. M.	55 00
E. Hartford, Cong. ch. and so.	25 00
Farmington, Cong. ch. and so.	37 56
Hartland, Cong. ch. and so.	15 00
Hartford, 1st Cong. ch. and so. (of which 16.15 m. c.) to const. CHAS. A. JEWELL, H. M. 1,516.65; Pearl St. ch. 275.72; Fourth ch. 18.32; 1,810 69	
Rocky Hill, Cong. ch. and so.	24 00
Simsbury, Cong. ch. and so.	37 33
So. Glastonbury, Cong. ch. and so.	7 00
So. Windsor, Cong. ch. and so. for Papal Lands,	20 00
West Suffield, Cong. ch. and so.	17 18
Windsor Locks, Cong. ch. and so.	63 00—2,111 76
Litchfield co. G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	44 10
Goshen, Cong. ch. and so.	788 81
Litchfield, Cong. ch. and so.	15 00
Morris, Cong. ch. and so. 64.25; m. c. 11.04;	
New Milford, Cong. ch. and so.	75 29
New Preston, Cong. ch. and so.	288 05
Thomaston, Cong. ch. and so.	22 00
Watertown, Cong. ch. and so.	20 13
Middlesex co. E. C. Hungerford, Tr.	50 19—603 57
Centre Brook, 2d Cong. ch. and so.	7 50
Chester, Cong. ch. and so.	25 00
Essex, 1st Cong. ch. and so.	28 27
Hadlyme, Cong. ch. and so.	20 00
Middletown, 3d Cong. ch. and so.	11 00
Old Saybrook, Cong. ch. and so.	7 11—98 88
New Haven co. F. T. Jarman, Agent.	
New Haven, Ch. of the Redeemer, to const. E. S. KIMBERLY, E. H. BARNES, H. D. CLARKE, W. E. CHANDLER, and JULIA M. LEEK, H. M. 448.40; College St. ch. 130.07; Davenport ch. 61; 1st ch. m. c. 12.42; 3d ch. 27.58;	679 47
So Britain, Cong. ch. and so.	30 00
Wallingford, Cong. ch. and so.	55 00
West Haven, Cong. ch. and so.	30 29
Whitneyville, Cong. ch. and so.	55 00—855 76
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Hanover, Cong. ch. and so.	27 05
New London, First church, 47.13; 2d Cong. ch. and so. 16.03;	63 16
Norwich, 2d Cong. ch. and so.	210 50—300 71
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	83 73
Gilead, Cong. ch. and so. with other dona. to const. GEO. C. HUTCHINSON, H. M.	65 75
Mansfield Centre, 1st Cong. ch. and so.	70 00—219 48
Windham county.	
Dayville, A friend,	5 00
Ekono, Elizabeth W. Kasson,	10 00
Hampton, H. Colman,	1 00
Quinabaug, in memory of Mrs. Betsy Fortune, to const. JOHN FORTUNE, H. M.	100 00—116 00

Legacies. — Hebron, R. S. Bissell, by Lucy C. Bissell,

4,854 64  
30 00  
4,884 64

## NEW YORK.

Brooklyn, Central Cong. ch. 705.06;	
Puritan, Cong. ch. 15; 1st Presb. ch. A friend, 12.50;	732 56
Buffalo, 1st Cong. ch. by W. R. E. to const. Rev. G. B. STEVENS, P. N. HASKELL, and M. N. HASKELL, H. M. 280; Arthur B. Wilkes, 10; Miss H. M. Eames, 20;	280 00
Champion, A widow's mite,	77
Churchville, A friend of missions, for 8 High schools in Eastern Turkey,	800 00
Clinton, Mrs. George K. Eells, for Armenian and Greek students at Marsovan, Turkey,	110 00
East Bloomfield, R. B. Goodwin,	1 87
Fairport, A. M. Loomis,	10 00

Flushing, Cong. ch. and so. for Papal Lands,	12 50
Hammondville, Ch. of Christ,	2 00
Lisle, A widowed mother, earnings of her two young boys who "have ceased from their labors,"	4 00
Medina, H. La Hommulien,	3 00
New York, Broadway Tab. ch. 1,844.57; Harlem, Cong. ch. 34.68; Memo. chapel, Mad. Sq. Presb. ch. 5; A friend, through Rev. Dr. Cheever, 100; A friend, 100; J. M. Andreini, 10; Mrs. Henry Belden, 5; W. Williams, 5;	2,104 25
Norwich, Cong. ch. and so.	64 34
Oswego, Cong. ch. and so.	82 22
Pekin, Abigail Peck,	20 00
Plattsburg, To fulfill the wish of Lawrence Myers to give the Board \$1,000, he dying Dec. 1871, intestate,	1,500 00
Pompey, Mrs. Lucy Child,	15 00
Rochester, Plymouth ch. and so.	59 38
Rondout, Rev. Isaac Clark,	2 00
Seneca Co., A thank-offering, for the work in Umzila's Kingdom,	30 00
So. Salem, Elizabeth Beers,	10 00—5,843 89

Legacies. — New York, Rev. W. A. Hallock, D. D., by Mary A. Hallock, Ex'r,	100 00
Syracuse, Hannah Williston, by Asa H. Wells, Ex'r,	233 97—333 97

## NEW JERSEY.

Bernardsville, J. L. Roberts,	60 00
Lakewood, Presb. ch. m. c.	7 09
Montclair, Cong. ch.	116 63
Orange Valley, Cong. ch.	225 04—408 76

Legacies. — Calvin Baldwin, by Joseph N. Tuttle, Ex'r,	100 00
	508 76

## PENNSYLVANIA.

Centreville, Cong. ch.	5 00
Jeffersonville, F. Whiting,	10 00
Pittston, S. E. Cooley,	25 00
Riceville, Cong. ch.	5 00
Saint Clair, Cong. ch.	2 64—47 64

## TEXAS.

Paris, 1st Cong. ch. and s. s.	1 50
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## OHIO.

Akron, Cong. ch.	112 51
Bellevue, Elvira Boise, 25; Spencer W. Boise, 20;	45 00
Hudson, Cong. ch. m. c. 3; Mrs. H. Baldwin, 10;	13 00
Kent, 1st Cong. ch. an. int. on \$1,000 from Austin Williams, deceased,	70 00
Marietta, 1st Cong. ch.	100 00
Oberlin, Miss Tracy,	2 00
Painesville, Reuben Hitchcock, for female educa. in West. Turkey, 1,000; First church, Mrs. Reuben Hitchcock, for educa. work at Okayama, Japan, care of Mr. Cary, 350; Young Ladies' Circle for the same, 40;	4,390 00
Ruggles, Cong. ch.	50 79
Tallmadge, Cong. ch.	78 48
Wakeman, 2d Cong. ch.	15 00—1,876 78

## ILLINOIS.

Aurora, N. E. Cong. ch.	27 00
Belmont, Cong. ch.	4 00
Cambridge, 1st Cong. ch.	10 00
Chicago, Union Park ch. to const. J. S. HALL, A. DOW, W. C. BRADLEY, S. B. FRENCH, Mrs. S. B. HELMER, Mrs. S. HILL, and Mrs. C. A. GREGG, H. M. 724.60; LUCAS E. MERRILL, to const. himself H. M. 100;	824 60
Godfrey, Church of Christ,	20 00
Lee Centre, A friend of missions,	10 00
Malta, Cong. ch.	5 75
Moline, Cong. ch.	60 00

Morris, Cong. ch.	33 75
Odell, Cong. ch.	16 00
Onarga, Mrs. L. C. Foster,	20 00
Payson, Cong. ch. 9-18; J. K. Scarbo-	
rough, to const. Mrs. MARY F. WAL-	
LACE, H. M. 100;	109 18
Pittsfield, Cong. ch.	17 50
Quincy, L. Kingman,	9 00—1,166 78

## MICHIGAN.

Alba, Cong. ch.	55
Berryville, Cong. ch.	60
Dowagiac, Cong. ch.	10 00
Imlay City, Cong. ch.	20 39
Joyfield, M. J. Spaulding,	1 00
Kearney, Cong. ch.	85—33 39

## MISSOURI.

Amity Cong. ch.	8 00
Cahoka, Cong. ch.	15 00
St. Louis, Pilgrim ch. to const. S. B.	
KELLOGG, T. D. BUDD, and D. I.	
JOCELYN, H. M., 333-06; A friend,	
1;	334 06—357 06

## MINNESOTA.

Mankato, Cong. ch.	7 57
Minneapolis, Plymouth Cong. ch.	26 08
Wabasha, Cong. ch.	11 73—45 38

## IOWA.

Alden, Cong. ch.	9 10
Des Moines, Plymouth Cong. ch. to	
const. MATTHEW LONG, H. M.	141 78
Dubuque, 1st Cong. ch.	15 00
Muscatine, Ger Cong. ch.	6 10
Pine Creek, Ger. Cong. ch.	5 00
Traer, Cong. ch.	23 00—199 98

## WISCONSIN.

Blakes Prairie, Cong. ch.	6 72
Delavan, Cong. ch.	68 00
Fox Lake, 1st Cong. ch.	13 00
Kinnikinnick, Cong. ch.	5 50
Merillan, A Friend,	63
Whitewater, Cong. ch.	53 14—146 99

## KANSAS.

Council Grove, Cong. ch.	5 00
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## NEBRASKA.

Fremont, Cong. ch.	10 00
Wahoo and Cedar Bluffs, Cong. ch.	8 00—18 00

## OREGON.

Forest Grove, J. W. Marsh,	20 00
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## CALIFORNIA.

Rio Vista, Cong. ch.	98 35
Riverside, Cong. ch.	16 50
Sacramento, Cong. ch.	42 00—156 85

## NEVADA TERRITORY.

Reno, Cong. ch.	20 75
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## CANADA.

Province of Ontario,	
Paris, 1st Cong. ch.	30 00
Trenton, Thomas Smith,	3 00
Valetta, Rev. John Logie,	10 00—43 00
Province of Quebec,	
Montreal, Mrs. R. A. Ramsay,	5 00
Sherbrooke, T. S. Morey,	5 00—10 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Natal, Umzumbe ch. m. c. 6	
months,	19 66
Japan, Kobe, DeWitt C. Jencks,	203 00—219 66

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
Treasurer.	1,174 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Penny contribution of Cong.	
s. s. 14-32; Yarmouth, 1st Cong. ch. and so.	
12;	26 32

NEW HAMPSHIRE.—Great Falls, Mrs. E. A.	
T. for India, 3; New Boston, Presb. s. s.	
20;	23 00

VERMONT.—Brattleboro, Centre s. s. for In-	
dia,	25 00

MASSACHUSETTS.—Auburndale, Cong. s. s.	
for Spain, 50; Lancaster, Cong. s. s. for	
scholar under care Mr. Gutterston, 15; Nat-	
tick, Cong. s. s. for a teacher in India, 50;	
Royalston, Cong. s. s. 17; Townsend, Cong.	
s. s. 10;	142 00

NEW YORK.—Brooklyn, Green Ave. Presb.	
s. s. for Choconkosh, Turkey, 12-50; Copen-	
hagen, 1st Cong. s. s. 1-50; Smyrna, 1st Cong.	
s. s. mis. soc. to const. MYRON COLLINS, H.	
M. 70;	84 00

NEW JERSEY.—Montclair, Cong. s. s.	
	30 00

OHIO.—Tallmadge, Cong. s. s.	
	18 26

ILLINOIS.—Joy Prairie, Cong. s. s. 10; Sand-	
wich, Cong. s. s. 5;	15 00

MINNESOTA.—Rapidan, Friends for a boy in	
Marash,	8 30

IOWA.—Grand View, Cong. s. s.	
	5 00

CANADA.—A. Kingman's s. s. class for pupil	
at Ahmednuggur,	40 00

	416 88
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Donations received in November,	24,328 44
Legacies " " "	7,353 21
	\$31,681 65

Total from September 1st. to November 30th. Donations, \$53,775.30; Legacies, \$14,670.53 = \$68,445.83.

## CONTRIBUTIONS RECEIVED FOR FAMINE IN TURKEY.

Portland, Me., High st. Cong. ch.	45 70
Lebanon, N. H., A friend,	2 00
Brookline, Mass., Baby Edwin's first money,	1 00
Danvers, Mass., A friend,	5 00
Grafton, Mass., A friend,	10 00
Lee, Mass., Friends,	1 10
Newtonville, Mass., M. R. S.	5 00
Revere, Mass., A friend,	1 00
Springfield, Mass., E. A. T.	3 00

BOSTON, Dec. 11, 1880.

W. Newbury, Mass., A Friend,	50
Sandy Hook, Ct., Two children and their	
mother, for Rev. H. S. Barnum,	3 00
Passaic, N. J., Mary L. D. Wilson,	5 00
Maul, Hawaiian Islands, A Friend,	5 00

	87 30
Previously acknowledged,	9,757 05

LANGDON S WARD, Treas. A. B. C. F. M. \$1,844 35

## CONTRIBUTIONS RECEIVED FOR FAMINE IN PERSIA.

Andover, Mass., Edward Taylor,	5 00
Hinsdale, Mass., J.,	2 00
Lenox, Ohio, Cong. ch.	4 23
Princeton, Ill., "Whatsoever Band,"	17 00
Council Bluffs, Iowa, A friend,	1 00
Whitewater, Wis., Mrs. Knapp,	5 00

BOSTON, Dec. 11, 1880.

Faribault, Minn., A. L. F.	1 00
Maul, Hawaiian Islands, A friend,	5 00

	40 23
Previously acknowledged,	1,456 29

LANGDON S. WARD, Treas. A. B. C. F. M. \$1,456 52

## FOR YOUNG PEOPLE.

### THE EMPIRE OF THE SULTAN.

THE Turkish Empire has for several years past attracted a large share of attention from the rulers of Europe and from the Christians of America. These European rulers have been specially interested in Turkey, because it has seemed probable that the government of the Sultan could not long continue, and if he should be overthrown, it was a very important matter who was to rule at Constantinople. If England and France and Germany did not want the rich territory of Turkey for themselves, they were anxious that no other Great Power of Europe should gain it. And so these nations, with Russia and Austria, are watching each other, and their diplomatists are discussing what is called "The Eastern Question." That question is: What shall become of



MOSQUE OF ST. SOPHIA, CONSTANTINOPLE.

Turkey? But it is as a missionary field that Christians in America have had their eyes specially turned towards the East. Whoever may rule in place of the Sultan, Christ ought to rule in the hearts of all the people. This whole region was once Christian ground. The grand mosque of St. Sophia represented above, was once a Christian church. When the Mohammedans con-



quered Constantinople in 1453, A. D., they transformed this beautiful temple into a mosque ; they sought to cut out of the stones every Christian symbol, like the cross, and they added minarets, after their own style of architecture. It is said that they only partially succeeded in destroying the Christian symbols, for a few still remain to bear witness to the origin of the building. What we are endeavoring to do is to regain such temples as this, not by any means by the sword, as the Turks took it from the Christians, but by giving them a better faith so that they shall renounce their false prophet and follow only Christ. More than one third of all the money raised by the American Board is expended in the Turkish Empire. So far the Mohammedans, or Moslems, as they are often called, have not been reached to any extent. The few who have accepted the Christian faith have been bitterly persecuted ; some have been killed. But the day when the followers of Mohammed shall be reached is, we believe, not far distant, and we hope that Christian songs will some day be again heard in the restored church of St. Sophia.



A MOSLEM HOUSEHOLD.

The people in Turkey are by no means all Turks. The Greeks, the Bulgarians, and the Armenians are nominally Christians. They have churches, though the people do not understand what is said in them. They have the Bible, but usually in an ancient version which they cannot read. It is among these races, especially the Armenians, that our missionaries have had their great success, numbering now ninety four churches with over 6,500 members. One of the ladies connected with the Eastern Turkey Mission has sent us the following interesting account of family life in Turkey.

## FAMILY LIFE IN TURKEY.

“ Perhaps you know that neither in the Turkish nor Armenian language is there any word for home. All they have is a *house* or *dwelling-place*. We see in the picture opposite a Moslem dwelling. The floor at the right of the picture is generally of earth, and those who are invited to step up to the part covered with matting, or a rug, first drop their shoes below. The Arab by the door, with his long, loose, brown robe and his head covered for his journey with the many-colored silk handkerchief, does not presume to step up into the place of honor, but shows his beads for sale near the door, where the servant also stands, until bidden to bring a coal for the lighting of the pipes, or coffee for the two turbaned Turks. The mother of the household stands meekly by. Her mouth and nose should be completely covered by the cloth thrown over her head. She may not sit in presence of her liege lord, much less would she or her daughters think of occupying a place on the divan, or of asking a question, or advancing an opinion, even about those amber beads which are so beautiful to their feminine eyes. The father takes his little son to chat with him on the divan, and if asked how many children he has, would reply, *one*.”

A picture of Turkish houses, such as are seen by tens of thousands in various parts of the Empire, is given below. Rev. Mr. Adams, of Central Turkey, has given a very good description of one of this class of houses. He says :—



COUNTRY HOUSE IN TURKEY.

“ It consists of two rooms, each occupying an entire story without any partitions, or divisions. The door, of rude planks, and the only one in the house, measures about five and one half feet high and six feet wide, for the admission of a loaded animal, and opens into the lower story, which is allotted to all the domestic animals — as a donkey or two, as many cows, a few goats, with a liberal intermixture of fowls — besides wood, farming tools, etc. Rude stone

steps, in the back corner opposite the door, lead to the upper room. The floor of this room is a single course of rough boards, with capacious cracks, so that the heat from the animals below may help warm the occupants above, with the further convenience of allowing the good man, with a stick, to 'hush up' his obstreperous donkey, and, in general, to keep order below, without descending. With but two small windows in the whole house, the air, in a winter morning, when every opening to the fresh air is closed, is such as only those 'to the manor born' can endure.

"Externally the house aptly corresponds with the interior. The brush and sticks of the roof projecting at all lengths, always remind us of the brim of our boyhood's palm-leaf hat, in butterfly season, in New England; the everlasting manure heap near the door, decked with fowls, if not by a dog, ready to try his teeth upon every visitor; the absence of a bush, vine, or tree as a screen from the fierce sun, all make a picture that outrages language when called a house. Yet in such places thousands of children are born and grow up, with scarcely a blooming, healthy countenance among them all."

On the opposite page is a house of quite another order, though it also is in Turkey. This one is the house of a Greek in the city of Antioch, and represents well the open courts that are found in connection with the dwellings of the wealthy. The same missionary lady quoted above writes also of

#### WOMAN IN TURKEY.

"It is sad to think of the low place occupied by woman in Turkey, of the fact that she is given in marriage to one whom she has never even seen, perhaps is obliged to work like a slave, with no gentle 'If you please,' or, 'Thank you,' to make the tasks lighter. She is bound by custom and expediency to cover her face even while working in the fields under a summer sun, or when cooking by the hot fire, and she is forced to live a life of silence, with no opportunities for that growth and culture which come from mingling in society. Can we wonder at the words spoken by a good Protestant mother who said with tears, as she looked at her little, dark-eyed daughter; 'I never mourned at the birth of a child before, but as I think of what this little girl must experience in this land, with no liberty and so little respect, I am ready to wish that she had never been born.'"

"Yet the lot of these poor women is improving year by year. Look into the beautiful school rooms of the seminaries for girls, established by the missionaries in Marsovan, Manisa, Aintab, Cesarea, Hadjin, Harpoot, Mardin, Erzroom, Bitlis, and Beirut, and tell me if the children of those educated there can ever be satisfied with the low life of the women of the present day. Look into the colleges at Beirut, Aintab, and Harpoot, and judge if those well-dressed, gentlemanly young men will allow their wives to work in the fields, gather up manure for the winter's fuel, or stand silently by while they eat or smoke. In Protestant homes you may now very often see the mother and daughters eating at the same table with the father and sons, a thing unheard of in the 'good old days' before Protestant innovations. Recently, in one of the large cities of Turkey, a prominent Protestant invited a Turkish pasha to dinner, and allowed his own wife to partake of the meal with them. Formerly she would not have entered the presence of that Turk. In these days it is not uncommon in fine weather to see a whole family out on the hills for a little







recreation, the woman chatting as much as she wishes, and only growing silent and dropping back from her position at her husband's side when you approach. The more humble place behind him, and the sheet in which she is enveloped, are little remnants of Orientalism which she cannot yet abandon.

"The real Oriental family often consists of from thirty to forty individuals, embracing three or four generations. The men are farmers, their produce being mainly wheat and cotton. One or two of the sons, perhaps, have learned trades, but they have a common purse. The old father is the ruler of the household, the eldest son being only a little less in authority. If one of the grand-children is daring enough to wish to extend his village education to a college one, the consent of all the mature heads under this great roof must be obtained. An awkward business, for some stingy soul is sure to rise up and say to the boy's father, 'Then you will have a larger share than the rest of us in providing books, clothing, and tuition for your boy.'



A TURKISH WOMAN WEAVING.

"In this one house we can see every variety of work carried on. The women help the men to dig and plant and reap. The girls pull the weeds, help take care of the cattle, and gather the cotton. In the long, stormy days of winter the low, dark room is full of busy workers. Old women and young girls sit in the warmest corner by the deep oven, on the ground, and pull the cotton from the husks. One or two young men pass it through the "roller-gin" to make it clean of seeds, older men whip it soft

and light, some of the older women roll it over a smooth stick to make it ready for spinning, the younger women sit all day with covered faces at the wheel, the occupation only interrupted by a stirring in the cradle at their elbow, or a trip with the jug to the village fountain. Finally they take the thread, and on a clumsy loom weave it into cloth for the clothing of the household, or into rough bags for the produce of their fields.

"This primitive mode of life is being broken into by modern notions that there is less quarreling and more prosperity where the sons separate and rear families by themselves. The book-shelf is getting to be part of the household furniture. Men and women are getting to be very much ashamed if they are obliged to say 'No' when you ask, 'Do you know how to read?' and newspapers and international Sabbath-school Lesson books are creeping over the land, and Armenians who formerly did not even dare to wear the red Turkish fez, which was considered as belonging peculiarly to their masters, the Turks, now discuss *politics*. The city women abandon the tunic and indulge in dresses, the men adopt the European costume, houses are adding a second story, and the rooms gleam with white-wash. The young men are restless over the slowness of trade and the restraints of an unlimited monarchy, and look with longing

eyes to America. Best of all, from many a poor, unadorned home. longing eyes are turned towards the Better Land.

"From out a village home not long ago went to that Better Land the good and gentle mother, whose voice had often been heard in the prayer-meetings for women; soon the father, one of the pillars of the church, passed suddenly away, his last words being of perfect trust in God, and now, their son, a graduate of one of our Protestant colleges in Turkey, supports the faltering steps of his old grandmother, both of them ready to go at any moment to make one family in heaven. In this manner is the leaven slowly 'leavening the whole lump.' Surely no one need ask, 'Of what use this waste?' as the church counts out her thousands for the foreign work. Surely no one need say to the missionary, 'You are throwing your life away' so long as multiplied tokens like this are given that his 'labor is not in vain in the Lord.'"

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### THE UNWELCOME FOREIGNER.

BY REV. M. L. GORDON, M. D., KIOTO, JAPAN.

I PRESUME many of you know that in China and Japan there are a great many people who are not at all friendly to the men and women from other lands who visit or reside in those countries. In China the American or Englishman who walks along the streets often hears the words, "Foreign Child," "Foreign Devil," "Red Devil," and similar opprobrious names from the men and boys in the streets; and not infrequently a blow with a stone or a stick accompanies the nickname. In Japan we are often greeted with shouts of "Chinaman," "Foreigner," "Hairy Foreigner," "Red Whiskers," "Get out, Fool," etc. Do you not think these Oriental boys and girls need to be taught a great deal concerning true politeness?

One day one of the first Christian gentlemen of the age was passing a play-ground where some boys were at their sports. Being friendly to all boys, and fond of seeing them enjoy themselves, he stopped a moment to watch their fun. His pleasure showed itself in his face, which the boys no sooner noticed than one of them shouted out to him, "Shut up, you foreign barbarian," or words which meant that. Don't you think that was a heathenish thing to do? And yet that play-ground was Boston Common, and I leave you to guess whether the boys' faces were yellow or white. It is just as strange for boys in China and Japan to see people with light hair and blue eyes and white faces, as it is for you to see men with yellow faces and almond-shaped eyes; and one side has just as good reason to call names as the other.

But I want to show you that there is another side to the picture. Recently I have traveled many miles in the interior of Japan, and those unpleasant names that I have spoken of were hardly heard at all. On the contrary we were treated with great politeness almost everywhere, and were especially delighted to see the school children greeting us with great respect wherever we went. Whether gathered as a school around the school-house door, or in groups of a dozen or less by the road-side, they invariably made us a profound bow, bending half over to the ground, thus paying just the same respect to the stranger from a far country as they would to their teachers or to the governor of the province. If you have ever been in a foreign land, thousands of miles away from your home and friends, and perhaps hundreds of miles from any one who

can speak your own language, you can imagine how pleasant it was to us to be treated so kindly. And I hope this may suggest to you the proper treatment



JAPANESE MUSICIANS.

which Christian boys or girls should give the foreigner of strange speech and appearance who is sojourning in this land.

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# THE MISSIONARY HERALD.

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THE work of the American Board in Papal Lands is confined to sections unoccupied by any other evangelical organizations. Our appropriations for Spain and Austria for 1881 amount to \$34,052. Will our friends who are interested in prosecuting missions in nominally Christian countries please remember the work in which our Board is engaged, and the need there is of ampler contributions for this branch of Christian effort.

FOUR MONTHS. — The receipts for the first four months of the financial year aggregate but \$105,740.51, which is about \$10,500 less than the amount received during the corresponding period of the preceding year.

AMID the recent munificent gifts from various sources for educational purposes in our own country, amounting to many millions, we are glad to recognize a donation of \$20,000 for Robert College, from the Stone estate, making with what was given last year to Armenia College, \$45,000 from this estate, to promote the higher Christian education in the Turkish Empire.

REV. HIRAM BINGHAM has recently been appointed by the Hawaiian government to a special office in connection with the Board of Immigration. As Visitor and Protector of South Sea Immigrants, Mr. Bingham has recently issued a document entitled, "A few Hints to Employers," which is given in full in the Honolulu papers. It is a review of the position of these imported laborers in Hawaii, especially those coming from the Gilbert Islands, and a plea for their wise and Christian treatment. The wisdom of the appointment, and Mr. Bingham's acceptance of it, are demonstrated by this able paper, and it is a pleasure to think how much this missionary can do for the people of his love during his enforced absence from their native islands.

THE TURK MORE TOLERANT THAN THE PAPIST. — When Bosnia was under Mohammedan rule the free circulation of the Bible was allowed ; now that she has come under Austrian rule the sale of the Scriptures is forbidden. Is it strange that our missionaries have not always sympathized with the wish that the Turk might be driven out, "bag and baggage," by his Christian (!) neighbors? Doubtless the Sultan should be a better man and should govern his people better, but in the matter of religious toleration what have his neighboring sovereigns of the Greek and Roman faiths to say to him?



PLEASANT CORRESPONDENCE. — The following extract is taken from a letter received in December: "As the year is drawing to a close, and I am reminded of God's constant beneficence to me, I desire to manifest, in some way, my thankfulness. I do not know how I can better do it than by making a small contribution, to aid in enlightening the darkened nations of the world with the teachings of the Saviour of mankind. I inclose my check for \$100 to help on the work of giving the gospel of Christ to those who have never heard his name." This is a model letter as illustrating the spirit in which to bestow gifts. A hundred such letters received early in the new year would find a most cordial welcome at the Missionary Rooms.

VARIOUS printed programmes for monthly concert exercises in different churches have reached us recently. They suggest the great variety which may be given to this meeting, where pastor and people are awake to the claims of Christ's kingdom. The schedule of the Union Park Church of Chicago, while providing for the presentation of current missionary news, assigns a topic for each month of 1881, with a special paper from a designated leader. Among the topics so proposed are these: Moravian Missions; Francis Xavier, his Life and the Lessons of it; Missionary Heroes in Africa; John Eliot; The Importance of a thoroughly Christianized America to the Christianization of the World; The Missionary Problem in China; Japan; Condition and Outlook of Missions in Turkey.

WEST CENTRAL AFRICAN DISCOVERY. — The results of the Portuguese Expedition, headed by Messrs. Capello and Ivens, for the exploration of the region near which our Bihé mission is to be located, are given, in brief, in the *Proceedings of the Royal Geographical Society* for October last. The expedition went from St. Paulo de Loanda to Benguela, and thence marched by land to Bihé, just as we hope soon to hear Messrs. Bagster, Sanders, and Miller have done. The report of these Portuguese explorers speaks of Bihé as an important point, and one to be chosen eventually as a scientific station. The numberless streams which have to be crossed between Benguela and Bihé are so rapid and tortuous that their navigation is impracticable. With regard to the native population, the report says, "The general observation may be made that the physical, mental, and social development of the varied tribes improves in the ratio of the altitude of the locality. The greater the altitude of his home the more perfect is the native, and the natives of the coast region are the most rachitic, the least intelligent, and the most unfortunate of all. In industrial arts, it is also remarkable that the tribes farthest in the interior, and therefore most remote from European contact, are the most ingenious. The coast native does not manufacture a knife for his own use, the inhabitant of the plateaus does; the latter manufactures hoes, and sells them to the degraded coast negroes." It will be remembered that the altitude of Bihé is given as about 5,000 feet above the sea.

A BRIEF collection of testimonies as to the value of foreign missions, compiled originally by a prominent business man for private distribution, has been issued by the Board, and may be had on application at Room 14, Congregational House.

THERE has not been time, up to the date at which the *Herald* for this month goes to press, to receive letters from Natal concerning the death of Mr. Pinkerton. A brief letter written by him, dated Inhambane, October 6, has reached us. He had been cordially received by the agent of the Dutch Company, as well as by the Portuguese governor. The latter proposed to order out, as for public service, enough Kafirs to carry Mr. Pinkerton's goods directly across the country to Umzila's. This remarkable provision seems to have been secured through influences which Mr. P. set in motion during his trying delays at Delagoa Bay and Mozambique. In view of the issue, as now known, the following sentences from the letter are very impressive: "Now if I am given humility and skill and strength to rightly use this official favor, it will be a great help in getting directly and quickly into the confidence of a large number of people, of more than one race, and open a field for the Board in Eastern Africa which is of the highest strategic importance, and which will tax its powers rightly to improve. *No time should be lost in securing the right kind of young men who can work with enthusiasm at learning Portuguese to some extent, and Zulu well, to come and take up this work.* If our present plans work, we shall soon see how things are at Umzila's."

THE English government has received from one of its consuls in China a report upon trade, in which he has a section referring to the effect of evangelization on trade. He writes from Chefoo and speaks of the great change that has recently come over all classes in their estimate of the foreign religion. He attributes this change largely to the impression produced by the relief afforded during the famine. He is struck "with the vast strides Christianity has made, and that in spite of the fewness of the missionaries now in the land. Whether we are inclined to rejoice at or deplore the fact, I think the spread of Christianity is inevitable." It should be borne in mind that this consul is writing as a man of business. He adds, "The remarkable progress the spirit of Christianity has lately been making in this province will, I think, in future years have a most beneficial effect on trade."

THE Dakota Native Missionary Society reports receipts the past year amounting to \$474.66. Of this sum, \$212.79 were contributed by nine Women's societies, and \$30.30 by three Young Men's Associations. The progress of these people is marked quite as much by what they give as by what they receive.

THE interesting letters from the Gilbert Islands given in this and the last number of the *Herald* require for their best presentation at the Missionary Concert, the use of the beautiful yet inexpensive map of Micronesia just issued by the Board. This map should be in every chapel.

IT is a matter of sincere rejoicing that our missionary brethren of the Presbyterian Mission in Persia have been so far kept from harm during the assault of the Koordish insurgents upon Oroomiah. The leader of this Koordish band, Sheik Obid Ullah, is a fanatical Moslem, whose thought has been to be caliph, at least among his own people. He has devastated much territory in Persia, plundering and killing, but the reports speak of a defeat which it is to be hoped will prove the destruction of his power.

THE Woman's Boards of the Interior and of the Pacific, at their recent annual meetings, have reported a gratifying increase of interest throughout their fields. The Board of the Interior has received one hundred and ninety-eight new organizations to its membership within the year, and has sent out eight ladies into the foreign field, six of them going for the first time. The Annual Meeting of the Woman's Board, Boston, is progressing as this number of the *Herald* is passing through the press. It will report a constituency of more than 900 auxiliaries, besides about 600 mission circles. It already has 79 missionaries in the field, and three under appointment. The receipts of the year for the general work will amount to not far from \$75,000. Surely this is a noble record, and yet, rapid as has been the development of these woman's boards, it has not kept pace with the openings abroad. The opportunities for service such as these organizations have undertaken are multiplying faster than they are met.

THE standard authority for statistics concerning the population of the globe is Petermann's *Mittheilungen*, edited by Behm and Wagner. The issue of this annual for 1880 has just come to hand, and sums up the dwellers upon earth as nearly fourteen hundred and fifty-six millions. The reports of our late census had not been received when this compilation was made, and the population of the United States is nearly four millions more than here stated. Africa is credited with two hundred and five millions, and China proper with four hundred and four millions. Each individual of each of these millions needs the gospel, and Christ died that he might have it. Yet how few comparatively of this vast number so much as know that there is any Christ!

THE difficulties in conducting explorations in the vicinity of the Congo are by no means disappearing. It is reported that yellow fever has made great havoc among Mr. Stanley's company, and that nothing but the strong will of their leader had prevented an abandonment of the expedition. The English Baptist missionaries, Messrs. Comber and Hartland, who have for many months found much to encourage them at San Salvador, when they attempted to pass through Makuta, in order to reach Stanley Pool, were attacked by the natives, and narrowly escaped with their lives. Both the missionaries were seriously wounded.

A letter has been received at the Missionary Rooms from M. Mabile, of the (French) South African Basuto Mission. The letter was written on board the steamer on which M. Mabile was returning to France from the Pan-Presbyterian Council at Philadelphia. The Basuto Mission is proposing to extend its operations to the upper Zambesi, if sufficient funds can be secured; two missionaries and four native catechists are ready to start. They may become the nearest neighbors to our missionaries in Bihé, and certainly none would be more heartily welcome or would coöperate more thoroughly. In his flying visit to the United States M. Mabile hoped to secure something towards meeting the expenses of the new expedition. The largest portion of the few hundred dollars he obtained were contributed by two or three gentlemen officially connected with the American Board. We earnestly hope the funds will be secured without great delay, that this onward movement may not be hindered.

## THE GOSPEL IN FRANCE.

THE present religious interest in France, to which the attention of Christians in this country has been especially called of late by the eloquent addresses of M. Revillaud, is the legitimate fruit of no little patient labor, by various missionary agencies, during the past fifty years. More than to any other one cause it must be attributed to the wide circulation of the Scriptures. It rests, therefore, on a substantial basis, and may be welcomed by the Christian world as the beginning of better days for this interesting country.

The British and Foreign Bible Society of England began the systematic distribution of the Scriptures in France as early as 1819, and prior to 1850 had distributed not less than 3,000,000 of copies, entire or in part, since increased to 7,000,000, as reported by the French agent of the Society in December last. The expenditure for the last year, including the support of a general agent and fifty colporters, was something over \$40,000. This work has been almost wholly missionary work among the Roman Catholics. The Protestants have had two Bible societies of their own, one of them organized as early as 1818, and restricted by its Constitution to labor among the professed Protestants, and another organized soon after the new impulse given to the spread of the gospel by the Revolution of 1830.

One of the largest missionary societies in Great Britain, the English Wesleyan Methodist, has been laboring in France for over sixty years, and as long ago as 1850 reported 76 preaching places, 24 missionaries, and a membership of 950. The last report of this society gives 149 preaching places, 28 missionaries and assistant missionaries, 106 local preachers, and a membership of over 1,900 in connection with the French Conference, — the field including a few places in Switzerland. The expenditure reported last year, including about \$3,000 raised on the ground, was \$38,165. In this connection, the Religious Tract Society of London should not be omitted. It has done much to distribute an evangelical literature. The amount expended for this purpose the past year was about \$8,000. As an illustration of the extent of this work, may be cited the fact that 700,000 evangelical tracts were issued from the Central Depot in Paris. These three English societies, the Bible Society, the Wesleyan Missionary Society, and the Religious Tract Society, have spent, at a moderate estimate, not less than two and one half or three millions of dollars on evangelization in France. Other societies, as those of the Church of Scotland, and the Free Church of Scotland, have made grants to local bodies; while, not to mention others of less note, more recently what is known as the McAll enterprise has deservedly awakened great interest in Great Britain as well as, to a limited extent, in this country.

American Christians have been represented by one of our leading missionary societies, the Baptist Missionary Union, which began its labors for France in 1833. Seventeen years after, it had 2 missionaries, 18 stations and out-stations. Of late, this society has employed only native missionaries, of whom it now reports 12, in charge of 9 churches, with a membership of 726, and an expenditure for the last year of \$7,467. Quite a large sum has also recently been invested in buildings for a training school of evangelists. Nor should we over-



look the work accomplished in former years by the American and Foreign Christian Union, now being revived with renewed interest and hope, nor the missionary labors in connection with the American Chapel in Paris in charge of Dr. Hitchcock. This chapel has been a center of Christian influence and of blessing outside of the American community, particularly among the humbler classes of women in Paris, under the care in part of Miss Beach, a devoted American lady. But of special interest among evangelical agencies originated abroad, and one which has been signally blessed, is the Mission to the Workmen, in charge of Mr. McAll. Begun hardly ten years ago in the humble effort to place evangelical tracts in the hands of working men frequenting a coffee-room, it has now twenty-four mission rooms in Paris, frequented by thousands, with the best results. The work has spread to more than twenty other cities, including Lyons, Bordeaux, and Marseilles.

Another foreign missionary society which has prosecuted an independent work, especially favored by its location and close relations with the French people, is the Evangelical Society of Geneva, organized in 1831. Its labors have been confined mainly to the eastern and southern portions of France. Its expenditure for the year ending in March last amounted to over \$40,000, nearly half of which was devoted to Bible work and colportage. Of its 59 colporters, 55 were employed in France, and 4 in Italy and Switzerland. It has in charge a theological seminary with which 400 young men have been connected; the present number is 35, of whom 10 are from France. This society has expended in all, from the beginning, about \$1,250,000, of which it is safe to say that over \$1,000,000 have been devoted to the cause of Christ in France. The society is managed with great prudence, and is deserving of the generous aid it has received from Presbyterian societies in Great Britain and from individuals in this country.

But the results attending the efforts of foreign societies hitherto, if we except perhaps Mr. McAll and his associates, have not encouraged a large outlay of men and means either by the societies already in the field or by other missionary bodies. As the French Protestants, whether of the national church or the free churches are Presbyterian in their polity, they have had the less sympathy for the Methodist and Baptist missionaries, and have looked naturally for help rather to the Presbyterians of other countries. As Congregationalists are doing more already through the American Board for papal lands, as in Austria and Spain, than any other, or than all other denominations in the United States, there has seemed to be no special occasion for them to go into France, even if they were not already overloaded with work in other fields. Besides, it is not clear that they would be any more welcome than their Baptist brethren; and if non-Presbyterian denominations are to labor in France, the priority certainly belongs to the English Methodists and the American Baptists. They should have the opportunity, which they would not be slow to improve, to gather in the results of their past long and patient labors. If others are to join in the work, it would be but courtesy to the Presbyterians in Scotland, and especially in this country, to leave to them the privilege of caring for France, so far as other aid from abroad may be required, and all the more that they are doing but little for Papal Europe.

In any event, however, the great work is to be done by Protestants in France through their own local organizations. They already have a Foreign Missionary

Society whose success among the Basutos in Southern Africa does them great honor, and has been eminently useful in its reflex influence upon the home churches. The French Protestants have not been neglectful of their duty at home, though depressed so long by unfavorable influences, they hardly yet realize their opportunity. The Evangelical Society, of which Dr. Fisch is secretary, was organized in 1833, as a Union Society on the broad principles of the Evangelical Alliance. It has an annual income of about \$30,000, supports 24 mission stations and over 20 schools. The Central Society of Evangelization was organized in 1846, in close connection with the Reformed State Church. It maintains a training school for preachers, in which 125 young men have been educated and which now has an attendance of 33. It is occupying 320 stations by means of 139 pastors, teachers, and colporters. It had an income the past year of \$38,000. The Interior Mission is rather for lay workers, and takes advantage of any political movements, or local events, and sends out lecturers, of whom M. Reveillaud for a time was one, wherever an audience may be secured. It holds what are called "conferences," less formal and less objectionable to the classes to be reached than the ordinary religious services, but not less effective in exposing the errors and corrupt practices of the Church of Rome, and in setting forth the great facts of the gospel.

It is to be regretted that so many of the Protestant churches are far from evangelical views and take but little interest in the work of evangelization. The larger part, too, are morally enfeebled by their dependence on the state for support. Yet there is much genuine, earnest, spiritual life in France, and vigorous efforts are in progress to meet the privilege of the time. The late appeal of the Foreign Missionary Society to the eight hundred state churches, for larger donations, because they were at no charge for the support of their pastors, was well taken and applies equally well to the demands of the home work.

It is gratifying to observe that as the result of these various efforts, home and foreign, not less than \$200,000 are being expended yearly for the evangelization of France, to be increased, perhaps, \$30,000 or \$35,000 more, by the collections recently taken in this country, and by the munificent gift of \$15,000 from the Stone estate.

But the fact recently stated by M. Monod to the British and Foreign Bible Society, that in nine cases out of ten where a Protestant church has been organized, of late, it has had its beginning in Roman Catholics seeking a Protestant teacher to explain the Bible, shows better than all things else that the present movement is grounded on the Word of God; and that all these various organizations, home and foreign, concerned in the work of evangelization, are but nurturing the good seed that has thus been widely scattered through the land. Next to this agency may well be reckoned the secular as well as religious press, and the free discussion of all questions during the last ten years since the overthrow of the Second Empire. The number of Protestant statesmen who have been called to high places in the government has not been without its influence. Thus in many ways divine Providence has been preparing the way to vindicate the faith of the Huguenots in the triumph of the gospel in France; and the work now in successful progress may well enlist the ardent sympathies and prayers of the Christian world.

## THE PARAMOUNT CLAIMS OF FOREIGN MISSIONS.

[At the request of the students of Oberlin College a lecture delivered before them by Prof. Judson Smith, D. D., November 11, 1880, has been printed for circulation. The topic of the lecture was "The Claims of Foreign Missions upon the Young Men of this generation." After dwelling upon the points, 1st, *That the progress of Christ's Kingdom is the grandest movement in our times*, and 2d, *That the Christian ministry offers the highest style of work in this generation*, Professor Smith makes a third proposition which he states and defends as follows :]

*The foreign missionary work to-day offers the widest field of service to the Christian ministry, and makes the first demand.*

This could not have been said eighty years ago, when foreign missions were in their infancy and the heathen world was closed against the Gospel. But four-score years have wrought a change. The Sandwich Islands, then the abode of cannibals, are now a Christian nation, sending the gospel out through the widely-lying islands of the Pacific. The Turkish Empire is overspread with churches and institutions of Christian learning, and when the crown at Constantinople crumbles, the organizing and controlling power in that vast area will be in the hands of Christian people. The Gospel is already preparing a glorious renaissance in India and Burmah and Siam. The sleep of centuries in Japan and China is broken, and everywhere the light of the gospel is entering in, and those mighty empires are accessible to the truth of God. And this same mighty light is piercing the darkness of Africa from every side, and is preparing apace the regeneration of that vast continent. Now I say that these are the great achievements of the gospel to-day. *To-day*, whatever may have been true hitherto, whatever the case may prove to be by-and-by, *to-day* the battle of Christianity in the world is fought and won, not here but *there*, not in Christian lands but on heathen soil. I do not forget the great revivals of our times, the great intellectual and spiritual awakening in Europe and America, the tremendous problems that are in the solving along either shore of the Atlantic and the stake that hangs upon their right solution. I would not miss the sense or undervalue the importance of one of these signs of the times. We do not think too much of the calls to Christian service here at home. We cannot do too much in aid of these grand enterprises. But God's providence in our day is too plain to be mistaken. The evangelization of the heathen world is thrown upon us with supreme emphasis. Great as our other responsibilities may be, this is *first*. This must we do, and not leave the others undone. For half a century it was the prayer of the church that God would open the heathen world to the Gospel. To-day the world is open. The heathen mind is working itself free from idolatry, and is accessible to the truth as never before. The millions of the pagan world mutely but eloquently beseech us to bring to them the words of life. The evangelization of the heathen world, thus, is the supreme duty of the hour, because now it *can* be done. And we do not know how long this opportunity will last, how long the heathen mind will remain open and accessible as now.

I do not know where the grand battle of Apologetics, the proof of the truth of Christianity, can be so effectually fought out as in the heathen world. The victory of the Gospel there, in China and India and Africa, is its unanswerable vindication before the whole world as "the power of God unto salvation to

every one that believes." Nothing can tone up the piety of the Christian world like this foreign missionary work. The effort to Christianize and civilize those heathen lands reacts upon the church and girds it with two-fold power for home evangelization and every good work. We must fill America and Europe with the gospel in order that we may carry the gospel to Asia and Africa. Christianity here in America needs the inspiration of this missionary call to give the hopeful, aggressive, victorious tone which befits its task.

Now what I wish especially to say is this. In the present situation the stress of duty and privilege in the work of the ministry plainly rests with this work in foreign lands. And for these reasons: the work there presses most urgently now; the work there is now most feebly supported and insufficiently manned. I have already dwelt sufficiently, perhaps, upon the first of these reasons, the urgency, the present urgency of the foreign work. And I wish especially to show how inadequately this work is now manned.

Of the Christian men of our order in this land, one out of every fifty is in the ministry; and one of every thousand is on the foreign field. One hundred and twenty-five missionaries have in charge the work of evangelizing a population of not less than one hundred million. They must preach and teach, translate the Scriptures, and provide a Christian literature, found and superintend churches, organize and man institutions of Christian learning, train a native ministry, and set in order the forces of a Christian civilization. And every year the work thus begun must be enlarged, if we would not lose what we have already gained, if we would meet the urgent demands that are made upon us for new and onward work. And all this while fresh fields are opening, new nations become accessible, most pressing calls come up to our mission board. Thirty additional men are needed this year. Thirty more will be needed next year. Thirty more the following year.

Now it is plain to see that there is no such call at this moment elsewhere. The ministry at home needs constant reënforcement; but it makes no call like this. The home mission field broadens with every year, and makes resistless appeal to the churches to enter in and possess those mighty seats of future empire for a Christian civilization. But *ten* men can be found for a home missionary field to *one* for the foreign work. And no possible reënforcement of the foreign work would leave these home fields unsupplied. If ministers were to fail, laymen would leap to the front and do the work. Were every available man to go abroad the very women would move to the western frontier and hold these outposts of the national life till the crisis were past. The work in the South is on a like footing; and great as it is, importunate as the call is there, it cannot for a moment be compared with that of the foreign field. If any man would go where work waits for him, would find the place where he is needed most and now can do the most, the foreign field stands first to-day, and must so stand for some years to come.

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It is reported that a third detachment, consisting of seventeen Roman Catholic missionaries, was recently despatched by a single steamer to Zanzibar, destined for the northern sides of Lakes Victoria and Tanganyika. These men are sent by the Archbishop of Algiers.



## COMPARATIVE STATISTICS.

Some interesting facts were presented in a printed document bearing the above title, which was circulated at the recent meeting of the National Congregational Council at St. Louis. During the triad of years ending 1879-80, as compared with the preceding triad, the receipts from donations from all sources to the American Board are reported as suffering a loss of \$116,048.58, while the receipts from donations to the American Home Missionary Society, during the same period, made a gain of \$6,964.86. In this increase of contributions to one of the most important departments of our home-work we sincerely rejoice, only wishing that it had been ten-fold more. But we are not surprised that it seemed desirable, even in a home-missionary document, to call the emphatic attention of the churches to the need of a decided advance in their gifts to foreign missions. We endorse the appeal most heartily, and for abundant reasons. Had it not been for the large bequest received by the Board, the retrenchment which would have been caused by this falling off in three years of more than \$100,000 would have been fearfully disastrous to our missionary work abroad. This relief from the bequest, however, is only temporary, and suggests the necessity during the three years to come of so increasing the contributions to our treasury that this \$116,000 may be restored. We ought to make special efforts that at least \$50,000 increase be received during the coming year, so that instead of \$343,000 from donations, as reported last year, we may be able to announce what was reported five years ago, namely, \$393,000. Let all the friends of the American Board unite vigorously in this endeavor.

As to the comparison of additions to the churches during this same period the figures are more gratifying and suggest special cause for thankfulness. During the past three years 2,224 "congregations or churches" on the Home Missionary field are reported as having received on profession of faith 11,016 members, an addition of nearly five to a "congregation or church," a good record. During the same period 260 native churches upon our foreign missionary field are reported as receiving an addition on profession of faith of 5,742 members, an average of over twenty-two to a church. No report is made in the statistics of the Foreign Board of transfers from one church to another by letter, which is not a significant item in reporting the gain of members. Let us thank God for this increase in spiritual fruits, and pray that it may be largely augmented on both the home and the foreign fields during the next triad of years. May there be also an increase of gifts from the churches in the same proportion!

## A CONDENSED SKETCH OF THE ZULU MISSION.

**LOCATION.** Confined at present to the Province of Natal, Southeastern Africa. Area, 18,750 square miles. Coast line, 150 miles. Natal is separated from Basutoland and the Orange River Free State, on the west, by the Drackenberg Mountains, 9,000 to 10,000 feet high, and from Zululand (wild tribes), on the north, by Tugela River. Durban, the only port, is 1,000 miles from Cape Town. Pietermaritzburg is the capital. The country is undulating; well watered by streams from Drackenberg Mountains.

CLIMATE AND PRODUCTS. — The climate is delightful and invigorating. Monthly mean temperature varies from 56° to 82°. The coast region is semi-tropical, producing the sugar-cane, pine-apple, banana, and coffee. Even toward the interior the orange, apple, and peach flourish. Cotton and indigo grow wild. Wool, corn, and sugar are the staple products. The elephant, lion, tiger, and rhinoceros have only recently been driven from Natal, but hippopotami, monkeys, baboons, and crocodiles are to be seen, while antelopes of various kinds abound, with many poisonous serpents. In 1878 the revenue of Natal amounted to \$1,846,915: its imports to \$5,837,010; its exports to \$3,449,085.

POPULATION. — About 320,000 (English, Dutch, and Germans 20,000; Zulus, 293,000; Asiatic Coolies, 7,000). The Zulus are a branch of the Bantu or Kafir race, distinct from the Hottentot, but of kin to all the other tribes south of the Congo. They differ from the negroes proper, though in color and hair like them. They are usually tall and well formed, many of them showing fine muscular development.

HISTORY OF NATAL. — Discovered in 1497 by Vasco da Gama, on Christmas [Natal] Day: hence its name. In 1823 an English lieutenant landed where Durban now is, and found a few people, the region having been desolated by Chaka, the great Zulu warrior, who had turned all his subjects into soldiers, and conquered the country from Cape Town to the Limpopo. Some of Chaka's generals carried his method of warfare to the Zambesi and northward. In 1828 Chaka was assassinated, and succeeded by his brother Dingaan, also a fierce warrior. Dutch Boers, who had begun to come across the mountains from Cape Colony in 1834, settled in large numbers in 1838, and after long conflicts defeated and deposed Dingaan in 1840, making Panda, a brother of Chaka and Dingaan, king of the Zulus. After three years of struggle between the Boers and the English, Natal was proclaimed a British colony in 1843. It has since been under the charge of an English Lieutenant-governor. The Zulus who would not submit to this rule retreated to Zululand, north of Tugela River, where Cetwywayo reigned until his defeat and capture by the British in 1879.

THE ZULUS: THEIR HOMES AND HABITS. — The *kraal*, or village, is made up of a series of huts like huge bee-hives, placed in circles, the cattle pen being in the centre. The huts are about ten feet in diameter and five feet high. The single hole through which entrance must be made serves for door, window, and chimney. Neither tables nor chairs nor beds are to be seen, only a few mats and pots and blankets. The men and women sit and sleep on the ground. The usual clothing of the wild natives consists of a slight covering made of skins worn about the loins. They sometimes ornament themselves with beads and skins and necklaces of lion's teeth or claws. The women wear an apron or a skin tied about the waist.

All menial work, such as digging, carrying burdens, and cutting wood, is done by women. The men hunt and fight and take care of their cattle. The wealth of a Zulu consists of his cattle and his wives. He exchanges from ten to twenty cows for a wife, and sells his own daughters for cattle. His wives, of whom he has as many as he can afford, are simply slaves.

RELIGION OF ZULUS. — Their superstitions hardly deserve the name of a religion. Their ideas are extremely low and debased. Their chief faith is in witchcraft, in goblins to be feared and appeased, and in ancestral spirits to be worshiped. They use charms and exorcisms; the witch-doctor, who is supposed to discern evil spirits, has terrible power. The rain-doctor, who claims to bring showers, is also a noted character among Zulus.

THE MISSION OF THE AMERICAN BOARD, the first among the Zulus, was begun in 1835. The people were savage, without sign of civilization; their language unwritten and unknown. Two expeditions were organized, each consisting of three missionaries and their wives. Messrs. Lindley, Venable, and Dr. Wilson went in wagons to Moselekatsi's people in the interior, 1,000 miles from Cape Town, and some 400 miles westward of Natal. Messrs. Grout, Champion, and Dr. Adams established what was then called the *maritime mission* in Natal. The wars of Moselekatsi were so fierce, and the disturbances so many, that the first-named party broke up their station at Mosika, and after a journey of 1,300 miles in ox-wagons, going around the Drackenberg Mountains, joined their brethren at Natal in 1837. Dingaan, the chief of the Zulus, welcomed the missionaries, and schools were opened and a printing-press set up. The conflict between Dingaan and the Dutch Boers interfered so seriously with Christian efforts that several missionaries withdrew from the country. After Dingaan's overthrow, Panda, his successor, for a time favored missionary efforts, but subsequently, becoming suspicious, he slew many who seemed inclined to lead a Christian life. This was in 1842, and up to this time two congregations had been gathered, one of 250, the other of 500, with two schools, each having 50 pupils. The disasters had been so many, and the unsettled state of the country offered apparently so little encouragement, that instructions were forwarded to close up the mission. But before the letters reached Natal brighter prospects were witnessed. Natal had become a British colony. The missionaries wished to remain, and the plan was changed. Instead of discontinuing the mission it was reënforced. By 1849 nine new missionaries, with their wives, had sailed for Natal. A year later six churches had been formed, with 78 members, and eight schools had 185 pupils. The missionaries at that date dwelt much upon the moral degradation of the people. In 1859 there were 7 churches, with a membership of 186. In 1869, 11 churches, with 448 members, the Sabbath congregations amounting to 1,456. At the close of the last decade (1879-80) there were 15 churches with 610 members; 64 native teachers and helpers, besides 2 native pastors. The present missionary force from America consists of 9 ordained missionaries and 16 females. Nine hundred and thirty-seven pupils are under instruction. The 6 stations now occupied, with most of the 12 out-stations, are within 25 miles of the coast. In 1879 a plan was formed for the enlargement of the mission in the direction of Umzila's country, about 500 miles north of Natal, where the Zulu language is spoken. Mr. Pinkerton had started for that region, but detained by unpropitious circumstances, fell a victim to fever in November last.

GENERAL RESULTS. — Natal may be properly called civilized, though there are sections where the old heathenism, with its accompanying degradation, may still be seen. But wherever the gospel has been preached the manner of life among the people has greatly changed. Houses have taken the place of kraals. Polygamy is frowned upon. The people wear decent clothing. The Zulus have found a Yankee plow to be "worth more than six wives." Many of the converts are models of Christian character. See notice of Rev. James Dubè, *Missionary Herald*, June, 1879, page 240; also *Missionary Herald*, December, 1867, page 395. For graphic account of the contrast between the heathen and the Christian Zulus, see *Missionary Herald*, April, 1865, page 118.

OTHER MISSIONS IN NATAL. — The English Wesleyan Mission, begun in 1841, reports 20 missionaries with assistants, with 63 preaching-places, and a church membership of 2,496. Before the late Zulu war the Norwegian Mission had 7 stations in Zululand, with one in Natal. The Berlin Mission, at latest reports, had 6 stations in this province, connected with its flourishing mission in the Transvaal. At these stations they numbered 826 adherents, with 302 communicants. The Hermannsburg



Society has had a mission among the Zulus which has been largely industrial in its character. The missions of the church of England in Natal are conducted by the Society for the Propagation of the Gospel, with a bishop resident at Pietermaritzburg. Bishop Colenso, whose connection with the Zulus is well known, resides at Durban.

AUTHORITIES.—Grout's *Zululand*; Carlyle's *South African Mission Fields*; *Among the Zulus and Amatongas*, by Leslie; *Natal*, by Henry Brooks; *Africa*, by Keith Johnston; Bartlett's *Historical Sketch of the Missions of the American Board in Africa*; *Umsila's Kingdom, a Field for Christian Missions*; also, a valuable *Sketch of the Zulu Mission*, by Rev. William Ireland, now out of print.

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## MISSIONARY PRINCIPLES.

FROM THE MEMOIR OF REV. HENRY VENN,<sup>1</sup> SECRETARY OF THE ENGLISH CHURCH  
MISSIONARY SOCIETY.

FOR thirty-one years, between 1841 and 1872, Mr. Venn was engaged in the work of developing the missions of the Church of England in various parts of the world. He was a rare man, of strong faith, of true evangelical principles, and of clearest judgment on questions of missionary policy. It was his lot, as it was that of the late Dr. Anderson, to discover and unfold the principles on which missionary operations should be conducted. The memorial volume of Mr. Venn, recently from the press, is full of wise suggestions both for missionaries and for those connected with missionary boards. One hundred and twelve pages of the volume are filled with the "Instructions" given by the Secretary to missionaries on the eve of their departure for their several fields. Many of the matters treated of in these instructions are as fresh and important to-day as they were years ago, and we give here a few extracts from the counsels of this sagacious and devout secretary.

### THE MISSIONARY AND SIDE LABORS.

"When the work has actually commenced, the missionary finds himself beset by many temptations that tend to draw him aside. One of the most common is the seeming necessity of devoting his time to other employments that appear likely to assist the great work itself *indirectly*. It is quite true that some of these employments are unavoidable. Mission buildings have to be erected. Accounts of expenditures must be kept. It may often be desirable to spend time in giving medical aid, in imparting secular instruction, in friendly converse with natives and others on secular subjects. And even after a missionary has mastered the colloquial dialect, it will often be his duty to study native literature, and even the native heathen philosophy. The Committee would, however, affectionately urge it upon you, when once you have gained the language and fairly commenced your missionary life, frequently to review the character of the employments in which your time is actually employed; to consider, for

<sup>1</sup> *The Missionary Secretariat of Henry Venn, B. D., Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society.* By the Rev. William Knight, M. A. London: Longmans, Green & Co. 1880. pp. 552.

instance, how much time is spent every week by yourself or the agents under your superintendence, in genuine missionary work — in the work, that is to say, of making the gospel known to those previously ignorant of it; and what amount of such work, as far as it can be measured, has been actually effected in any given period."

#### DEALING WITH MISSIONARY DIFFICULTIES.

"When some, even of Dr. Scott's own colleagues, were appalled at the prospect of difficulties, and he could himself see no way through them, he yet contended '*that it was their duty to go forward, expecting that their difficulties would be removed in proportion as it was necessary that they should be removed.*' How pregnant this sentence! It completes the character of a founder of a missionary society. Here is no tinge of self-confidence, '*the difficulties will be removed.*' Here is the secret strength of patient faith, '*in proportion as it is necessary that they should be removed.*' This principle has from that day to this underlain the proceedings of the Church Missionary Committee. Having well ascertained in prayer and faith the soundness of the principles on which a question is to be decided, they have not been scared from their principles by the sight or apprehension of difficulties. They have often waited. Difficulties threatening our very existence as a Society have sometimes been urged as reasons for desistance, or for changing our course. But the determination has been taken '*to go forward,*' and those difficulties have been removed '*in proportion as it was necessary that they should be removed.*' The whole history of this Committee is an illustration of the wonderful way in which the means have been provided and the difficulties removed."

#### PREACHING THE FIRST DUTY OF THE MISSIONARY.

"Rev. Edward Bickersteth, Secretary of the English Church Missionary Society from 1815 to 1830, strenuously urged upon the laborers of that society at Sierra Leone, the duty of devoting their main strength to preaching the gospel to the heathen. He advised taking up their abode in a native town, of which he emphatically says, '*I believe it is the very place where a missionary ought to be.*' In the same spirit he urged upon the missionaries, '*Let the gospel be fully preached "in demonstration of the Spirit and of power," let the natives continually hear of the sufferings and death of our crucified Lord for our sins, and we are persuaded that this gospel will be found to be the power of God unto the salvation of some who will believe.*' This is your first great work. Everything else must be subordinate to this. The teaching of children must not prevent it. I say, then, in the name of the Society, let every missionary do his part to fulfill the commission of Christ — "*Go and preach the Gospel to every creature*" — to every one to whom you have access, to every one that will hear you.' Mr. Bickersteth also enjoined upon the missionaries to keep up weekly meetings among themselves, for prayer and the reading of God's Word, at which meetings, "*any ground of offense which may have arisen should be freely brought forward, and, each coming together in the spirit of love, it should be freely confessed or explained on the one side, and forgiven and entirely forgotten on the other.*"

## THE NATIVE CHURCH THE GREAT EVANGELISTIC AGENCY.

“The missionary should be resolved, in humble dependence upon God, that the native church itself should be an evangelistic agency. Wherever great success has been vouchsafed in modern missionary annals, it will be found to have arisen in a large degree from the zealous efforts of private individual native Christians — of men who have not been the salaried agents of a foreign missionary society. Such, for instance, has been the case in Madagascar, among the Karens of Burmah, and among the slaves of Travancore. A minor example of the same kind may be found among the Malas of the Telugu country ; and similar indications have been witnessed also among the Kandian villages of Ceylon. The first impetus is indeed given through the instrumentality of the European evangelist, but where large and rapid extension has followed it will almost always be found to have been effected by activity of the kind referred to. If, since the year 1840, the energies and zeal of the native Christians of India had been as great, and, proportionably to their numbers, as much blessed with success as those of the native Christians of Madagascar, the evangelization of the whole of India would by this time have been an event apparently close at hand. And yet, at the time when the European missionaries were driven from Madagascar, their opinion of the spiritual character of the Hova converts was not higher than the view now taken — a somewhat low view — by most missionaries in India of the infant Christian congregations under their care. The Committee cannot, therefore, too frequently urge what the last thirty years of missionary experience have so plainly taught — the necessity of stimulating from the first, among native converts, voluntary effort, effort humbly dependent towards God, independent and self-reliant towards the foreign missionary society.

“It is sometimes said that such attempts must be deferred till a higher spiritual tone has been attained. The opinion of the Committee, and of many experienced missionaries, is the reverse of this. They think that the absence of these efforts is often the cause, rather than the consequence, of the low spiritual condition referred to.

“Among the vital principles which are being gradually brought into a stronger light, the Committee would direct attention to that of *training each native convert to the duty and practice of teaching others ; and of training the gifted amongst such private teachers for the special office of a teacher*. The duty and practice belongs to all converts — the office to the few gifted ones.

“Simple as this principle appears it is the besetting temptation of every zealous missionary to violate it by becoming the chief teacher, and so overshadowing mutual instruction. The native plants, which would put forth vigorous shoots under the canopy of heaven, grow up thin and weak under the shade of European superiority.

“The Lord of missions has lately read a great lesson to his church by the example of Madagascar, a lesson which still needs to be fully set forth ; but enough is known of the fact that native Christianity has spread most rapidly when a few native converts have been left without a missionary. . . . The Committee will, therefore, only remind you of the very interesting and promising work of training native converts for the office of native teachers, using that



term to comprehend all its grades — schoolmasters, readers, catechists, and native ministers. Whatever your department of labor may be in a mission, keep this work in view ; surround yourself with those whom you are thus training ; prompt them to aggressive effort, to self-reliance under the grace of God, to independent and inventive habits of thought in the study of God's Word. Endeavor to *impart* to them European firmness of mind ; in all things encourage without overshadowing. What nobler employment can be offered to the church of Christ than thus to be a teacher of those who are to be teachers of awakening millions ? ”

## LETTERS FROM THE MISSIONS.

### Japan Mission.

#### CHURCH ORGANIZED AT OKAYAMA.

MR. PETTEE writes from Okayama, October 30 : —

“ News for you from here and of the best kind ! We have waited patiently till we could write that Okayama has a church. Twice has the matter been proposed and indefinitely postponed. But now the thing is done, and we have seventeen churches and ten ordained native pastors of our order in Japan. Tuesday and Wednesday October 12 and 13, were the red-letter days.

“ All day on the 12th, and far into the night, the Council, with Pastor Matsuyama, of the Kobe church, as its moderator, questioned and examined twenty-seven men and women, young and old (three generations being represented in one family), who were anxious on profession of their faith, to form themselves into a church. Mr. Kanamori, whose Christian name is Paul, was the candidate for the pastorship.

“ The Council voted all satisfactory, and on the following morning the organization and ordination services were held. The impressive baptismal service was administered by Mr. Neesima. Mr. Atkinson represented the foreign brotherhood in an address to the church ; the charge to the pastor was by Mr. Neesima ; the right hand of fellowship by Mr. Ise, whose church is the lone star of Shikoku, with its three millions of people ; ordaining prayer by Mr. Sawayama, of Osaka ; and the remaining parts by other native brethren. Out of the thirty-two mem-

bers, five coming by letter, there are many whose single religious history would make a long and interesting story. Husbands without their wives, wives without their husbands, at least three men who had something of a training for the priesthood, men from all ranks in society, scholars, artisans, farmers, and servants. We have found it an exceedingly difficult and delicate matter to arrange for the financial support of the work. Between poverty, and a quick suspicion of anything that asks for money in the name of religion, inherited from Buddhism, it was a hard matter to settle, but the young Christians have responded nobly. *Every one* contributes something, and so a total of about ten dollars per month is pledged. Of this amount seven dollars go to Mr. Kanamori, who, though feeling the pressing need of double that sum, has promised, with a few little helps, to live on that till more can be raised.

“ A new house has been rented in the very center of the city, and arrangements are making to combine a bookstore and reading-room with the preaching place and Sabbath-school rooms. The church has chosen two good men for deacons, and deaconesses are talked of in the near future, as there is some excellent material for that office. Two of the married women, accompanied by Miss Talcott, visit the hospital regularly, carry floral offerings from the children, lend such books as *The Life of Christ*, *Pilgrim's Progress*, and the bound volumes of the *Shichi Ichi Zappo*, besides the Scriptures. They also converse with patients as opportunity presents.”

A SABBATH-OBSERVING MANUFACTORY.<sup>1</sup>

Mr. Cary reports an incident of much significance, occurring at Okayama recently : —

“On the Sunday after the organization of the church we opened a new work under rather peculiar circumstances. The manager of a large pottery in the city seems to be anxious to do something for the welfare of his workmen. Among these are several boys from twelve to fifteen years of age who are apprenticed to him. He has a school in which these boys are taught a few simple branches. The manager having heard that the observance of Sunday was of great advantage to workmen, decided to make the experiment. He came to us asking if we were willing to hold religious services in one of the buildings which he would fit up for that purpose. We were, of course, glad of such an opportunity, and assented to his proposition. The work of the pottery is therefore stopped on Sunday, and in the morning there is a Sabbath-school followed by a short address which as yet hardly rises to the dignity of a sermon. This is all that our present force of workmen makes possible. We fear lest the workmen in the pottery having Sunday afternoon to use as they please may spend it in revelry, so that the rest-day will do them more harm than good. To help obviate this difficulty I spend three or four hours of the afternoon there, with books, papers, and pictures, in the hope the evil will be lessened. If the closing of this manufactory on the Sabbath, with a provision for religious services for the employees, could be made the beginning of many such movements, we are ready to give considerable strength towards making it a successful experiment. In the midst of all the business that pursues its usual course on Sunday, it is pleasant to see, hanging at the side of the large gate of the factory, a board with the inscription, ‘This is a rest-day at this establishment.’”

## THE KIOTO TRAINING-SCHOOL. — PUBLIC LECTURES.

Mr. Learned writes from Kioto, November 3 : —

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“Our school now numbers ninety-six scholars I believe, about as many as we have ever had at any one time. A spirit of study and industry seems to prevail in the school, and what is still better, the religious condition of the school gives great reasons for encouragement. Nearly all the members of the two higher classes are Christians ; in the three lower classes there are yet few church members, but all, or nearly all, seem to be ready to listen to the truth, and there are some who seem to be not far from the kingdom. Moreover the older students are very generally impressed with a feeling of the importance of the work to be done in the school and their own responsibility in it. We have great hopes that God may give us a rich blessing on the school this winter.

“Mr. Neesima has been absent for some three weeks, visiting the workers at Okayama, Imabari, and Fukuoka, and is now probably in Kumamoto. We hear that he had large audiences in some places. The teachers in our schools have received permission from the government to hold public lectures, and two such meetings have been already held in the heart of the city, one at a temple, and one at a large hotel. There were five or six hundred hearers each time. The meetings last a whole afternoon, and six or seven speakers lecture at each session, each one having a different subject. The lectures are on subjects in popular science or matters of public interest. One was on the motion of the earth, in opposition to a Buddhist priest who had been teaching that the earth stands still and the sun moves around it. One of the lecturers is Mr. Yamamoto. Our object is to awaken interest in the school and its teaching, showing that our teaching is good for the country, and perhaps preparing the way for the introduction of positively religious instruction.”

## NARA. FRUIT AFTER MANY DAYS.

Mr. DeForest, of Osaka, writing October 29, tells the following remarkable story : —

“Five years ago, taking my wife and Miss Stevens, I went across a wide mountain range to the ancient capital of Japan,

Nara. Being taken for a wealthy barbarian, no hotel would take us in, except at an outrageous price. We were forced to go to the central police station, and ask for such hospitality as is due to people who hold passes from the government. As usual, we were immediately treated with every attention, and an interpreter was put at our disposal with instructions to escort us to a proper hotel. That night after we were all asleep, we were aroused by a noisy official, who demanded for the second time to see our passes. On leaving the next morning we gave the landlord a package of 'Life-of-Christ' cards, and speedily forgot the ravenous hotel-keepers, the pleasant interpreter, the respectable landlord, and the package of cards.

"Yesterday I returned from the same sacred region where every village is a separate center of religious heathenism, and each hill and mountain is dotted with temples and shrines. The tombs of the old emperors, beginning with Jimmu Tennō himself; the many saints that have been canonized and receive their regular worship, and their regular rations of *saké* and rice; the hundreds and thousands of stone lanterns that line the avenues to the temples, pagodas, preaching halls, religious dancing halls, and religious feasting halls; the massive bronze Daibutsu; the hundreds of tame, fat deer that follow the pilgrims through the wide groves, and when the dead saints are not looking, snatch up their food; the monkey fishpond, that everybody says is one of the most remarkable sights in Japan, but which nobody seems to know what it is remarkable for; all these things have made the Nara Valley a name throughout the world.

*"In this bed of idolatry, the religion of Jesus has been preached over four months, with the sanction of the local authorities.* We foreigners were often invited to go there, but no one was able to go until last Monday, when Mr. Kajiro and myself, with an Episcopalian clergyman, a sight-seer, went out to help on the work that had been begun and carried on by the churches of Osaka. To my amazement, there were placards posted through the

town that an American would lecture on the *Yesu* religion, and we were told that a petition had been sent in to the head-police station to allow me to speak. I hastily protested against their having done such a thing, as no such petition had ever been granted in Japan to my knowledge. But they said they already *had* the written permission, and that the lecture was to be in the ancient hall where the '*No*' dances used to be held in the presence of the upper classes. It was of no use to be surprised at anything more. We went to find about three hundred gathered, and a Christian from Kobe, an Episcopalian, was making the first address. Then Kajiro spoke admirably for nearly an hour; then "the blue-eyed, red-haired barbarian" (that is what many call us) arose, and for an hour, which is the longest speech I ever made in my life, told them how idolatry stultifies the people who practice it. At the close, when I offered to give them copies of the ten commandments, they pressed forward so eagerly as to cause cries of pain from some children who were in danger of being trampled on."

#### "WHO IS GOD?"

"One elderly man came forward and said, 'You have told us about the *laws* of God, but who is this God? Where does he live? What is he like? Will you not kindly tell us some of these things?' So I spoke on the next evening before some four or five hundred on the Almighty, Omnipresent, Omniscient God, who loves the good, but hates the wicked. I never had better attention from any audience. When books were offered for sale, a large number came forward to buy. And when we went back to the hotel, our landlord came up to thank me for the two lectures. 'Some five years ago,' he said, 'a foreigner, with his wife and daughter, came to my branch hotel at Nara, led by a policeman. When they left they gave me a number of cards with this religion on them that you have been talking about. I have often read them, and showed them to friends, but never understood till to-night. I thank you again for your kindness in coming to tell us about the religion of Jesus.' 'I am



that foreigner,' I replied. At which he showed unusual delight, saying, 'I believe God has introduced us to each other.' We talked till it was late. May the old man never forget that night-talk. I learned before leaving that the police authorities had sent word to the Christians that they need not petition any more for each separate meeting, as they had been obliged to do, but that one petition for meetings at any time, and speeches from anybody, native or foreigner, would be granted on application. We need your prayers, if work is to go on in such a place, with such rapidity. Will the priests stir up the people against us? Will the people continue to listen? Will the priests reform their whole religion? We hardly know the future. But with the Bible selling so rapidly, and the spirit of inquiry pervading every class of society, there must be a gigantic movement of some kind or other before long."

#### THE PROGRESS IN JAPAN.

The foregoing letters give striking illustration of the increasing power of the gospel in several places. In the following letter, dated Okayama, October 25, Dr. Berry gives a general view of the situation and prospects. He says:—

"If there has been a lingering doubt in the minds of the most unbelieving of the applicability of the gospel to the wants of Japan, or of its power in restraining men in the license which follows the throwing off of idolatrous restraint and the taking on of the dangerous liberties of modern rationalism, that doubt must receive a sharp rebuke in the progress which Christianity is actually making here among all classes, the hold it has upon men in modifying their conduct in life, and the confident expectation of prominent men that it is to Christianity they must look for relief from the dangers of socialistic agitation already threatening the nation.

"When it is remembered that the oldest Protestant church in Japan is scarcely eight years old, and that the majority of the sixty-seven churches now organized have been established since 1877, it is saying much for the restraining and developing influences of the gospel that the

lives of these early church-members, surrounded as they are by unrestrained license of every sort, have been such as to lead many to look to Christianity for relief from the dangers now threatening the state. Indeed, so general has this feeling become in localities occupied by Christian workers as to have, not infrequently, amusing illustrations. Individuals are frequently found placing under Christian instruction those for whom they are responsible, their wives, children, employees, etc., while they, with a Pharisaic confidence in their own righteousness, turn aside to the enjoyment of lighter, and, to them, more agreeable pleasures. 'This Christian religion is a grand good thing for the country, and I must favor its spread among the people; but—well, I'm good enough without it, and am already rendering the country efficient service,' is the Pharisaic, semi-patriotic utterance of many in responsible positions in the Empire. Not more, however, can be expected of such. They have been the last to accept Christ as a *personal* Saviour in every land, and they will be the last to do so in this. It is something, however, that the progress of the Truth has already been such as to overcome their opposition, and to command, in its behalf, their respect and favor.

#### PREJUDICES WANING.

"This progress in the lessening prejudice to Christianity and the increasing willingness of prominent men to be known to favor it, was amusingly referred to by Imamura San, one of our prominent Christians, when, in referring to the attendance of the governor and mayor of Okayama Prefecture and City, respectively, at the recent organization of the church here, he said, 'At first nobody took any notice of us; at Hikone, the local government sent policemen who stood with their staves and covered heads during the entire services; at Okayama the governor comes with carriage and footman; next, perhaps, the Prime Minister, and finally the Mikado.'

"One thing, however, is certain; Christianity is advancing here as rapidly as is safe in the present foundation stage of the work, and I confidently believe that, by

the end of the present century, Japan will be known as a Christian country, and will take her place among the influences that shall operate in bringing the yet unconverted millions of Asia to a knowledge of the blessed gospel of Christ. O, what a glad, glorious hour for proud, impulsive, benighted, and suffering Japan ! ”

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### Micronesian Mission.

#### TAPITEUEA.

WE are again favored with letters from those on board the “Morning Star,” forwarded by a chance vessel from the Gilbert Islands. The previous tidings from the “Star,” given in the last *Herald*, were to August 26, and stated that on account of protracted calms and adverse currents, the vessel had been so delayed that she must return to Apaiang for water, and that it was doubtful whether she would be able to reach Tapiteuea. She has, however, succeeded in the attempt, and the following letter from Captain Bray is dated Tapiteuea, September 20 : —

“We got another full supply of water at Apaiang, and with Mr. and Mrs. Walkup as passengers, we sailed from there August 30, to make another trial to reach this island. We succeeded in this great undertaking, and anchored here September 17, after a passage of eighteen days, and sailing a distance of 1,236 miles to do it.

“Upon our arrival here we learned there had been a fight among the natives at the south end of the island. It seems the people living at the south end have for a month or more been drinking toddy, and keeping themselves in a quarrelsome condition. When the people of the northern end went down to gather cocoanuts from their own land, they were driven off and not allowed to go on shore. They then prepared clubs, etc. (having destroyed their own arms), and returned to the south end. The natives there were armed and met them, and for a short time there was desperate fighting, during which the toddy-drinkers were about annihilated. About two hundred of them, we are told by

Kapu, were killed, and ten natives from the north.

“Upon our arrival we were boarded by three traders, all full of abuse and accusations against the missionaries. We told them to meet us the next day at Kapu’s church, bring all their charges and witness to prove them, and we would investigate them. Accordingly we met and took up the charges one by one. Not one of the traders had a witness to prove a single charge. We praise the Lord that everything resulted favorably to Nalimu, and were most agreeably surprised to have it made very evident to us that, after all, this missionary is not far astray.

“That a great change has come to Tapiteuea is very evident. On Sunday morning Nalimu came with most of his people to Kapu’s station, and we all went on shore from the ‘Star.’ I assure you we had a good time. The church is 156 feet long, and 66 feet wide. There were between twelve and thirteen hundred natives present, and good order prevailed. Better attention will seldom be seen than was paid to all that was said by Mr. Walkup, Kapu, Nalimu, one of our sailors and myself.

“I never saw so much calico upon Tapiteuea before, and they have been eager to get that for trade, in preference to anything else. We found at Nalimu’s place another such church as Kapu’s, and both the Hawaiian missionaries have been teaching schools which have been well attended. We had the best singing I have heard in Micronesia. Mr. Bingham ought to rejoice in the springing up of the seed he has sown among these islands. The seed is God’s Word, and I feel confident that Mr. Bingham adopted the wisest course when he spent so much of his time in translating.

“The power of God has given these churches nearly seven hundred hopeful members. The loss of profits in the sale of guns, liquors, tobacco, etc., is so sensibly felt by the traders that Satan has led them to bring all the hatred of their natures to bear against the good work and workers.

“After we land Mr. Walkup and wife at Apaiang we shall be ready to start for Kusaie. To tell of the calms, currents,

and heat we have experienced since leaving Honolulu, three months ago, will convey no idea of the hard work we have had thus far. Whether the extreme heat has been the cause of the bursting of our cans of fresh meats and vegetables, or whether they were not properly sealed, we cannot tell, but such quantities of stores have already spoiled, and we have had passengers all the time, that we are already near the end of many necessary articles. There is no hope of returning to Apaiang from the west, and unless we can get a supply at Jaluij we shall probably not be able to return to Kusaie from Ponape. We expect to leave here this evening for Apaiang, but our time will have more than expired before we leave this group.

"We are all well on board, and more than ever rejoicing in the Lord."

#### A GLORIOUS WORK.

Mr. Walkup, who, it will be remembered, has just joined this mission, writes as follows from Tapiteuea:—

"Let me thank you, yes, a thousand times for helping us into this glorious work. We have been here now eight weeks, and know something of the work. We commenced keeping house at Apaiang on the first of August. When the 'Star' started around the group I remained with the women and children. The 'Star' returned in twenty-four days on her way to this island, and Mr. Taylor thought I had better accompany her. We were eighteen days coming not more than two hundred and fifty miles. On going on shore we found two tabernacles, one  $156 \times 66$  feet, and the other  $120 \times 60$  feet. There are nearly seven hundred Christians who brought a missionary contribution of mats and cord. Captain Bray and myself spoke to an audience that numbered, according to my estimate, 1,500 assembled on the Sabbath. This people had destroyed their instruments of war on last New Year's day, and are now listening to the Gospel of Peace. We praise God. Five young men, three of them married, are to go with us to Apaiang and better prepare themselves and their wives to persuade the natives 'to trust on the arm of the Lord.'"

#### Mission to Spain.

##### PROTESTANT BOOKSELLING ADVERTISED.

MR. T. L. GULICK writes from Zaragoza, November 3:—

"We are again in the midst of the festival of the Virgin of the Pillar. As usual we have our Bible-stand on the main street, and as usual the ecclesiastics are using every means to close it. *The Daily Catholic (El Diario Catolico)*, of Zaragoza, publishes a flaming warning against us, in type double the size of that used in the rest of the paper, as follows:—

##### "Warning to Catholics.

"In the booth in front of No. 111, in the Coso, there are exposed for sale, with cynical shamelessness, Protestant books adorned with beautiful covers to attract attention, like gilded pills. We suppose our authorities are not aware of this illicit traffic which is being carried on in violation of the existing laws and to the most terrible detriment of the public morals. We trust they will make haste to remove the scandal by closing the afore-mentioned booth which offends the Catholic sentiments and faith of the city of the Virgin of the Pillar."

"Yesterday the chief of the police came to see me and told me that the cardinal and others had been laboring with the governor on the subject, and asked me to lend him, for the information of the governor, a document I have from Señor Calderon Collantes, Minister of the Interior, authorizing our selling in just such places. I willingly lent him the document, and at the same time had a friendly talk with him on the subject of religion, and gave him several tracts which he promised to read, some of which he will doubtless show to the Governor. It is more than two weeks since the *Diario Catolico* gave us its excellent advertisement. The Bible-stand has been thronged, and the authorities have given us no trouble."

##### A PERSECUTED STUDENT.

"About two weeks ago a boy seventeen years old came to the stand and com-



menced to read the books. He had no money, but showed so much interest the colporter invited him inside the booth, that he might sit down and read. He found that the poor boy was foot-sore and tired, and that he slept the night before on the ground outside the city in the open air, though it was very cold. On further inquiry the boy told him he had been a student in the Theological Seminary for priests in Seguenza, a hundred miles from here; that he had got hold of a Bible and some tracts; that for reading and defending them his professors had denounced him to his parents, expelled him from the seminary, and excommunicated him from the church, with curses and maledictions.

"When he went home his parents shut the door in his face, telling him they would have no Jew nor heretic in their house. He went to an uncle's for the night, and the next day went back hoping to be received, but was driven off as before. He then started for Zaragoza, and walked all night till he could walk no longer. Some charitable travelers saw him at a railroad station, and gave him a ticket to Zaragoza. The next night he slept on the ground. Four young men in our church became much interested in him. They went together to a quiet place by the river-side, and read with him and explained various passages of Scripture, and then they all prayed for him, and he prayed for himself. Our good Bible woman, the wife of the colporter, shed tears when she heard he had slept on the ground, and immediately invited him to make his home with them. He did so, but his feet were so swollen that he could not get his shoes off the first night.

"While he stayed there — about ten days — he came every day to our morning prayers. As he seemed to be a promising young man, seeking the light, I was hoping that Providence might open the way for him to stay with us. But it was necessary for him to write to his parents, asking for clothes and for his personal 'cedula,' a document which the government requires every individual to have. They replied ordering him either to return to the seminary or to go into the service of a commercial house in Zaragoza

with which they are acquainted. He chose the latter, and he has not been permitted to come to see us but once, in order to get some of his things, since he went there!

"At our last communion in Zaragoza, Sabbath before last, we received five young women and the mother of one of them. We trust that they will run well, but they need *much* grace, for the young here are beset by the most evil influences. We ask prayers for these young Christians."

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### Western Turkey Mission.

#### AMASIA.

MR. TRACY, of Marsovan, having spent the last winter in Amasia, found the experiment so profitable that it was deemed best for him to remove there for this winter also. Writing November 16, he speaks thus of the situation at Amasia: —

"We are occupying a house built by good Mr. Metz, of Freiburg, Baden, who sent a colony of manufacturers here a score of years ago. His object was evangelistic as well as commercial, and this house was built as the 'Missionhaus.' A school and Sabbath services were sustained in it for some years. May it yet serve the good end of its benevolent builder, who has entered into rest. The neighbors about our dwelling are of a low, bad class, though this ought to be the best part of the city for residences, and will be some day. The outlook is most picturesque. We look down on the rapid Iris, and up to the lofty citadel of Mithridates, on the ragged cliffs that crowd upon this fascinating meeting-place of gorges. There are not many places in Asia Minor equal to this in natural beauty and grandeur. On the flat at our feet are the factories signaling the march of improvement, many flouring mills, a steam-match factory, turning out millions of matches in a day, and now the steam loom, newly astonishing this gorge with the clang of its shuttles. We look up the valley that leads to Marsovan three miles, but the vineyards and gardens of Amasia extend four miles farther in that

direction; we look out between the mountains to the left over the city upon those vineyards and gardens, a distance of four miles, but they extend eight miles farther in that direction; down this valley to our right, whither journeys the Iris, they extend full twelve miles. Caravan loads of apples go from here as far as Aleppo, and Amasia prunes find their way to Europe, and, perhaps, to America. I don't know what this region might be with skillful cultivation."

#### VISIT TO ZILLE.

"As soon as settled here I took occasion to visit Zille, where I spent two or three days, and was sorry to find the brethren feeble and discouraged. As a specimen of their pecuniary condition I will state the circumstances of one brother named John. He is a man of business, his capital, including his whole earthly means of livelihood, is equal to \$40; of this, \$16.50 is in the shape of a donkey with which he peddles in the scattered villages. By taking wheat, eggs, fowls, etc., instead of money, he manages to get a living for his family. He is a good man, preaching the gospel as he can. Another brother, Mr. Resurrection, has a shop in town, with a capital of almost \$100, from which he has to slice a little yearly to make ends meet. Another, Stephen, has a capital consisting of a pair of hands. A fourth has a little shop of nick-nacks, and makes a few pennies. Two or three others are a little more comfortable, but there are only nine in all, now that two, and they the most able, have left the place, and two others have turned their backs on Christ. This poor little band felt that they were not able to raise more than \$28 a year for the gospel work, and who says they are? Go all ye churches of Christ and do as well as that and ye will get no rebukes from me.

"Some weeks ago a young man, a graduate of Robert College, returning to his home in the interior, arrived at Zille a corpse, pierced with seven bullets. He was buried by the Armenians, to which nation he belonged. The robbers were found in a mill, one of them was shot while resisting, and the rest were caught.

The young man had been invited by a pasha to accompany him on this part of the journey, but he said, 'I am ashamed to ride with the pasha on such an old-looking saddle as this which I have. I will not go.' So he went with no attendant guards, bearing nearly a thousand dollars' worth of presents to his intended, and gifts for friends, for he was rich. The journey was nearly done, but it met with this sad end."

#### REMINISCENCES OF A DEPARTED MISSIONARY.

Rev. Mr. Ball, to whom Mr. Tracy refers below, was a missionary of the Board in Turkey from 1853 to 1870, having been located at Cesarea, Yozgat, and Adrianople. Mr. Tracy says of him:—

"Of late I have repeatedly come upon the tracks of a former missionary, and they are deep tracks. I am constrained to express my conviction that some of our predecessors were grander men than we younger missionaries are. Mr. Ball was, undoubtedly, a peculiar character. I am told he was never known to smile. A thunder-cloud had not more terrors than he, nor more concealed blessings. His voice alone was mightier than a dozen policemen. He was a righteous man, and everybody knew it. No other fear than the fear of God ever entered his heart. Some missionary has said that all the windows needed to be opened at Annual Meeting to let out his rebukes. Pashas were awed before him. Once in making his first call on one of these dignitaries, in days when, much more than now, it was rash and dangerous to speak disparagingly of the founder of Islam, the pasha remarked at the beginning of their conversation, 'Effendi, they say these Protestants do not believe in the prophets. Is it really so?' Stung to the quick by the impolite assault, Mr. Ball rose like a giant, and replied in thunderous tones, 'The Protestants believe in the prophets because they are from God; in Mohammed they do not believe, because he is not of God!' The people and all present were dumbfounded with the daring and tremendous utterance, yet this pasha afterwards became his friend.

"Yet this stern reprove was the tenderest of men. He was compassionate and loving at heart, ready to undergo any suffering for others' good, and deny himself to any extent to relieve human woe. The needy found in him a friend, the sorrowful a comforter. His piety was exceedingly deep, though melancholy; his force as a preacher, great. His manner of life was too ascetic for health or long life; his table so simple that the cook had little to do. He was unpopular, and yet mighty.

"Our Protestant brethren who knew much of him will spend hours in talking of him and repeating his words. Students from Bebek Seminary quote the sermon he preached to them at the time when a class graduated, the text being, 'For the love of Christ constraineth us.' He made raking utterances, yet no one could object because all knew his sincere and self-denying spirit. His very words and tones are quoted, and their power is acting still. The helper with whom I visited in Zille has *sixty letters* of Mr. Ball's, written to himself, full of rebukes and loving counsels, profitable admonitions and sympathetic words. He reads them over and over, and will as long as his eyes see. I wonder if we younger, and, as we may conceitedly suppose, more symmetrical characters are making any approach to such lasting impressions. God forbid that we should try to be other than what we are made to be, but would to God we were ten times more forcible in our own line."

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### Eastern Turkey Mission.

#### THE GOSPEL IN RUSSIA.

MR. ROBERT CHAMBERS, of Erzroom, reports some remarkable facts brought to view in a visit paid by himself and Mr. Cole, in October last, to the region about Kars. The missionaries were warmly welcomed, but for obvious reasons only general statements are here given. Mr. Chambers says:—

"Our right to labor, even in that part of Russia occupied by our missionary force before the war, has not been formally recognized by the new government, in fact,

we seem to be watched quite jealously, and our people, notably at Kars, have been warned to have nothing to do with us, though any opposition we have met with seemed to proceed more from the fanaticism, self-importance, and deficient information of local officials than from any direct notice of our work by the central authorities. On entering Russian territory we were very closely questioned, and during our first night there we were strictly guarded by seven soldiers who allowed no one, except a couple of men who came under the guise of friendship to cross-question us, to speak to us. The soldiers assured all comers that 'these honorables did not wish to be disturbed.' Our arms also were taken from us, but restored in the morning, when we were permitted to pursue our way in peace.

"During our visit the governor was absent, and his deputy, whom we saw, was very cordial. We made final arrangements about our school, which, according to a letter from the teacher, received yesterday, has at last been opened.

"We departed somewhat from the ordinary methods of the Mission in organizing a church at Kars and receiving members from the neighboring villages, without the prospect of being able to find a pastor for the church, and without any pledge on their part looking toward self-support. But we had not the heart longer to keep from them the privilege so earnestly desired and richly enjoyed, of obeying their Saviour's injunction: 'This do in remembrance of me.' Another reason for our action is the necessity of our being able to point to an organized community in our appeals to government for liberty of worship and freedom of action. And now necessity is laid upon us. We *must* find a pastor for our Russian flock."

#### PROTESTANT INFLUENCE.

From Kars Messrs. Chambers and Cole went quietly to several towns where the brethren gathered to meet them, and showed unmistakably their Christian zeal and fidelity. In one village without pastor, teacher, or church, they found a goodly number who had not neglected the assembling of themselves together. Mr. Chambers says:—



"The story has been told of the catechism from which the light spread in this region. The catechism was placed in the hand of a devoted Armenian by a Bitlis Vartabed, who had visited London about thirty years ago. After a remarkably useful career it was burned, though afterward replaced by our Erzroom book-seller. Thirteen years ago the faithful catechism was reënforced by a Bible, which an Armenian, who had procured it at Harpoot, sold at Samoghar for eight and one half roubles, or more than four times its price. It was a great prize to the few persuaded villagers who in fear and trembling secretly conveyed it from house to house and from village to village. How our hearts glowed as we handled the well-thumbed and battered old volume, whose presence as a silent witness at our communion service on the Sabbath, seemed to intensify the spirit of devotion and open our ears anew to the declaration of the Saviour, 'For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.'

"Several interesting instances showing the influence and reputation of Protestants came under our notice. Stopping at a village to rest and feed our horses, we were discussed by a curious group. One wiser than the rest said, 'I know who they are. They are Protestants. They do not lie or steal.'

"At another place a field was in dispute. We shared our quarters with the judge who had come to try the case. During the trial an Armenian was rebuked for lying, and answered indignantly: 'Am I a *Protestant* that I should not lie?'

#### EFFECTS OF FAMINE. PERSECUTION.

Dr. Barnum, of Harpoot, writes under date of October 29:—

"The Christian public of America and England contributed very liberally last winter and spring for the relief of sufferers from the famine. Many lives were thereby saved, although the actual suffering and the number of deaths are fearful to contemplate. Before the late harvest the general expectation was that after the

harvest grain would be plenty and cheap, but this expectation has not been realized, and we think that the note of alarm ought to be sounded at once. The present prospect is that the amount of suffering during the coming winter will be greater than it was last winter. There is probably grain enough in the country to support the people, but last year's stock is exhausted, and the crop of the present year being everywhere below the average, prices are considerably higher than last year, and the area of high prices this year takes in almost the whole land, while last year it was limited. Last year our local Protestant communities did a great deal for the relief of the poor about them, but this year many who have dispensed charity will now be obliged to receive aid for themselves. In short the letters which reach us from all parts of our own field, and, in fact, from all parts of this Mission, present a very gloomy prospect for the coming months.

"The exigencies of the work are such in many places that despite the harder times of the present year an unusual amount of building has been undertaken. In seventeen out-stations expenses of this kind have been incurred to a greater or less extent, during the present year, although in some places old buildings have been purchased and fitted up as temporary places of worship. The building of chapels has been commenced in the Koordistan district. The last letters from Pastor Kaymé, of Redwan, say that obstacles are being put in the way of all these buildings. This is a common, I may say, an almost universal, experience. From Redwan and Hanuk petitions have been handed in to the governor of the district saying that the Protestants are building churches without a Firman from the Sultan authorizing them. In Tul, when the building was nearly completed, the Koords from the surrounding neighborhood, excited by some fanatical Sheikhs, had assembled with the intention of tearing the chapel down. They also beat the preacher, and one of them raised his gun to shoot him, but was prevented by the prompt intervention of the preacher's friends. The Protestants at once appealed to a power-

ful Koordish chief in a neighboring village, and he arrived just in time to save the chapel. Pastor Kammé was still in doubt as to the issue. The surprising thing about all this opposition is that it should arise in a district where Protestant charity was so freely administered, a few months ago, that compared with neighboring districts, very few persons died from hunger. I am glad to say, however, that the opposition is not general, and that very few nominal Christians have any share in it, except the Papists."

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### Ceylon Mission.

#### MANEPY.

MR. LEITCH, who, with his sisters, joined the Ceylon mission last year, writes from their station, Manepy, October 15:—

"Eight months have passed since our landing in Jaffna, and four weeks since our coming to Manepy. Coming here as strangers, with impartial eyes, we have been on the whole very much encouraged by what we have seen of the Christians and the Christian work carried on here. There are in this field two churches, one native pastor, one licensed preacher, two catechists, two Bible women, and one hundred and four church members. There are six Sabbath-schools, with thirty-seven teachers, and a total average attendance at present of over four hundred scholars.

"On the Sabbath sixteen different services are held, including Sabbath-schools, in different parts of this field. The total attendance at these services averages over seven hundred people.

"During the week the regular church prayer-meetings are held, and in the different villages other evening meetings, especially in the part of each month when we have moonlight. The Christians manifest a willingness to work, and a genuine earnestness which is encouraging. If they have a little direction they are willing to follow. Sabbath before last, when the station Sabbath-school was reorganized, our call for teachers was cheerfully responded to. And now could you look in upon our school, which has increased from

eighty-seven to one hundred and ninety within the last three weeks, graded and arranged in sixteen classes, you might forget that this was a strange land, and imagine yourself in America. We had our new tent, which we have lately received from Madras, set up for the first time on last Tuesday at Naval. Over two hundred persons were present. My sisters and I spoke on the subject of salvation by Christ, each followed by a native helper, and a verse of a hymn bearing on the subject. The people listened attentively throughout, and we hope that this meeting may be the type of many more such meetings to come."

#### THE INFLUENCE OF WOMAN.

Mr. W.W. Howland writes from Oodoo-ville, October 9:—

"The interest among the women is in advance of that of the men, and the thought comes, that as the women have been and are the great power in idolatry, so it may be that the people are to be converted to Christ by the influence of the women. It is a noticeable fact that where Christian women are married to heathen husbands, generally the influence in the household is Christian, though of course in a less degree than where both parents are Christians. Still the children usually receive a Christian training, and grow up as Christians. Whereas, when a Christian man takes a heathen wife, he usually loses his Christian character, and the influences of the household are on the side of heathenism. This difference arises partly from the fact that a Christian woman's marriage to a heathen is usually against her wish, she being pressed into it by her parents and relatives, whereas the young man who takes a heathen wife is usually influenced by dowry or caste. In addition to this is the well-known fact that woman everywhere is devout, and her faith firm and unyielding. When a young man takes an educated Christian wife, we feel that he is anchored and comparatively safe, and we hesitate to put a man into any responsible situation in mission work till he is thus settled.

"You can understand why we rejoice much in the prosperity of our Female

Boarding Schools, and our gratitude for the generous appropriation for a building worthy of an object so noble and vital to the establishment of Christ's kingdom here. It will remain for generations a fit monument to the elevating and ennobling influences of the gospel in awakening in the hearts of the Christian women of America such love for their sisters in this far-off land."

#### MANY HEATHEN STILL.

"In our letters we are inclined to mention only the encouraging facts, and there is danger of a too favorable impression being made as to the progress of the work. A letter received from America not long since by one of our number inquired if we often met with a heathen here now! It is sad, very sad, as I go from station to station and from village to village to meet one after another, and company after company, all heathen, none but heathen, rarely relieved by a lone Christian, all going the downward road, yet many knowing the true way. I meet a man, and after the salutations and passing inquiries and remarks, I ask, 'Did you study in the mission school when young?' 'Yes.' 'You can read then?' 'Yes.' 'And you studied the Bible? Don't you think that is true, and shows us the right way?' 'Yes, that is a good way.' 'But do you walk in it?' 'No, I have to work for a living, and do as the others do.' If I then try to bring the truth home to his heart, and awaken a sense of sin and of danger, he will try to turn the conversation, and finally I leave him with a tract, doubtful whether any serious impression has been made. And this is the state of many, I might almost say of multitudes.

"In a heathen newspaper recently started in Jaffna town there was lately an appeal to the people of one of our villages, about a mile distant, to come forward to support a school in the influence of Hinduism. The names of twenty-seven prominent men, government officials, and others living in the village, were given, who should aid such an enterprise, and thus 'drive out the Christian devils,' as they express it. We have a large boys' school there, and a nice large school for girls.

It is their object to break up these schools. We think they will not succeed. The appeal is a testimony to the real value of our schools.

"We feel it a privilege to work on amid encouragements and discouragements, resting upon the promises of God rather than upon what we see."

#### VISITING THE PEOPLE.

Mr. R. C. Hastings, of Batticotta, reports some missionary work done by himself and the theological students. He says:—

"Soon after the close of the college year in June last, in company with the members of the theological class, I spent twelve days in touring among the islands. The first island we visited was Pungnative, where we found the people expecting us. We took up our headquarters at the church, and went from there two by two, every morning and afternoon, to the homes of the people. In this way almost every house on the island was visited. We held several evening meetings with an average attendance of about seventy.

"At Ninatere went from one end of the island to the other during the day. The island is but about two and one-half miles long, and one and one half miles wide. We called at many of the houses and talked with the people, finding no great opposition anywhere. We visited the celebrated cobra temple, and saw the immense image of a cobra with five heads. The annual festival of this temple is held during the month of August, and persons from all parts of the Jaffna peninsula, as well as some from the interior of the island, attend. The cobra is of course held sacred, and although there are many in the island the people will not suffer them to be killed.

"We spent several days of labor in Valany. Here less interest was manifested by the people, though the average attendance at the evening meetings was larger than at Pungnative. In our house to house visitation we met with one or two disciples of a famous Sivite teacher who died not long ago at Jaffna. They seemed well informed on some parts of the Bible, but were very bitter in their de-



nunciations of Christianity. We met with two or three very interesting cases of persons who were apparently trying to lead Christian lives, but who were kept by one reason or another from making a public

profession of their faith. On the whole we met with more of encouragement than of discouragement, and returned home rejoicing that we had been permitted to labor for our Lord and Master."

## GLEANINGS FROM LETTERS.

*Josiah Tyler, Umsunduzi, Zulu Mission.*—What pleased us most at Mapumulo were the signs of progress in civilization and Christianity, visible on all sides. On our way to this Christian village, we had passed by a company of three hundred or more unclad heathen men and women, engaged in a marriage dance, apparently without one serious thought or desire, and it was truly refreshing a little further on, and in the midst of heathen kraals, to meet a company of well-clad and intelligent Christian natives who greeted us with joy, and seemed to appreciate the religious services which followed. In regard to the work generally, I will add, we have good congregations on the Sabbath, some are pondering the truth, but with deep regret we have to say, very few are willing to abandon polygamy, beer drinking, and other soul-destroying customs, for the gospel.

*Lewis Bond, Jr., Philippopolis, European Turkey Mission.*—Passing through Plevna we were interested in examining the old fortifications of Osman Pasha and the monuments erected by the victorious Russians. At Sophia, the capital, we were most interested by seeing school-boys going home with our large Slavic and Bulgarian Testaments among their school-books. The city itself is not at all attractive, and the attempt to transform the old Turkish konak into a palace for the prince looks like a failure. The bookstore of the Bulgarian Evangelical Society, located here, is in a good locality, and sales are encouraging. We regret that our friends there have no suitable place for preaching purposes. Politically everything is quiet here. The Bulgarians appear to have abandoned the idea of fighting for the union of the province with the principality. The sale of books, but

especially of Bibles, is very large, both here and in Bulgaria, and from this fact we take great encouragement.

*Miss Sophia Crawford, Monastir, European Turkey.*—You would be glad to see the people at our Protestant services, each with Bible in hand, expecting the minister to kindly wait till the exact place shall be found, as though satiated with their years of Turkish oppression and senseless "chants" in an unknown tongue. Now the question comes from them (not what does this *man* or that *man* say), "What does the Bible say as to these things?" All of the pupils seem intelligent, needing only to be trained. We have not as many boarders as we hope to have, now we can offer them a home. There is certainly *one* who has been benefited by these few months in Macedonia. No one longing to bring souls to Jesus could see the newly awakened hunger for God's Word, without feeling awakened to new zeal. Since we have a larger room for Divine Service I notice so many new faces, and also notice that we wait a little longer for new ones to *find* the lesson and text. A few need Greek Bibles, or Wallachian, but the greater part Bulgarian.

*C. C. Tracy, Marsovan, Western Turkey.*—We learn that since the Jesuits are to have no rest in France, or even Spain, they are flocking to Turkey. Poor Turkey! how can she bear another woe of this description! I learn that two hundred of them have arrived at Constantinople. They are showing themselves somewhat about here, and trying to get schools under way. The gospel is acquiring momentum here. The Marsovan Missionary society has got a new impetus. There are 106 full paying members (yearly dues a dollar and a half each), and besides these there are many who pay less sums.

It is hoped that \$200, at least, will be raised the coming year, enough to support a helper in the field they have chosen. We don't know what the political status is, except that it is critical. Let all Christians pray for us without ceasing, for we are under a dark cloud.

*Richard Winsor, Siroor, Mahratta Mission.*—I wrote you of the interest at Ransangav, and of my bringing away the gods from the Mahars. While wondering what would come of all this, a messenger came in haste early one morning with a note from the teacher, saying that a violent persecution had begun, and that the Patil with others had closed the school by threats of violence to the Mahars and to the teacher. I assembled the Mahars, took their testimony, and reported the matter to the collector. The Patil and the assistant-collector came to Siroor. The people, sixteen Mahars, and the Patil's party, were summoned. I sat beside the collector in the examination of witnesses, and he was so fully convinced of the evil done that he dismissed the Patil and another officer on the spot. They were sent to Poona, and are awaiting further trial for their attempt to enter false prosecution against me.

*Mrs. M. E. Bissell, Ahmednuggur, Mahratta Mission.*—Eight pupils from the Girls' Boarding School were received into the church in February, and five more in October. Our prayer meetings have been very pleasant seasons. The contributions of the girls towards the support of the pastor have been made up of handfuls of grain taken from their daily allowance. These gifts are given voluntarily. Two girls have constituted themselves "collectors of tithes," and every Saturday they go about among the school-girls to gather the grain, or to receive the money which some who are living at home find it more convenient to give.

*J. E. Chandler, Pulney, Madura Mission.*—Most of the children in our orphanage are from the high castes, and there is a very marked difference between their mental state and general bearing and that of the children of the lower castes from which nearly all of our Christians come. Centuries upon centuries of crush-

ing poverty, ignorance, and oppression, have left the most indelible marks upon the physical, mental, and moral condition of these low caste people. And I feel confident that from our orphanage there is growing up a class of boys and girls that, if truly converted, will furnish us with better mission agents than those we are now employing. We have in the mission now many who are from the ranks of caste people, and who are doing a good work, and some from the lower castes are also very valuable laborers.

*Samuel W. Howland, Oodoopity, Ceylon Mission.*—Last week Sunday a notice was posted on a tree in front of the Mission premises, saying that now that the new Sivite paper, *The Rising Sun*, had appeared, Christianity would be shown up, and Christians might as well give in at once. Recently three villages were thoroughly visited, and large meetings held, especially evenings, two hundred or three hundred coming together, and listening very attentively. The helpers seemed to think that the interest shown by the people was something very wonderful, and the people themselves said they never saw the like before. Some eight or ten who have hitherto stood as heathen, promised to become Christians at once, and to begin praying to Christ. We are hopeful of all of them, although as some of them do not attend Sabbath services regularly, we cannot yet count them on the Lord's side. We certainly were much encouraged, and wished that we were able to stay longer.

*J. E. Walker, Foochow.*—Dr. Osgood's work as a medical missionary brought to him a double share of the physical ills of our life here. He had to see and smell and handle more filth in one day than a preacher would in a week, and also come into much closer contact with it. I once remarked to a native helper that \$10,000 could not hire a physician to do what Dr. Osgood had done. "Ten thousand!" he replied. "No, indeed, nor several tens! Why, all his patients are persons whose cases have been given up by our native doctors." Of late years he has been able to leave many of the details to trusty assistants, but still his own

daily supervision was needed. If you had gone into his hospital you would have found in the first ward ulcers, in the second, *ulcers*; in the third, *ULCERS*; ulcers deep and foul, with tumors and wounds for variety. Though the building is admirably constructed for ventilation, the odor of ulcers is all-pervasive. It has been a grand illustration of Christianity to have skill that could command thousands of dollars freely given for healing the most repulsive diseases. In addition to his work as a physician, he added much labor as a Christian evangelist.

*Henry Blodgett, D. D., Peking, North China.*—Very important negotiations are now going on between the Russians and the Chinese, but we know almost nothing in relation to their nature or progress. It has seemed best to pursue our mission work, both in the city and in the country, with very little regard to rumors of war. The Chinese government is about to have telegraphic wires laid between Peking and Shanghai. The necessities of their for-

eign relations compel them to take this step. Other similar works cannot long be delayed.

*Miss Anna T. Davis, Kobe, Japan.*—In Miss Dudley's Bible class is a most attractive young woman, who was driven from her father-in-law's house, forsaken of her husband, obliged to leave her two beautiful children, one a little babe, in the heathen home, all because she became a Christian. Yet she rejoices in the love of Jesus. She is preparing for Christian work among the women. Think you that her work will not be more fruitful by reason of this great trial of her life. In this same heathen home is her sister-in-law, suffering daily persecutions. Her parents will not send her away, for then we would take her and support her in the school. Such cases, I suppose, are now comparatively rare in Japan, but again and again our sympathies are drawn out to the fullest, because this people have erred from the ways of the Lord and have done wickedly.

## MISSIONS OF OTHER BOARDS.

### FOREIGN MISSIONS OF THE AMERICAN PRESBYTERIAN CHURCH.

THE following table gives the fields occupied by the American Presbyterian Missionary Board, and the forces at work on May 1st, 1880. The total receipts of the Board for the year 1879-80, were \$585,844.82 of which \$176,096.88 came from various auxiliary Womens' societies.

MISSIONS.	Stations.	AMERICAN MISSIONARIES.			NATIVE HELPERS.			Scholars.
		Ordained.	Lay.	Female.	Ordained.	Lay.	Communicants.	
Indian Tribes . . . . .	19	11	—	23	7	14	1,048	506
Mexico . . . . .	1	7	—	11	11	12	3,907	586
South America . . . . .	4	11	—	15	4	17	1,089	511
Africa . . . . .	16	7	4	14	2	29	601	244
India . . . . .	12	30	—	48	14	157	971	7,798
Siam . . . . .	4	7	1	14	—	14	206	346
China . . . . .	9	22	2	32	16	102	1,784	1,096
Japan . . . . .	3	6	2	12	4	8	739	345
Persia . . . . .	4	8	1	16	21	165	1,321	1,909
Syria . . . . .	5	14	1	21	4	139	810	4,260
Chinese in California . . . . .	2	2	—	3	—	6	131	190
	79	125	11	209	83	663	12,607	17,791



## FOREIGN MISSIONS OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

The Board of Missions of this church reports receipts for the year 1879-80, amounting to \$74,279. The general summary, made up to May last, gives the following items concerning the three fields in which its missions are prosecuted:—

	China.	India.	Japan.	Total.
Stations . . . . .	1	10	3	14
Out-stations . . . . .	18	77	6	101
Missionaries . . . . .	4	5	7	16
Assistant Missionaries . . . . .	6	6	9	21
Churches . . . . .	7	21	7	35
Communicants . . . . .	686	1,286	369	2,341
Native Ministers and Catechists . . . . .	16	21	12	49

## PROTESTANT MISSIONS OF JAPAN FOR THE YEAR 1879.

The following table, showing the work of all Protestant Missionary Societies in Japan, was prepared for the Japanese Evangelical Alliance, and was issued in the report of the last meeting of the Alliance. It must be remembered that changes occur rapidly in that Empire, and that the past year has been one of marked progress. It is believed that there are now not less than 3,500 professed Christians in Japan. Later statistics of the work of our own Board in Japan may be found in the table in the January number of the *Missionary Herald*.

NAME OF MISSION.	Year of Commencement.	Male Missionaries.	Female Missionaries.	Total Missionaries.	Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts.	Theological Students.	Ordained Native Pastors.
American Presbyterian Mission . . .	1859	8	5	13	3	4	11	679	8	4
Reformed Church in America . . .	1859	7	3	10	3	6	6	307	6	4
American Board of C. F. M. . . .	1869	17	12	29	5	12	14	434	40	6
American Protestant Episcopal Church	1859	6	2	8	2	—	—	—	—	—
American Baptist Mission . . . . .	1860	4	3	7	3	5	2	72	—	1
American Methodist Episcopal Church	1873	8	6	14	4	20	12	447	20	1
Woman's Union Missionary Society .	1871	—	4	4	1	—	—	—	—	—
Evangelical Association of North America . . . . .	1876	2	1	3	2	—	1	15	—	—
Reformed Church in the United States	1879	1	—	1	1	—	—	—	—	—
Cumberland Presbyterian Mission . .	1877	2	—	2	1	—	—	—	—	—
Church Missionary Society . . . . .	1809	8	1	9	5	10	6	190	—	—
Canada Methodist Mission . . . . .	1873	3	—	3	2	2	4	225	5	—
Society for the Propagation of the Gospel . . . . .	1873	5	2	7	2	6	5	208	3	—
Edinburgh Medical Mission . . . . .	1874	1	—	1	1	8	1	31	—	—
United Presbyterian Church of Scotland . . . . .	1874	4	1	5	1	3	2	86	5	—
English Baptist Missionary Society .	1878	1	—	1	1	—	—	7	—	—
Totals . . . . .		77	40	117	36	76	64	2,701	87	16

## THE ENGLISH WESLEYAN MISSIONARY SOCIETY.

The missions under the care of this society embrace stations in Europe, India, China, South and West Africa, and the West Indies. It reports, May 1, 1880:—

Principal Stations, called Circuits . . . . .	429
Chapels and other preaching places . . . . .	2,531
Missionaries and Assistant Missionaries . . . . .	457
Other Agents under pay . . . . .	1,923
Unpaid Agents, as Sabbath-school Teachers . . . . .	7,959
Accredited Church Members . . . . .	86,770
On probation for Membership . . . . .	10,639
Scholars . . . . .	92,924

The total receipts during the previous financial year were \$827,490.

## THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

This organization reports the employment of twenty-eight ordained and twenty-three unordained missionaries, besides eighty-five other helpers. It has stations in most of the large cities of Europe, and extends its operations to Turkey, Syria, Egypt, and Abyssinia. Its receipts for the year ending May, 1880, amounted to \$176,018.

## THE UNITED BRETHREN (MORAVIANS).

The *Periodical Accounts* of the United Brethren gives the following statement of their work among the heathen. The table below indicates the fields occupied, the forces engaged, and the success attained so far as this can be measured by membership in the church.

MISSION PROVINCES.	Stations.	Missionary Agents.	Native Ministers and Assistants.	Native Helpers and Occasional Assistants.	Communicants.	Baptized Adults.	Candidates, New People, etc.
Greenland . . . . .	6	23	—	61	783	109	199
Labrador . . . . .	6	39	—	48	462	266	152
North America . . . . .	4	9	—	12	124	48	6
St. Thomas and St. Jan . . . . .	5	7	1	55	1,257	239	81
St. Croix . . . . .	3	3	1	59	1,088	199	31
Jamaica . . . . .	14	24	4	261	5,418	3,517	300
Antigua . . . . .	8	11	6	145	2,943	1,395	326
St. Kitts . . . . .	4	6	4	78	1,474	915	182
Barbados . . . . .	4	4	2	68	1,355	402	66
Tobago . . . . .	3	4	2	60	1,041	348	55
Demerara . . . . .	2	—	4	2	19	26	—
Mosquito Coast . . . . .	6	12	4	14	242	212	108
Surinam . . . . .	15	68	—	349	5,600	527	4,698
South Africa, West . . . . .	7	39	3	215	2,049	533	2,019
South Africa, East . . . . .	8	20	2	58	539	174	698
Australia . . . . .	2	6	—	—	30	2	42
Tibet . . . . .	2	6	—	—	15	4	—
	99	291	33	1,485	24,439	13,856	8,963

The total receipts for the Missions of the United Brethren for 1879 were \$91,715. It is a notable fact that somewhat more than one third of this amount (\$31,720) came not from the Moravians themselves but from societies and friends in other Christian Churches.

## MISCELLANY.

## THE INFLUENCE OF THE BIBLE.

The following extract is taken from the address of Rev. Dr. R. S. Storrs at the Wycliffe Semi Millennial Celebration in New York. What the Bible in the common tongue did for England, that it can do, and is doing, in those lands to which the missionaries of Christ are bearing the Word of life.

"How vast the impression produced by the version which thus burst into use, not on language but on life, in the whole sphere of moral, social, spiritual, even political experience, who shall declare! To the England of his time, confused, darkened, with dim outlook over this world or the next, the Lutterworth Rector brought the superlative educational force. He opened before it, through the Bible, long avenues of history. He made it familiar with the most enchanting and quickening sketches of personal character ever penciled. He carried it to distant lands and peoples—further than crusaders had gone with Richard; further than Alfred's messengers had wandered. It saw again the 'City of Palms' in sudden ruin, and heard the echoes of cymbal and shawm from the earliest temple. The grandest poetry became its possession; the sovereign law, on which the blaze of Sinai shone, or which glowed with serener light of Divinity on the Mount of Beatitudes. Inspired minds came out of the past—Moses, David, Isaiah, John, the man of Idumea, the man of Tarsus—to teach by this version the long-desiring English mind. It gave peasants the privilege of those who had heard Elijah's voice; of those who had seen the heaven opened by the River of Chebar; of those who had gathered before the 'temples made with hands' which crowned the Acropolis. They looked into the faces of apostles and martyrs, of seers and kings, and walked with Abraham in the morning of time. They stood face to face amid these pages with One higher than all, and the kingliest life ever lived on the earth became near and supreme to the souls which had known no temper in rank save

that of disdain, no touch of power which did not oppress. Not only again, in lucid column, the pillar of fire marshaled God's hosts: not only again were waters divided and fountains made to gush from the rocks—angelic songs were heard once more above the darkened earthly hills. Again, as aforetime, the Lord of Glory walked as a brother from Nazareth and from Bethany, strewing miracles in his path, yet leading the timid to the Mount which burned with peaceful splendor, showing the penitent his cross, walking with mourners to the tomb. From the paradise of the past to the paradise above the vast vision stretched, and gates of pearl were brightly opened above the near and murky skies. The thoughts of men were carried up on the thoughts of God, now first articulate to them. The lowly English roof was lifted to take in heights beyond the stars. Creation, Providence, Redemption appeared; harmonious with each other and luminous with Eternal Wisdom; a light shot forward on the history of the world, a brighter light on the vast and immortal experience of the soul, the bands of darkness broke apart, and the universe was effulgent with the luster of Christ."



## THE SERVICE OF MISSIONARY BOARDS.

[From a sermon by Rev. Owen Street, Lowell, Mass.]

The question how we can go into all the world is answered. The king's great highway is cast up. It passes directly by your door and mine. The communication is prompt and sure; it is almost telegraphic. We can put our work into the field at almost any point without delay. China telegraphs to San Francisco by way of London and New York. Circuitous but prompt. More prompt is the communication by way of heaven. If the Lord's ear is not heavy that it cannot hear, no more is his arm shortened that it cannot save. His arm is not shortened, that he cannot touch any part of the world a good deal quicker than we can say the word. And he has given us an



arm by which we can move the forces of Christian benevolence thousands of miles away almost with the rapidity of thought. A man writes his check for a thousand dollars to relieve the sufferers by famine in far off Persia, or Turkey, or China. It will be long before the supplies that that thousand dollars would buy in our markets can get to the starving villages. Before that time many will die, and the dark crisis may be nearly over. But a financial history of more than half a century has given our Board of Missions a credit that is good, not only for a thousand dollars, but for fifty thousand in almost any city of the world. At the tick of the telegraph, that thousand dollars can begin its work of saving human life, in either of those distant lands. And this very work of Christian benevolence has already begun to dissolve old prejudices and unlock whole provinces, and open the door to an incoming gospel — preparing, like John the Baptist, the way of the Lord. We go into other lands with the glorious gospel by sending it. We send it as yonder engine sends the water we use to the reservoir, and thence to your house and mine. Stop the pulses of yonder pump, and before the sun goes down there will be dry faucets and manifold complainings in many a dwelling. Every stroke reports itself at the reservoir, and in the steady-flowing rills that divide themselves into their thousands of branches all over our city. So the Board of Missions is a reservoir of Christian benevolence into which our contributions, like the stroke of yonder pump, send the gush of living waters for the world.



#### AN ENGLISHMAN ON THE ANNUAL MEETING OF THE AMERICAN BOARD.

THE presence and address of the Rev. Alexander Hannay, delegate of the English Congregational Union, at the meeting of the Board at Lowell, are well remembered by all who were there. On his return to London, a public meeting was held, under the auspices of the Congregational Union, to welcome Mr. Hannay, and to hear an address from him concerning his experiences in this country.

The address, which is given in the *Non-conformist*, is of remarkable interest, and we quote what he says of the annual meeting of the Board: —

“Will you bear with me if I try to give you a glimpse of the meeting of the Board at Lowell. I do so because though it was the anniversary of one of their religious societies, it had more in it of the spirit of worship, and of the best kind of revival quickening, than any other meeting it has ever been my fortune to attend. The meetings of the American Board are held rather after the pattern of the autumnal meeting of our Congregational Union than after the pattern of our London Missionary Society. They meet in towns in different parts of the States — such towns as may invite them. The friends who attend the meetings are received as the guests of the town where the meetings are held. We have had some speculation here — I do not know whether you have ever heard it, Mr. Chairman — as to the necessity of limiting somewhat the constituency of the Congregational Union of England and Wales, lest the hospitality of our brethren in the country should break down under the pressure. But what will these distrustful souls think when I tell them that while we have never added to the population of any town by our own meetings more than from 1,000 to 1,200 persons, the meeting of the American Board which I attended in Lowell, a city of 50,000 inhabitants, added for four days in that week 3,000 people.

“How they were accommodated is among the things that are not revealed. I heard, indeed, of a hall fitted up with extemporized cots, and of bales of sheets and blankets freely lent by the manufacturers of the place, and even of a contingent from one ladies’ seminary, which slept all night in a church, and found a not intolerable place to sleep in. If I may judge from my own experience in the elegant house in which I and my wife were accommodated, and I do not know how many more visitors, the good people of the town abandoned themselves without reserve to the entertainment of the American Board for the week, without respect to their own comfort, and found

acute pleasure in the sacrifice. I did not find that any deacon or other visitor from any part of the States, however well to do at home and corpulent, grumbled a whit when he was turned into an extemporized cot with borrowed blankets to cover him. And all this I may say was, in my judgment and feeling when there, but the outward sign of a deep, inward, intelligent, passionate interest in the work of Christ in all parts of the world. Some will say it is still figures I am dealing with. Yes, but figures that reveal volumes with regard to the freshness of the Christian feeling, and the vitality of the religious faith of the men who were engaged in these services.

"The Board met for four days, three complete days and a portion of another, three sessions each day, beginning at half-past eight every morning and terminating at half-past nine every night, with two short intervals of two hours each. At the prayer-meeting at half-past eight in the morning there were present not fewer than 2,000 persons. The large central hall which accommodated 4,000, standing and sitting room, was so crowded that two overflow meetings had to be provided. On one occasion I could not force my way, though I was the English delegate, into the central meeting. I went to one of the overflow meetings, and there I had to stand during the greater part of the proceedings. There, on the platform, and scattered throughout the assembly, were the representative men of the Congregational churches from all parts of the United States,—from Plymouth Rock to the Golden Gate,—principals and professors of colleges taking an eager, active part in the business of the Board, men known to us here as men of letters, leading preachers in the Congregational body, venerable men drawing towards the very close of life, but touched to the very enthusiasm of youth by the news brought to them of the progress of God's work in distant lands, and the prospects that were opened up to them of brighter issues yet.

"I confess that, having attended perhaps as many meetings of religious societies as any man of my years during the last ten years, especially, of my life, I do

not remember to have attended any meeting which seemed to rise so near to the moral level of the service to which it was consecrated. They were observing their seventy-first anniversary. I was there as an observer,—a profoundly interested and touched observer,—and as I felt the power of the holy passion which moved and fused that assembly, I could not but conclude that here were men who were carrying on the work of foreign missions in this land in the very spirit we ascribe to the men—and I believe justly ascribe to the men—who in modern times originated the foreign missionary enterprise, if I may not say of the men who went forth to preach Christ to the nations in the beginning of the gospel. We are familiar, too familiar, alas, with lifeless things in this country, societies, organizations, agencies, which have survived the spirit that gave them birth. I have no doubt that there are phenomena of that kind in America as well as here, but we are so familiar with these phenomena that one cannot but be grateful that this great society in the third generation of its history and service is sustained by men who, if it had been deferred until now, would have taken on themselves the initiative of the foreign missionary enterprise, and would have done so with a prayerfulness not less fervent, with a spirit not less resolute, with a liberality not less affluent, than that which characterized the men to whom the churches actually owe this debt."

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"THE Christian character is benevolence,—a spirit of sacrifice and of work for a lost world. A missionary spirit is the measure of it; a giving spirit, at once the measure and the promoter of it."—*Prof. George Shepherd.*

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#### BIBLIOGRAPHICAL.

*The Chinese Slave-Girl: a Story of Woman's Life in China.* By Rev. J. A. DAVIS. Philadelphia Presbyterian Board of Publication, pp. 396.

Mr. Davis, formerly of the Amoy Mission, has in connection with this story of the life of Leng Tso presented an interesting and truthful account of Chinese

customs and superstitions. The little slave-girl is sold from her childhood's home, and meets the experiences of ordinary females in China, until, in womanhood, she comes in contact with Chris-

tian missionaries. The book embraces a good account of the Tai Ping rebellion, and is altogether an attractive volume, especially for young people. Put it, by all means, in your Sunday-school library.

## Notes for the Month.

### TOPIC FOR SPECIAL PRAYER. *For Ministers at Home ; —*

That they may bear in mind that they, no less than missionaries abroad, enter upon their work under the commission, "Go ye, therefore, and teach all nations ;" that He who counted them faithful, putting them into the ministry, put them into it for the sake of the whole world, as well as for some limited community ; that the Saviour whom they preach died for the unevangelized heathen no less than for their particular flocks ; that they cannot make full proof of their ministry, and be free from the blood of all men, without a living interest in the perishing nations which shall show itself effectively in their public ministrations. All friends of missions may well pour out their hearts that the shepherds and leaders of the people may apprehend that for them the field is the world ; that they are to be examples to the flock, educating their hearers to the widest benevolence ; encouraging them to dedicate and train their children for the foreign service ; and by the example of fervent supplication to teach their congregations the fitness and the benefits of praying, "Thy kingdom come ; thy will be done in earth as it is in heaven." "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night ; ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

### ARRIVALS.

October 6, at Tientsin, North China, Rev. D. Z. Sheffield and wife.

October —, at Pao-ting-fu, North China, Rev. William H. Shaw and wife ; Dr. A. P. Peck and wife.

October 22, at Kalgan, North China, Rev. Franklin M. Chapin and wife, and Miss Elsie M. Garrettson.

December 4, at Aintab, Central Turkey, Dr. C. L. Stevens and wife.

## DONATIONS RECEIVED IN DECEMBER.

### MAINE.

#### Cumberland county.

Auburn, T. D. K. for Cen. Africa,	50 00
Falmouth, 1st Cong. ch. and so.	10 00
Gorham, Cong. ch. and so. with other dona. to const. JOSEPH RID- LON, H. M.	34 29
Lewiston, Pine St. ch. and so.	45 67
Portland, 2d Parish ch. to const. Mrs. R. K. LARRABEE. H. M. 115.86 ; St. Lawrence St. ch. and so. 8.94 ; Union Meeting of Cong. Ch's at Plymouth ch. for Cen. Africa, 102 ; Plymouth ch. in. c. 23.56 ;	250 36
Scarboro, Cong. ch. A friend,	30 00
Woodfords, Cong. ch. and so.	8 00—428 51
Hancock county.	
Bucksport, Elm St. ch. and so.	62 00
Ellsworth, Cong. ch. and so.	51 11
Orland, Cong. ch. and so.	8 00—121 11

#### Kennebec county.

Augusta, A friend,	9 65
Gardiner, Cong. ch. and so.	31 05—43 70
Lincoln and Sagadahoc counties.	
Bath, Central Cong. ch. and so.	24 00
Thomaston, Cong. ch. and so.	5 00
Waldoboro, 1st Cong. ch. and so.	7 25—36 25
Oxford county.	
Turner, Cong. ch. and so.	5 27
Penobscot county.	
Bangor, Hammond St. ch.	100 00
Brewer Village, Cong. ch. and so.	25 90—125 90
Piscataquis county.	
Greenville, Cong. ch. and so.	28 00
Union Conf. of Churches.	
Sweden, A. Woodbury.	1 00
Waldo county.	
Belfast, 1st Cong. ch. and so.	56 00
York county.	
Biddeford, 2d Cong. ch. and so.	24 68
York, 2d Cong. ch. and so.	12 00—36 68
	882 42



## NEW HAMPSHIRE.

## Cheshire co. Conf. of Ch's. George

Kingsbury, Tr.

Hinsdale, Henry Hooker, 11 00

## Grafton county.

Bristol, Cong. ch. and so. 7 83

Lyme, Cong. ch. and so. add'l. 1 00

Orford, John Pratt, 15 00

Orfordville, Cong. ch. and so. 7 00—30 83

## Hillsboro co. Conf. of Ch's. George

Swain, Tr.

Bedford, Sarah Walker, 5 00

Francestown, Cong. ch. 14 00

Hillsboro Centre, Cong. ch. and so. 3 00

Manchester, Franklin St. ch. 140.33; 272 99

1st ch. 111.65; J. Sargent, 1;

Nashua, Pilgrim ch. and so. to const. 155 61

Rev. G. W. GROVER, H. M. 100; 17 15—467 75

1st ch. and so. 55.61;

New Boston, Presb. ch.

Merrimac county Aux. Society.

Pittsfield, Cong. ch. and so. m. c. 13 50

Rockingham county.

Chester, Cong. ch. and so. to const. 100 00

J. D. LANE, H. M.

Exeter, 1st Cong. ch. and so. 53; 153 00—253 00

Nathaniel Gordon, 100;

Strafford county.

Great Falls, 1st Cong. ch. and so. 46 00

Laconia, Cong. ch. and so. 3 11

Rochester, Cong. ch. and so. 36 00—85 11

Sullivan county Aux. Society.

Meriden, Mrs. M. A. Bryant, 10 00

Newport, A friend, 3 00—13 00

874 19

## VERMONT.

## Addison county.

Bridport, Cong. ch. and so. 46 00

Middlebury, Cong. ch. and so. 63 10

Vergennes, Cong. ch. and so. 20 00—129 10

Bennington county.

Rupert, Cong. ch. and so. 57 10

Caledonia co. Conf. of Ch's. T. M.

Howard, Tr.

E. Burke, C. A. Harris, 20 00

Chittenden county.

Burlington, Rev. George B. Safford, 100 00

Charlotte, Cong. ch. and so. 53 00

Milton, P. Herrick, 1 00—154 00

Essex county.

Granby and Victory, Cong. ch. and so. 6 10

Franklin co. Aux. Soc. C. B. Swift, Tr.

Swanton, Cong. ch. and so. 26; HER-

VEY STONE, to const. himself H. 125 00

M. 99.00;

Grand Isle county.

Alburgh, Cong. ch. and so. 3 00

Lamoille county.

Marshfield, Cong. ch. and so. 15 00

Orange county.

Newbury, 1st Cong. ch. and so. 6 25

Orleans county.

Albany, Cong. ch. and so. 4 00

Brownington, S. S. Tinkham, 4 00

Newport, A friend, 5 00—13 00

Rutland county.

Pittsfield, Mrs. Caroline Lewis, 10 00

Wallingford, E. Martindale, 5 00

West Rutland, F. A. Morse, 3 90—18 90

Washington county Aux. Soc. G. W.

Scott, Tr.

Montgomery, Daniel Wright, 1 00

Windham county Aux. Soc. H. H.

Thompson, Tr.

Brattleboro, Central ch. m. c. 17.47;

H. 5; 22 47

Windham, Mrs. James Stearns, 60—23 07

Windor county.

West Hartford, Cong. ch. and so. 10 00

581 53

Legacies.—Waitsfield, Mehetable Rider,

by H. N. Bushnell, Ex'r, 500 00

1031 53

## MASSACHUSETTS.

## Barnstable county.

Cotuit, Union ch. 10 00

E. Falmouth, Cong. ch. and so. 10 00

Harwich, Cong. ch. and so. m. c. 11 56

Harwichport, L. Robbins, 5 00

Orleans, Cong. ch. and so. m. c. 18 00

W. Barnstable, Cong. ch. and so. 10 00—64 56

## Berkshire county.

Monterey, Cong. ch. and so. 9 00

No. Adams, Cong. ch. and so. 121 74

Pittsfield, so. Cong. ch. and so. 31 75

Stockbridge, Cong. ch. and so. 80 45—242 95

## Bristol county.

Freetown, Assonet Cong. ch. 7 19

Raynham, 1st Cong. ch. and so. 29 33

So. Attleboro, 1st Cong. ch. and so. 18 55—55 07

Brookfield Ass'n. William Hyde, Tr.

No. Brookfield, 1st Cong. ch. and so. 50 00

Oakham, Cong. ch. and so. 28 46

Spencer, Cong. ch. and so. 113 71

Sturbridge, 1st Cong. ch. and so. 5 07—197 24

Dukes and Nantucket counties.

West Tisbury, Cong. ch. and so. 11 88

## Essex county.

Andover, Osgood concert, 4.50; Soc. 6 50

of Inquiry, 2;

Lawrence, Lawrence St. ch. and so. 50; South Cong. ch. and so. 5.50

Methuen, 1st Cong. ch. and so. 50 29—112 29

## Essex county, North.

Amesbury Mills, Cong. ch. and so. 10 00

Bradford, Teachers and Pupils of

Seminary for the Anderson Dorm-

itory of Theol. Seminary, Ahmed-

nuggur, 77 00

Haverhill, Centre Cong. ch. and so. 107.39; Abby B. Kimball, 10; 117 39

Ipswich, 1st Cong. ch. and so. 20.08;

Linbrook ch. 30; 50 08

Newburyport, North ch. and so. 50 05

Rowley, Cong. ch. and so. 10 03

West Newbury, J. C. Carr, 10 00—333 52

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Beverly, Washington St. ch. and so. 30; Dane St. ch. and so. m. c. 2.22; 32 22

Essex, Cong. ch. and so. 24 38

Lynn, Central ch. and so. 40; 1st

Cong. ch. and so. 39.42; 79 42

Salem, Tabernacle ch. and so. m. c. 12 62

Topsfield, Cong. ch. and so. 98 22—246 86

Franklin co. Aux. Society. Albert M.

Gleason, Tr.

Coleaine, Cong. ch. and so. 10 00

Conway, Cong. ch. and so. 94 24

Greenfield, 1st Cong. ch. and so. 4.50;

2d Cong. ch. and so. to const. Rev. 141 04—245 28

E. BLAKESLER, H. M. 136.54;

Hampden co. Aux. Society. Charles

Marsh, Tr.

Chester, W. S. Gamwell, for Cen.

Africa, 5 00

Holyoke, 2d Cong. ch. and so. 62 05

Mitteneague, Cong. ch. and so. 14 41

Monson, Cong. ch. and so. 98 85

Southwick, Cong. ch. and so. 10 00

Springfield, Olivet ch. and so. 34;

Cash, 1; G. B. K. 30c.; 37 30

Westfield, 1st Cong. ch. and so. 59 06

West Springfield, 1st Cong. ch. and so. 21 00—307 67

Hampshire co. Aux. Society.

Amherst, 1st Cong. ch. and so. 60; 2d

Cong. ch. and so. 18; 78 00

Enfield, Cong. ch. and so. 68.26; Ed-

ward Smith, 100; 168 26

Easthampton, Payson Cong. ch. 831 37

Hadley, Russell ch. and soc. 12.75;

T. P. Carleton, 1.50; 14 25

North Hadley, Cong. ch. and so. 4 71

So. Amherst, Cong. ch. and so. 6 00

So. Hadley, 1st Cong. ch. and so. 18;

W. H. Gaylord, 15; 33 00

So. Hadley Falls, Cong. ch. and so. 36 40

West Chesterfield, Mrs. R. Clark, 3 00

West Cummington, Rev. J. B. Bald-

win, 5 00—1,179 99

Middlesex county.

Cambridgeport, Pilgrim ch. and so. 15 48

Everett, Cong. ch. and so. 6 21

Framingham, Plymouth ch. and so. 31 79

Holliston, Cong. ch. and so. 137 83

Hopkinton, Cong. ch. and so. 123 45

Hudson, Rev. G. Brown, 2 00

Lexington, Hancock ch. and so.	42 26
Lowell, 1st Cong. ch. and so. to const.	
GEORGE F. WILLEY, H. M. 108.23;	
Rev. J. M. Greene, 5;	113 23
Malden, 1st Cong. ch. and so.	49 73
Marlboro, Union ch. and so.	100 30
Maplewood, Cong. ch. and so.	8 28
Melrose, Cong. ch. and so.	34 62
Somerville, Broadway ch. to const.	
G. W. S. HUSE, H. M. 100; Frank-	
lin St. ch. m. c. 7.33;	107 33
Wakefield, Cong. ch. and so.	223 13
Watertown, Phillips ch. and so. to	
const. ANNIE STOCKIN, H. M.	165 75
West Medford, Cong. ch. and so.	10 00
West Somerville, Cong. ch. and so.	2 31
Woburn, Daniel Richardson, 10;	
Mrs. Stephen Dow, 5;	15 00—1,198 70
Middlesex Union.	
Townsend, A friend,	1 00
Norfolk county.	
Braintree, 1st Cong. ch. and so.	11 37
Brookline, Harvard ch. and so. 260.50;	
Justin Lawrence, 24; E. P. 10;	294 50
Dedham, 1st Cong. ch. A. W. Gates,	
for a native preacher at Harpoot,	100 00
Grantville, Cong. ch. and so.	21 83
Hyde Park, Clarendon ch. m. c.	4 21
Randolph, Cong. ch. m. c. 6 months,	82 40
So. Weymouth, 2d Cong. ch. and so.	44 00—558 31
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch. and so.	32 00
Mattapoisett, Cong. ch. and so.	12 50
New Bedford, Miss E. B. Dickinson,	100 00—144 50
Plymouth county	
So. Abington, Cong. ch. and so.	38 68
Suffolk county.	
Boston.—Summary for 1880:—	
Old South church,	7,534.44
do. to Woman's Board,	488.45—8,022 89
Park Street church,	3,522.18
do. to Woman's Board,	689.50—4,211 63
Central church,	2,813.51
do. to Woman's Board,	1,248.30—4,061 81
Shawmut church,	3,416 18
do. to Woman's Board,	622.51—4,038 69
2d Church (Dorchester),	2,903.32
do. to Woman's Board,	1,098.00—4,001 32
Mount Vernon church,	2,601.43
do. to Woman's Board,	546.00—3,147 43
Central ch. (Jam. Plain),	1,432.74
do. to Woman's Board,	286.30—1,769 04
Union church,	1,166.25
do. to Woman's Board,	526.10—1,692 35
Phillips church,	775.25
do. to Woman's Board,	888.99—1,634 24
Eliot church,	1,105.01
do. to Woman's Board,	250.44—1,355 45
South Evang. ch. (West	
Roxbury),	807.51
do. to Woman's Board,	147.00—1,044 51
Immanuel church,	635.00
do. to Woman's Board,	168.66—803 66
Winthrop ch. (Charlestown),	535.37
do. to Woman's Board,	244.30—779 67
Berkeley St. church,	354.07
do. to Woman's Board,	249.21—603 28
Highland church,	426.30
do. to Woman's Board,	125.40—551 70
Walnut Ave. church,	436.02
do. to Woman's Board,	47.50—484 42
Maverick church,	32.52
do. to Woman's Board,	220.00—252 52
Village ch. (Dorchester),	84.50
do. to Woman's Board,	105.00—189 50
1st ch. (Charlestown),	100 00
do. to Woman's Board,	76 00—176 00
Pilgrim church,	65 42
Evang. ch. (Brighton),	
do. to Woman's Board,	46 00
Trinity ch. (Neponset),	20 00
do. to Woman's Board,	5 00—25 00
Holland church,	16 84
Boylston church,	10 25
Old Colony Sab. School,	
do. to Woman's Board,	30 00
Miscellaneous, to Woman's Board,	996 00
Legacies, to Woman's Board,	250 00
A thank-offering, 10; J. F. W. 5;	
A friend, 1. Other donations and	

legacies, particulars of which have  
been acknowledged, 5,331.11; 5,347 11

Acknowledged elsewhere,

	45,606 78
	45,401 21
Chelsea, 1st Cong. ch. and so.	205 57
Winthrop, Mrs. E. F. G.	111 90
Winthrop, Mrs. E. F. G.	5 00—322 47
Royalston, Cong. ch. and so.	5 25
Templeton, Cong. ch. and so. 17.12;	
La. Miss. Assoc. 20; Daniel Ward, 5;	42 12
Winchendon, Cong. ch. and so.	8 95—56 32
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Berlin, Mrs. Mary G. Houghton,	5 00
Clinton, Mrs. N. S. Dickinson,	1 00
Princeton, Cong. ch. and so.	44 00
Shrewsbury, Cong. ch. and so.	21 00
Webster, Cong. ch. and so.	10 00
West Rutland, Otis Demond,	10 00
Worcester, Old South ch. and so. 50;	
Plymouth ch. and so. 11.46;	61 46—152 46
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Millbury, 2d Cong. ch. and so.	26 00
Uxbridge, Cong. ch. and so.	34 00—60 00
	5,529 75

Legacies.—Boston, Rebecca I. Gilman,	
by Hannah E. Gilman, Ex'r,	462 50
Holliston, Mrs. Lois B. Fechem, by	
S. W. Richardson, Ex'r,	50 00
Monson, Andrew W. Porter, by E.	
F. Morris, Ex'r,	1,650 00
Peabody, Henry Poor, by Rev. A. E.	
P. Perkins, J. O. Poor, and J. W.	
Lefavour, Ex'rs,	500 00
Westfield, Levi Bush, by Hiram	
Fowler, Ex'r,	500 00
Westfield, Miss Mary Leonard, by	
N. T. Leonard, Ex'r, in part,	240 00—3,402 50
	8,932 25

## RHODE ISLAND.

Bristol, Miss Charlotte DeWolf, 500;	
Mrs. Maria DeW. Rogers, 500;	1,000 00
Pawtucket, Cong. ch. and so.	57 00—1,057 00

## CONNECTICUT.

Fairfield county.	
Bridgeport, Park St. ch. and so.	24 68
Fairfield, Christmas gift,	5 00
North Greenwich, Cong. ch. and so.	
to const. Mrs. AMY M. CLOSE, H. M.	102 37—132 05
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so. 33.53;	
Mrs. B. G. Savage, 10;	43 53
Glastonbury, 1st Cong. ch. and so.	225 00
Hartford, Centre ch. m. c.	14 05
New Britain, So. Cong. ch. and so.	252 01
Plantsville, Cong. ch. and so.	235 53
Suffield, 1st Cong. ch. and so.	20 66
Unionville, 1st Cong. ch. and so.	73 92
West Hartford, Cong. ch. and so.	10 00
Wethersfield, Cong. ch. and so. with	
other dona. to const. HENRY BUCK,	
H. M.	70 56
Windsor, Cong. ch. and so.	43 99—990 20
Litchfield co. G. C. Woodruff, Tr.	
Kent, 1st Cong. ch. and so.	36 07
Hotchkissville, Mrs. Ruth P. Judson,	5 00
Norfolk, Cong. ch. and so.	215 96
Sharon, Cong. ch. and so.	120 33
Thomaston, Eagle Rock ch.	5 37
West Winsted, 2d Cong. ch. and so.	71 88
Woodbury, Cong. ch. and so.	43 06—498 57
Middlesex co. E. C. Hungerford, Tr.	
Deep River, Cong. ch. and so. 75.32;	
Mrs. A. Watrous, 4;	79 32
Higginum, A friend,	5 00
Killingworth, Cong. ch. and so. m. c.	26 52
Middletown, 1st Cong. ch. and so.	
17.69; So. Cong. ch. and so. 31.98;	149 67
Portland, 1st Cong. ch. A friend,	10 00
Westchester, A friend,	10 00
Winthrop, A friend,	2 00—282 51
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so.	190 45

Branford, Cong. ch. and so	15 95
Cheshire, A friend,	25 00
East Haven, Cong. ch. and so.	27 03
Fair Haven, Cong. ch. and so.	76 00
Madison, Cong. ch. and so.	6 63
Meriden, Centre Cong. ch.	15 50
Mt. Carmel, Cong. ch. and so.	73 30
New Haven, ch. in Yale College, 600; 1st ch. (of which 16.54 m. c.) 533.46; Davenport ch. 15.09; North ch. m. c. 4.31; R. S. Fellowes, 100; A friend, 2;	1,254 86
No. Branford, Cong. ch. and so.	43 17
No. Guilford, A friend,	1 00
No. Haven, 1st Cong. ch. and so.	74 32
Stony Creek, Cong. ch. and so.	4 00
Waterbury, 2d Cong. ch. and so.	437 34—2,244 55
New London co. L. A. Hyde and L. C. Learned, Tr's.	

Bozrah, Rev. N. S. Hunt and family,	20 00
Colchester, 1st Cong. ch. and so.	182 74
East Lyme, Mrs. Sturtevant,	1 00
Griswold, 1st Cong. ch. and so.	65 00
Montville, 1st Cong. ch. and so.	52 78
Mystic Bridge, Cong. ch. and so.	26 00
New London, First church,	103 37
Norwich, Park Cong. ch. and so.	
113.11; 2d Cong. ch. m. c. 35.57;	148 78
Norwich Town, 1st church,	5 00
Taftville, Cong. ch. and so.	35 10—639 67
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. m. c.	4 30
Rockville, 2d Cong. ch. and so.	54 10
Somers, Cong. ch. and so.	80 38
Union, Cong. ch. and so.	13 20
Vernon, Cong. ch. and so.	28 47
Willington, Cong. ch. and so.	5 00—185 45
Windham county.	
Chaplin, C. C. C.	50 00
Putnam, 2d Cong. ch. and so. to const. ERIC H. JOHNSON, H. M.	148 57
Thompson, Cong. ch. and so. to const. SARAH MUNYON, H. M.	155 47
Waregan, Cong. ch. and so.	23 45
West Woodstock, a few friends	6 25—383 67

Legacies.—Manchester, Mrs. Mary Per- kins, to const. E. PERKINS, R. R. DIMOCK, F. W. ROBBINS, G. A. ROBBINS, C. D. PARSONS, and E. H. TALCOTT, H. M., by E. Perkins, Ex'r,	5,356 67
Middletown, Jacob F. Huber, by D. H. Chase, Ex'r,	878 75
Simsbury, Maria H. Wilcox, by H. W. Ensing, Ex'r,	500 00
South Windsor, Elizabeth D. Willey, by Silas A. Bancroft, Ex'r,	50 00
Union, Rev. Samuel I. Curtiss by Rev. Geo. Curtiss, Ex'r,	209 00—2,637 75
	7,994 42

## NEW YORK.

Black Creek Cong. ch. and so.	5 00
Blooming Grove Cong. ch. and so.	23 32
Brooklyn, Ch. of the Pilgrims, to const. I. P. WALLACE, H. M., 1,488.34; Central Cong. ch. m. c. 16.50; J. Davenport to const. A. B. WOOD- WORTH, H. M., 100; Mrs. M. S. Benedict, 10; J. E. D., 5;	1,619 84
Camden, 1st Cong. ch. and s. sch.	33 69
Canaan Corners, Mrs. A. Barstow,	10 00
Champlain, Miss A. L. Savage,	3 90
Clifton Springs, Mrs. Andrew Peirce	25 00
Columbus, Cong. ch. and so. 11.14; Rev. E. B. Turner, 5;	16 14
Durham, W. Crawford,	9 00
Fairport, 1st Cong. ch. and so.	80 00
Gloversville, Cong. ch. and so.	57 29
Hancock, Cong. ch. and so.	7 30
Hannawa Falls, Mrs. Abner Clark,	20 00
Harpersfield, Cong. ch. and so.	13 00
Homer, Cong. ch. and so. 150.30; J. M. Schermerhorn, 20;	350 30
Ithaca, 1st Cong. ch. and so.	76 50
Keesville, M. Finch, 5; J. W. Davis, 5;	10 00
Lysander, Cong. ch. and so.	24 00
Madison, Cong. ch. and so.	10 00
Moriah, Miss Elizabeth Dewey,	5 00

Nassau, C. S. Sherman, 5; I. O. R. 4;	9 00
New York, Broadway Tabernacle ch. add'l, 147.06; do. J. T. Leavitt, 100; H. T. Morgan, to const. LAURA A. DAY, H. M., 100; D. B. S., 100; Mrs. N. W. Haynes, 1;	448 06
New Lebanon, W. Hitchcock,	4 00
North Walton, Cong. ch. and so.	30 00
Oswego, Mrs. C. Dodge,	2 00
Parishville, Cong. ch. and so.	5 07
Perry Centre, Mrs. H. Stratton,	1 00
Sandy Creek, Cong. ch. and so.	13 70
Schenectady, Samuel Dyer,	5 00
Southampton, A friend,	1 00
Union Centre, J. T. Brown,	2 30
Upper Aquebogue, Cong. ch. and so.	7 00
Warsaw, Cong. ch. and so.	21 53
Watertown, Miss P. F. Hubbard,	1 00—2,950 44

Legacies.—Troy, Rev. Nathan S. S. Beman, by Giles B. Kellogg, Ex'r, add'l,	52 80
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3,003 24

## NEW JERSEY.

Chester, A friend to missions,	40 00
E. Bloomfield, 1st Cong. ch.	68 29
Newark, 1st Cong. ch. m. c.	34 08
Orange, Trinity Cong. ch.	25 35
Passaic, Rev. MARSHALL B. SMITH, to const. himself, H. M.	50 00—217 72

## PENNSYLVANIA.

Charleston, Welsh Cong. ch.	9 30
Philadelphia, Central Cong. ch. 14.90; A friend, 1; a friend, 90 cts.	16 80
Providence, Welsh Cong. ch.	20 00
Spartansburg, Mrs. E. E. DeLand,	1 00—47 10

## DELAWARE.

Legacies.—Wilmington, Sally Hamil- ton, by Wm. H. Canby, Ex'r, 200; less expenses, 2.	198 00
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## DISTRICT OF COLUMBIA.

Georgetown, Wm H. Campbell,	10 00
Washington, 1st Cong. ch. and so.	32 50—42 50

## KENTUCKY

Louisville, Thomas Stevens,	250 07
Newport, York St. Cong. ch.	25 00—275 00

## NORTH CAROLINA.

Newbern, Rev. L. C. Vass,	1 33
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## OHIO.

Aurora, A friend, for Central Africa,	3 00
Belpre, Cong. ch.	13 03
Cincinnati, Vine St. Cong. ch.	38 91
Cleveland, 1st Cong. ch. 18; Euclid Ave. Cong. ch. 16.35.	34 35
Coolville, Mrs. M. B. Bartlett	8 30
Lafayette, Cong. ch.	6 20
Lindenville, L. H. Jones,	2 75
Mansfield, Cong. ch.	219 55
Milan, Presb. ch.	26 30
Parisville, a missionary sheep,	7 90
Pomeroy, Welsh Cong. ch.	6 36
Springfield, Cong. ch.	9 96
Tallmadge, Luther Shaw,	10 00
Wakeman, B. T. Strong,	4 00
York, Cong. ch.	10 17—400 73

## INDIANA.

Crawfordsville, Mrs. Caleb Mills.	5 00
Lowell, Thomas Peach	10 00
Terre Haute, Mrs. Mary H. Ross	7 00—22 00

## ILLINOIS.

Aurora, a friend,	10 00
Bloomington, Three Sisters,	20 00
Chicago, Clinton Cong. ch. 41.83; U. P. Cong. ch. m. c. 10.42; do. Z. P. Ly- man, 20; Philo Carpenter, 50; E. Rathun, 10; Lydia T. Nelson, 4;	136 25
Delavan, Richard Hoghton,	5 00
Du Quoin, William Arms,	10 00
Earlville, Cong. ch. with other dona. to const. KATIE DUPEE, H. M.	38 25
Elgin, Cong. ch. System. Benev.	150 00
Freeport, L. A. Warner,	25 00



Greenville, Cong. ch. 10; do. A Harvest offering, 26;	36 00
Huntley, Cong. ch.	6 00
Illini, Cong. ch.	7 50
Kewanee, Cong. ch.	100 00
Moline, S. J. C.	2 00
Park Ridge, L. P. Sabin,	2 00
Phil., William Keeble,	7 00
Plainfield, S. E. J.	5 00
Port Byron, Cong. ch.	3 40
Princeton, Cong. ch.	45 47
Quincy, 1st Union Cong. ch.	31 50
Rockford, 2d Cong. ch.	242 70
Roscoe, Cong. ch. (of which 2.50 from Mrs. A. A. Tuttle for Dakota)	12 12
Sheffield, 1st Cong. ch.	35 00
Tonica, J. C. Haggood,	5 00
Wheaton, Mrs. L. A. Guild,	3 00
Wilton, Mrs. S. Osborn,	4 00
Woodstock, Cong. ch.	11 26—953 45

## MICHIGAN

Almont, Cong. ch.	10 00
Ann Arbor, 1st Cong. ch. to const. REV. M. L. D'OOGHE, H. M. Chandler, W. E. Nelson	50 53
Chelsea, 1st Cong. ch.	1 70
Covert, Cong. ch. 14.89; La. Miss. Soc. 10; Ellen C. Shaw of which 4 for Cent. Africa, 8;	38 05
Dexter, Dennis Warner	32 89
Edwardburg, Julia S. Smith, 20; Uriel Enos, 2;	9 00
Farmington, Mrs. P. Courter,	22 00
Frankfort, 1st Cong. ch.	4 00
Greenville, Cong. ch.	5 39
Hamilton, Rev. S. F. Porter,	35 25
Joyfield, A. J. Spaulding,	3 90
Kalamazoo, Mr. Heydenburk,	1 00
Muir, H. G. Packard,	10 00
Olivet, Cong. ch.	10 40
Owosso, Mrs. E. H. Ament,	46 05
Pentwater, 1st Cong. ch.	2 80
Saugatuck, 1st Cong. ch.	17 81
Somerset, Cong. ch.	7 36
Stanton, 1st Cong. ch.	18 00
	7 18—331 91

## MISSOURI.

Honey Creek, Cong. ch.	10 00
St. Louis, 1st Cong. ch.	28 59—38 59

## MINNESOTA.

Austin, Cong. ch.	28 50
Minneapolis, 1st Cong. ch. 27.90; Ply. Cong. ch. 14.07;	41 97
Northfield, 1st Cong. ch.	30 62
Rochester Cong. ch.	50
Spring Valley, Cong. ch.	15 75
Wabasha, Cong. ch.	10 00—127 34

## IOWA.

Algona, A. Zihlten. for Africa,	5 00
Belmond, Rev. J. D. Sands,	1 00
Charles City, 1st Cong. ch.	18 29
Chester Centre, Cong. ch.	21 50
Dunlap, Cong. ch.	41 39
Dubuque, Ger. Cong. ch.	5 00
Durango, Cong. ch.	0 00
Eldora, Cong. ch. thank offering	5 00
Lyons, 1st Cong. ch.	33 00
Oskaloosa, Rev. Asa Turner,	10 00
Wilton, F. Bacon,	20 00
—, Mrs. M. A. Smith,	5 00—181 07

## WISCONSIN

Beloit, 1st Cong. ch. 19.64; 2d Cong. ch. 10.25;	29 89
Berlin, Union ch.	19 00
Dodgeville, Mrs. Jane H. Jones,	10 00
Kenosha, 1st Cong. ch.	15 00
Menasha, Miss Della Donaldson,	10 00
Shopiere, Cong. ch.	10 00
Stevens Point, Mrs. E. J. Montague,	5 00
Two Rivers, F. Barnes,	1 00—90 89

## KANSAS.

Lawrence, Mrs. C. Grovonor,	5 00
Milford, Miss M. B. North,	2 50
Millwood, Charles S. Foster,	35 00—42 50

## NEBRASKA.

Humboldt, G. B. White,	43 90
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## CALIFORNIA.

Berkeley, Cong. ch.	65 00
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## MONTANA TERRITORY.

Poplar Creek, G. W. Wood,	1 00
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## DAKOTA TERRITORY.

Yankton, 1st Cong. ch.	50 00
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## CANADA.

Province of Ontario,	
Douglas, Cong. ch. Union collection	5 00
Province of Quebec.	
Coaticook, Mrs. E. Vaughan,	1 00
Montreal, James Court, 25; Rev. H. Wilkes, D. P., 5;	30 00
Sherbrooke, Cong. ch. 42; Mr. and Mrs. S. F. Morey, 20;	62 00—93 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q. "to the Indian mission,"	25 00
India, Mahratta mission. H. J. Boswell, 150 rupees,	64 50
Sandwich Islands, Honolulu, Rev. D. Baldwin, for Cent. Africa,	50 00
Sandwich Islands, A thank offering for forty years of unbroken service in missionary work,	1,000 00
Turkey, Trebizond, Z. Felician, $\frac{1}{2}$ lira, M. Manoushasian, $\frac{3}{4}$ lira,	5 50—1,145 00

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*

For several missions in part, 7,348 56

## FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer.* 1,400 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bangor, Central ch. s. s. 25; Brewer, 1st Cong. s. s. 14; Greenville, Cong. s. s. 17;	56 00
NEW HAMPSHIRE. — Campton, Cong. s. s. 44 55	
VERMONT. — Granby and Victory, Cong. s. s. 2.40; Middlebury, Cong. s. s. 23.53;	25 93
MASSACHUSETTS. — Dedham, Miss Everett's class, 1.10; Essex, Cong. s. s. 5.62; Orleans, Cong. s. s. 8; Reading, Bethesda s. s. 6.84;	21 56
CONNECTICUT. — Colchester, 1st Cong. s. s. 51.47; Columbia, Cong. s. s. with other dona. to const. SAMUEL F. WEST, H. M. 27.82;	
Higgaum, Cong. s. s. for a student at Pasumalie, 25; So. Windsor, 2d Cong. s. s. 10;	114 31
NEW YORK. — Berkshire, 1st Cong. s. s. for a student at Marsvan,	30 00
NEW JERSEY. — Hoboken, 1st Presb. s. s. for a scholar at Harpoor, 40; Montrose, s. s. class for scholar in Turkey, 10;	50 00
OHIO. — Painesville, 1st Cong. s. s.	25 00
ILLINOIS. — Jefferson, Cong. s. s. 3; Mendon, Cong. s. s. 12;	15 00
MINNESOTA. — Austin, Cong. s. s. for Harpoor, 7.62; Spring Valley, Cong. s. s. 3.65;	11 27
WISCONSIN. — Racine, Welsh Cong. s. s. 6.35; Rosendale, Cong. s. s. 8; Shopiere, Cong. s. s. 5;	19 35
CALIFORNIA. — Nordhoff, George Ford, for a boy at Siroor,	30 00
	442 97

Donations received in December, 30,003 63

Legacies " " " 6,791 05

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\$37,794 68

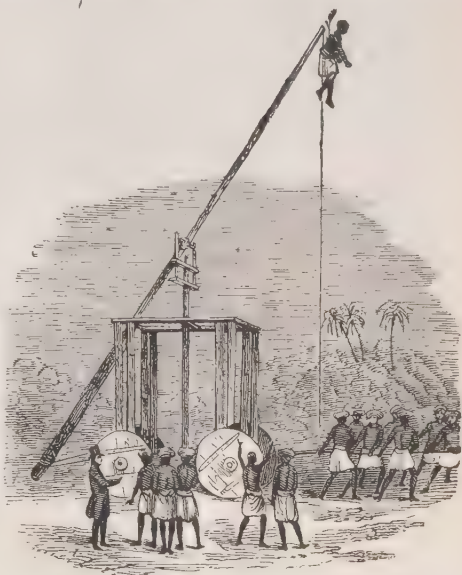
Total from September 1st, to December 31st. Donations, 384,378.93; Legacies, \$21,461.58 = \$105,840.51.

## FOR YOUNG PEOPLE.

### INDIA AND ITS WILD TRIBES.

ON a map of the world India covers as much space as does all Europe, if we except Russia and Turkey. Cape Comorin is five hundred miles farther from the northernmost point of India than the mouth of the Rio Grande is from Lake Superior. Our new census surprises us by making the population of the United States over fifty millions, but India has nearly five times as many people as we can boast. This vast region is now under British rule, a settlement having been made there by English traders in 1625. Little by little the English, though living so far away, gained power in various provinces, until in 1858 the sovereignty of the British Crown over India was acknowledged. Recently the Queen of England has added to her titles that of Empress of India.

It was not until long after the English power had begun to be felt in the East that any efforts were made to Christianize the natives. The Hindus were devotedly attached to their own religions, and repelled all attempts to teach them the gospel. The British authorities, too, opposed all missionary schemes, as it was thought that any endeavor to meddle with religious ideas would irritate the natives against their rulers. Moreover, the Hindus were fearfully corrupt, and even Henry Martyn was so impressed with the difficulty of bringing one of this race to a better life that after many labors among them he said that if ever he saw a Hindu converted to Christ it would be like seeing a dead man rise from his grave. Had Henry Martyn lived seventy years later, he could have seen not far from five hundred thousand such converts. The changes that have been wrought in India since the first missionaries went there, are wonderful. Hook-swinging is unknown now. The idea that the gods are pleased by such cruel sufferings has not been altogether outrooted from the Hindu mind, but such exhibitions are no longer tolerated. Just fifty years ago a society was formed in Calcutta, composed of the most influential gentlemen of the region, and what do you suppose was its

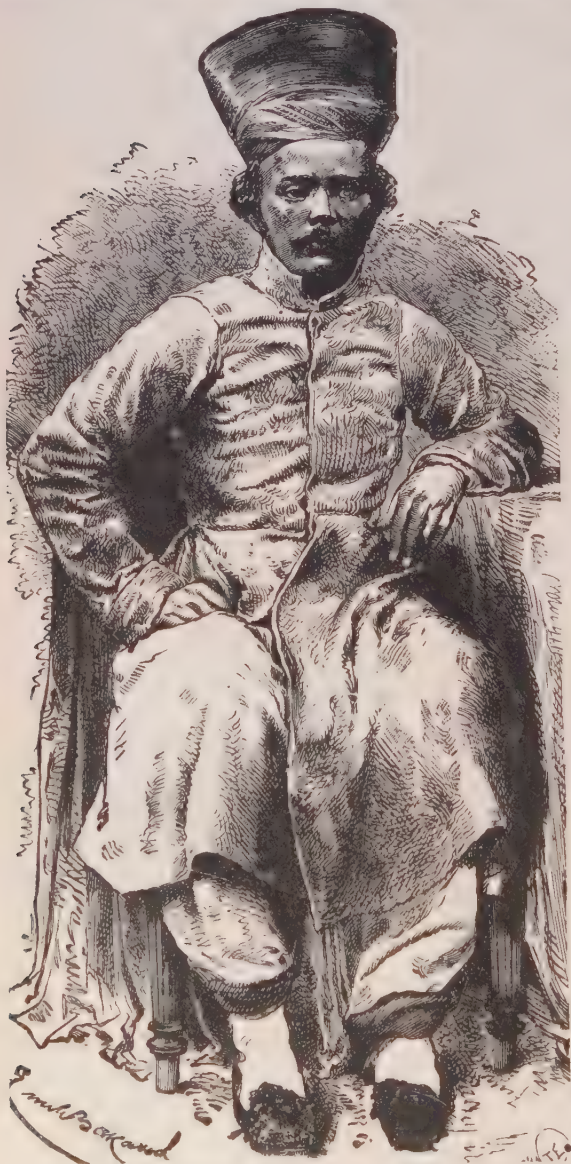


HOOK-SWINGING IN INDIA.

object? Nothing else than to defend the Hindu practice of burning alive widows on the funeral piles of their deceased husbands! And this society established a paper to advocate the continuance of this horrible custom. But the society and its paper have died. No widows are now burned. The sick and the aged and little children are no longer pushed into the Ganges that they may die in its sacred waters. Aside from the large number of Hindus who

have embraced Christianity, there are multitudes who have felt in some degree its power.

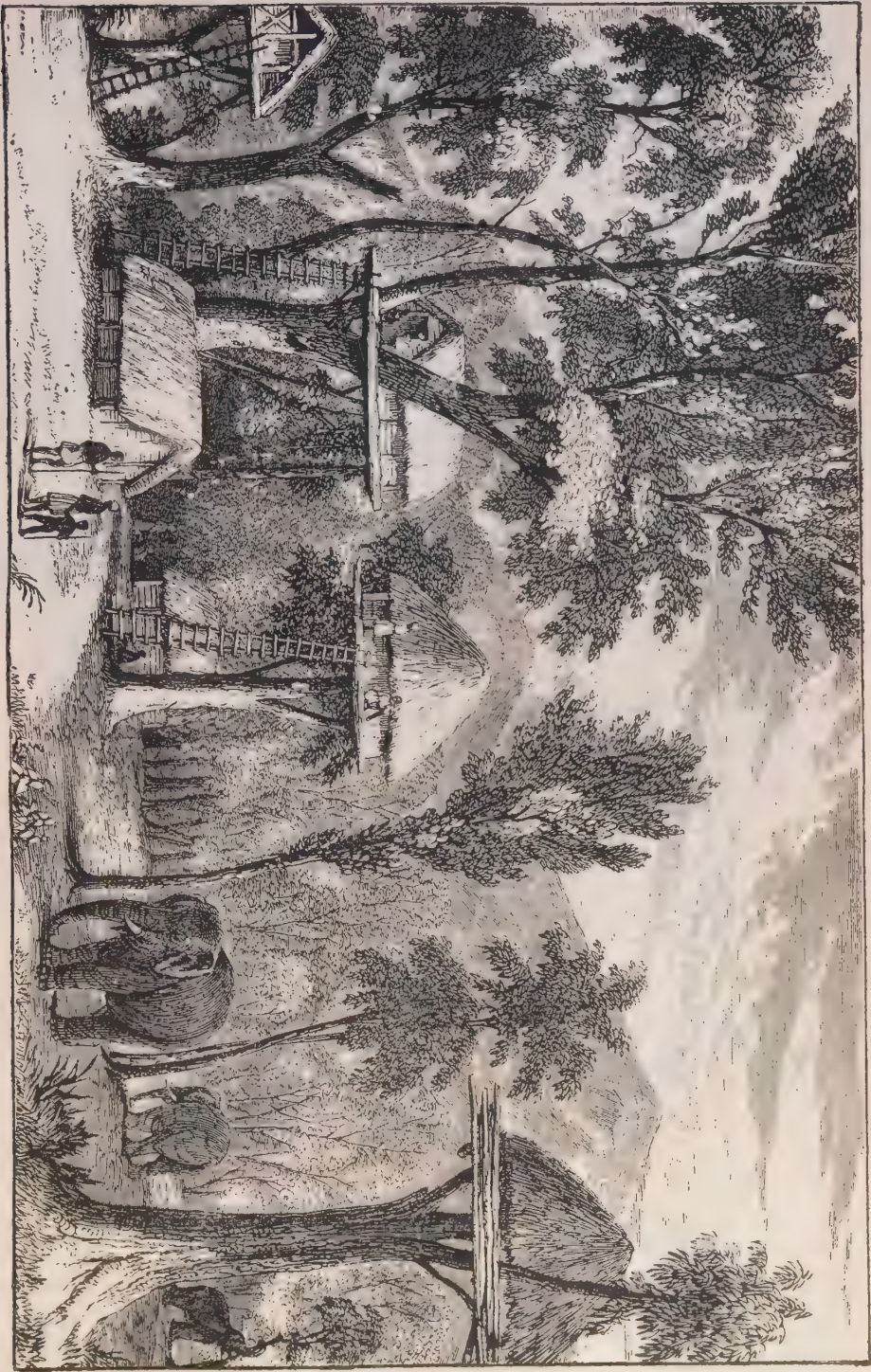
Among the most interesting people living in India, and perhaps one of the most hopeful classes to labor for, are the hill and jungle tribes, such as the Santhals, the Gonds, and the Khonds. These are the aborigines of India, corresponding to our Indian tribes in the West, and to the Ainos of Japan. They are rude people, having different languages, but none of them written. These tribes probably were compelled to take refuge in the hills during some of the early invasions of India, and there they remain, finding it safer to contend with the numberless wild beasts infesting these regions than with their fellow-men on the plains. The picture on the opposite page shows how some villages of the hill tribes are built. Dwellings on the ground are not safe from the attacks of elephants and tigers, and hence many houses are constructed in the trees, out of the way of wild beasts. These



A PARSEE OF BOMBAY.

houses are said to be quite comfortable, though it is doubtful if any of us would like to live in one of them.





A VILLAGE IN SOUTH INDIA.

There are about two hundred of these wild tribes, all quite distinct from the ordinary Hindus. They are very ignorant and superstitious, and have been supposed to be very savage, but missionary efforts among them have been quite successful, and when under the influence of the gospel they seem a simple-hearted and kindly people. They have no caste, like the Hindus.

An English Church missionary who had labored among one of these tribes, writes of a time when the cholera broke out among the people. Many of them died in cheerful hope in Christ. One young man, dying just as the sun



A HINDU WOMAN.

rose, said as his last words, "I shall soon be where there is no night." A heathen blacksmith, seized by the dreaded disease, first tried to bribe the idol goddess, and the next moment cursed her for sending the cholera. His Christian neighbor, suffering in the same way, prayed, "O Christ, wash me ; forgive my hard heart and receive my soul : I am thine." Is it not a blessed privilege to be permitted to give the gospel to those who would otherwise die in darkness ?



# THE MISSIONARY HERALD.

VOL. LXXVII.—MARCH, 1881.—No. III.

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OUR readers will welcome the first letters from the new mission to West Central Africa, and the map of the region about Bihé, given on another page. Attention is also called to the items given under a new heading, "Notes from the Wide Field." Without making the *Herald* less a medium of communication between our own missionaries and the churches supporting them, it is proposed to give hereafter a prominent place month by month to a digest of such missionary intelligence as comes to us from different parts of the world.

FIVE MONTHS.—The receipts for January were about \$4,500 in advance of those for the same month last year. The total receipts for five months, as compared with those for the corresponding period of the previous year, are about \$5,000 less. We are looking with confident expectation for a considerable increase of new laborers, and for a corresponding increase of cheerful, generous, contributions from the churches. The latest words received from our departed missionary Pinkerton may serve as a motto for our whole work: "All's well. We move right on."

WE notice in the February number of the *Southern Workman*, published by the Hampton Institute, an interesting paper by Mrs. Armstrong, who, after nearly fifty years of missionary service in the Hawaiian Islands, has recently returned to this country, and at once joins her son in labors for the colored race. She will long be remembered in Honolulu for her valuable labors in behalf of the Hawaiian people, and as a cultured Christian lady. Her sketches of mission life, of which the first is lying before us, will add much to the value and interest of this monthly journal.

REV. DR. HAPPER, in an article in the *Chinese Recorder* on the population of China, agrees with the opinion expressed by Prof. S. Wells Williams, in the *Missionary Herald* for February, 1879, that the census of 1812, which made the population of China to be 363,000,000, is reliable. Dr. Happer, however, thinks that Professor Williams has under-estimated the loss of life in recent years caused by wars, famines, etc. He says that the recuperative power in the Chinese people, of which so much has been said in the past, has greatly decreased, on account of the use of opium by such a large number of adult males. He estimates the present population as 300,000,000.



THE remarkable account given among the letters of the growth of the young church at Imabari, Japan, furnishes an illustration of what, it may be hoped, will be often seen in that Empire in the near future. Dr. Berry says that a Japanese, who knew of the work done by this handful of believers, exclaimed : "This is Christianity, — the mighty power that is to save our nation !"

A VALUABLE addition to Christian workers left Boston on the evening of the 31st of January for the Hawaiian Islands ; Mr. and Mrs. Woodwell, and Miss Elizabeth Small, of Newburyport ; and Miss Mary A. Loveland, of Norwich, Vt. Mr. Woodwell goes to Kau, on the Island of Hawaii, to take charge of a small English-speaking community, and to devote such time as he can spare from his regular duties to the spiritual welfare of the laborers on the sugar plantations, — a mixed company of Hawaiians, Chinese, and Gilbert Islanders. Misses Loveland and Small go out at the instance of Mr. Bond to take charge of a boarding-school for Hawaiian girls at Kohala, also on the Island of Hawaii. Two other ladies have recently gone to the island for similar service, — Miss Payson, after ten years of valuable work in China, and Miss Helen S. Norton. The last two will be connected with the Kawaihau Seminary in Honolulu. Misses Norton and Loveland are graduates of Mt. Holyoke Seminary, and experienced teachers.

Six others, within a short period, have gone to the Hawaiian Islands from this country to aid in securing the results of missionary effort : Dr. and Mrs. Hyde, to Honolulu ; Mr. and Mrs. Oleson, to Hilo ; and Mr. and Mrs. Dyer, to Kohala, — all successfully engaged in promoting the interests of higher Christian education. Of the twelve here mentioned only two are formally connected with the American Board, though all have gone, in some sense, at its instance, and under its care.

THE printing press which Mr. Wheeler took with him to Harpoot, and which is run entirely by students of Armenia College, has been in operation but little over a year, and yet from it have already gone more than five hundred thousand pages. Among the issues are Armenian and Anglo-Armenian primers, an arithmetic, and a hymn book in Koormanjie Koordish. Such books are greatly needed, and the press is not only doing a good work in supplying the demand, but also in furnishing some employment to needy students while pursuing their studies in the college. We are glad to report that within a week or two the amount needed for the erection and furnishing the press-room has been provided for.

THE material advancement which is sure to follow the introduction of the gospel among a people, is illustrated in the fact that within sixteen years nearly five hundred sets of irons for fanning mills have been ordered from a single firm in New York through our missionaries at Harpoot, Eastern Turkey. The native carpenters have been taught how to make the wood-work of these mills, and the introduction of the machine has proved a great blessing in that region, so that the demand is increasing. Other agricultural implements are desired, especially the threshing-machine, and the fields of Turkey will surely be better tilled when the gospel has reached the hearts of its people.

IN response to the representations of the officers of the American Board, seconded by those of many other societies, the Secretary of the Interior has this day, February 11, revoked the obnoxious ruling of the Indian Department, by which ruling no religious denomination could engage in any missionary work in any reservation unless the agency of that reservation had been assigned to that denomination. Hereafter no agent can send our missionaries away from Devil's Lake, or from any other field in which they are clearly called to labor.

REPORTS from Eastern Turkey indicate a winter of unusual severity, and the prospect of an amount of suffering among the poor, which Dr. Barnum, of Harpoot, says is fearful to contemplate. The letter from Mr. Dewey, of Mardin, on another page, speaks of the destitution in that vicinity. Last year great good was done by the more than eleven thousand dollars sent through the Treasurer of the American Board for famine relief in Turkey and Persia. There is still need of remembering the suffering poor.

*The Friend*, of Honolulu, gives an account of the dedication, on January 2, of the new Chinese Church, of that city. The building is said to be commodious and attractive, costing, with the land, \$10,700. Of this sum, the Chinese themselves have already raised \$4,470, and the foreigners not quite as much. The King and Attorney-general were present at the dedication. Drs. Damon and Hyde assisted in the exercises, while the principal parts of the service were taken by Sit Moon, Goo Kim, and Shing Chack, and a native Hawaiian pronounced the benediction.

IN a general criticism upon the conduct of Benevolent Societies, which appeared last fall in a religious newspaper, the American Board was specially referred to, and the following statement was made: "We remember, years ago, hearing the chairman of a committee, to which was referred one part of the annual report of the American Board, say, that not only was the committee carefully selected beforehand (as was wise, perhaps), but a prepared draft of a report was put into the chairman's hand, which, to the anger and disgust of the secretary who furnished it, he refused to use." The thing complained of is so utterly foreign to the practice of the Board's officials, and would be so heartily condemned by them, that the charge made has been investigated, and it turns out that one gentleman now living says that between twenty and thirty years ago *he heard* a person, who was chairman of a committee in 1851, or 1852, say that Dr. Anderson, *or some other secretary*, handed him a prepared form of a report, which the secretary seemed quite offended that he did not use. The chairman named has been dead for many years, and the secretaries of a quarter of a century ago are not alive to say whether the particular transaction referred to was consistent with the uniform practice of the executive officers of the Board, from the beginning until now, to leave the preparation of the reports at the annual meeting entirely to the committees presenting them. The only reason for referring to this statement, so derogatory to the good name of the Board, is that if allowed to pass unchallenged some one may hereafter believe that it is an illustration of what is now done, or ever has been done, by the executive officers of the Board.

## MYRON WINSLOW PINKERTON.

MR. PINKERTON was born in Boscawen, N. H., July 18, 1843. His father removed in 1855 to Waupun, Wisconsin, and in that neighborhood he spent the

rest of his boyhood. Both his parents were members of the church; during a season of special religious interest, when he was twelve years old, Myron gave evidence that he had become a Christian, and united with the church. In his sixteenth year he began his studies preparatory to college, at Ripon; entered Ripon College, and graduated in due course in 1868. He maintained fair standing in his class, and secured the respect and confidence of his teachers and of his associates. From college he went immediately to the Theological Seminary at Chicago, completed the prescribed course, and graduated with honor in 1871. By strict economy and self-denial, earning what he could by manual labor and by teaching, and, towards the close of



MYRON W. PINKERTON.

his studies, by preaching, he met the expense of his education without receiving charitable aid. The rigid discipline and severe self-restraint to which he subjected himself, and the self-reliance which grew up in the process, proved of service in his subsequent life, and helped him greatly to accomplish what he did as a missionary.

Very early he had thoughts of going far hence unto the Gentiles. "His mother was very much interested in missions before the birth of her first-born, especially in the labors of Miron Winslow. She named her son after that dear missionary, expressing a hope that if God spared her boy's life he would be a missionary. This mother died when Myron was three years old. The circumstance was told him, when he was old enough to take it in, and the thought grew in his mind as he grew in stature. He told me that when in college his mother's wish would often come to mind. If all mothers consecrated their sons at birth as fully as she did, the foreign field would not lack for men, and there would be nobler men in all departments of life at home."

In May, 1870, Mr. Pinkerton was "licensed to preach" by the Central East Association of Illinois, and July 14, 1871, he was ordained to the Christian ministry at Ripon, among his old friends and associates. "Influenced by early instruction and the urgent demand for men," as he records it, he had decided a year previously to go to the heathen. While considering to what field he should devote himself, he said: "Perhaps there will be men who would wish to go to Turkey and Japan, while few will go to Africa. I would rather go where the laborers are few and much needed." He was married to Laura M. Byington, in the First Congregational Church of Chicago, June 15, 1871, and August 9 the



young missionaries sailed from New York for Liverpool, and thence to Natal, where they arrived October 9. Before ten days elapsed, they were at their station among the Zulus at Umtwalumi. Here he toiled on faithfully, gaining familiarity with the language and the people, securing their confidence, and by his prayers and preaching and holy living, winning them to Christ. His zeal was ardent, his faith was strong; "when he had any object to accomplish, he threw himself into it heart and soul, thinking nothing of his own strength. He was always hopeful and trustful, and grateful also. When we had been carried through difficulties with more comfort than we had feared, he would call in the children and offer up heartfelt thanks to our Heavenly Father for his watchful care over us."

In 1875 Mr. Pinkerton, the pioneer spirit strong within him, pushed out into the regions beyond, where no mission had been established. About 125 miles inland from the sea, towards the Koplamba Mountains, he founded the station of Indunduma, to which he removed his family in November, 1876. Here, besides his pastoral and evangelistic work, he was engaged in translating the Book of Numbers, doing his part to assist his brethren in giving the Bible to the Zulus in their own tongue. Like other missionaries in such positions, he was called to heal the sick whom the native doctors gave over. Though with no medical training, he rendered such help as he could; he often rode long distances over the mountains with a pair of old-fashioned forceps in his pocket, and by a vigorous twist wrenched out a decayed tooth, and relieved the favorite wife of some chief; wrenching away by the same act decayed superstitions and prejudices, and making the grateful kraal kindly disposed to the teachings of the missionary.

Committing the care of the station to the native helper, Mr. Pinkerton was for pushing still farther inland. He applied to the Natal government for permission to go into the Umkomari country, and had just obtained it, in July, 1879, when he was called to the more important undertaking of leading the new mission into Umzila's kingdom. Before starting upon this work, by advice of his brethren, he brought his family to this country, "because of the probably long time that I shall be engaged, and *the possibility of my being taken away by death while I am away.*" Thus he wrote from Natal in September, 1879: "For myself, it is hard to leave my wife and little children for a long and dangerous absence. But if God indicates that I am the right man to go, I can trust that the covenant Jehovah who calls me will be more than a father to my children. But God forbid that this sacrifice be laid on my wife and helpless infants for any reason but the extension of God's kingdom in the souls of men. It is a solemn and fearful responsibility on me, and on you who send me. Let us meet it with great humility and prayer for the Holy Spirit's special direction." A father of the fatherless and a judge of the widows *is* God in his holy habitation. The confidence which this servant of his expressed, when looking at the possibilities before him, will not be disappointed when the widow and the fatherless call upon him.

While not shutting his eyes, as no wise man will shut his eyes, to what may unexpectedly come true, Mr. Pinkerton did not apprehend special danger or difficulty in his undertaking. The close of the same letter is in these words: "We feel that the great loss of life which two or three societies are having on

this East Central African coast are quite unnecessary, and that missions may be successfully planted there without extraordinary expense, if only careful, practical men of African experience are free to act in accordance with the circumstances of the country, and are free to deal with special exigencies as they arise."

This full freedom was given to Mr. Pinkerton. He brought his family to America, and made a home for them among relatives in Wisconsin and in Chicago, where his wife and four little children are now living. After some months spent in rest and refreshment, he came to Boston and made necessary arrangements, and sailed by way of England for Natal. He reached Durban, July 2, 1880.

Completing his outfit there, having *carte blanche* to procure whatever he desired, and associating with himself Mr. E. Jourdan, an American ship officer who had been five years in Senegambia, and more recently had been laboring in the mission at Adams, and John Pohleni, a Zulu convert, Mr. Pinkerton started from Natal for Umzila's country, July 9. The course which Mr. St. Vincent Erskine took, in his two last journeys to Umzila's, and which he recommends as the best course, the course Mr. Pinkerton expected to take, was to go by sea to Chuluman or Sofala, near the mouth of the Sabi River, and cross the country to the highlands and the king's kraal, 140 miles distant. In this way the malarial region would be avoided. There must have been reasons satisfactory to Mr. Pinkerton which compelled to the other course which he took. The letters received from him simply state that he left Durban in the steamer "Asiatic," July 9, for Delagoa Bay, to go from there to Inhambane. In this last he was disappointed. "After waiting a week at Delagoa Bay, the steamer will not land us at Inhambane, though our tickets are paid for; because she is late, and must hasten on to Aden. It is hard on passengers who have come so far depending on the company's advertisements. The Lord has let us be shut up to this method for this month. It may be his plan for us to do a work of planting his kingdom in this forbidding and deadly region." The next steamer, the "Abyssinia," came along a month later, and he embarked in her, to be again thwarted. "A very severe winter storm has prevented the steamer from going into Inhambane, so we shall be carried to Zanzibar [1,400 miles distant], and brought back by next steamer. Again there is no doubt as to the case. It is a clear act of God, in whom I humbly trust for guidance. The winter season up here has been most unusual; floods of rain." The steamer touched at Quilimane, at the entrance to the river Zambesi, and then at Mozambique. "I leave my goods here in the custom house till I return from Zanzibar, to escape paying duties there. There is every reason to hope that my expedition will succeed in beginning a mission in the Gasa country with very moderate expense indeed. Traders who know that country since Mr. Benningfield was there, think I shall succeed, and wish me success. May God give it, and may you who are at home pray very faithfully during the months to come, and send some good missionaries to help."

From Zanzibar Mr. Pinkerton wrote a very hopeful letter. (See *Missionary Herald* for November, 1880, p. 465.) Captain Wybrants, with an English exploring hunting party, was setting out for Umzila's country. He had chartered at Quilimane a sailing vessel, to be towed by the steamer to near

Sofala, and there cut loose and sail into that port. Captain Wybrants kindly offered to take Mr. Pinkerton and land him at Sofala, and the offer was gladly accepted. They started in tow of the steamer, but the weather proved rough, two hawsers parted, and finally they cast off from the steamer and sailed back to Mozambique. "This is an unexpected and bitter disappointment, for it did seem a most desirable and practical thing, to take this opportunity of getting with all my stores to one of the ports nearest Umzila's. We were almost there, as it were, when the breaking of a rope threw us back. All advised me to go to Sofala or thereabouts with Captain Wybrants. It was regarded as an unusual and favorable opportunity, put right in my way, and so I hope it may yet prove." He adds: "In my own mind I have been for some weeks doubtful whether it is or ever has been wise for me to attempt getting to Umzila's kraal this spring. But nearly every practical man on this coast advises me, even urges me, to go and make friends with Umzila, if possible. My *own* thought is that it might be better to go to Inhambane, hire a house or build huts, get acquainted, learn all that is possible of the coast road to the Sabi, and go ahead next May. I may yet go in by the Sofala region, visit Umzila, and open communication with Inhambane, or go there; but I suspect it will turn out that Inhambane must be our base, and that we shall have a station there. We have heard that the road from Inhambane to Umzila's is dangerous, which can only be settled by going to the border of the country and finding out." Captain Wybrants made arrangements to proceed in his sailing vessel to Sofala. Mr. Pinkerton, after waiting nearly a month, when the steamer came along for Inhambane, finally concluded to go there instead of accompanying Captain Wybrants. He reached that port October 3, and was most hospitably received and entertained by Mr. J. D. Schippers, agent for the Handels Compagnie. "To-day," October 6, 1880, "I called on the governor, with Mr. Schippers. His excellency greeted me with a warm welcome to this province; said he had seen much of the good work done by American missionaries on the West Coast, and that he should encourage me to the utmost. He insisted on turning out plenty of Kafirs to carry my goods right up to opposite Bazaruto. So, wonderful provision seems to have been made for me here. The acquaintance I formed during my trying delays at Delagoa Bay and Mozambique have helped me greatly. Now if I am given humility and skill and strength to rightly use this official favor, it will be a great help in getting directly and quickly into the confidence of a large number of people of more than one race, and open a field for the Board in East Africa, which is of the highest strategic importance, and which will tax its powers rightly to improve. No time should be lost in securing the right kind of young men, who can work with enthusiasm, and who, learning Portuguese to some extent, and Zulu well, will come and take up this work. . . . If present plans work we shall soon see how things are at Umzila's. . . . Later. The governor proposes to send me directly across country to Umzila."

The Governor of the Universe had other plans. The next intelligence was a telegram received December 8, from Mr. Kilbon, Natal:—

"Pinkerton died fever tenth November. Jourdan returns."

The following extract from a letter from Mr. Jourdan, the only white companion of Mr. Pinkerton, has reached us from Natal, and furnishes the only par-



ticulars yet received concerning the circumstances of his death. It is dated Inhambane, December 3 :—

“We left Inhambane on October 19 for Umzila’s country, and everything went on very well until November 3, when we suddenly came into a famine country. Here Mr. Pinkerton made up his mind to send me back with part of our boys. I refused to go back unless all went, and so we sent John back with five boys to buy food. We stayed at this kraal waiting for John till Friday morning, when he came back with about two days’ food for the men, and we again started, and on Friday night, November 5, came to Bakot’s kraal. We rested here for the night, intending to start again in the morning, but Mr. Pinkerton not feeling very well we determined to stay here until Monday morning. On Sunday morning he felt no worse and no better. I advised him to let me take him back, but this he would not consent to until the following Tuesday, when he consented. At that time he was much worse, and was growing more so every hour. I was up with him all Tuesday night, and at about 4 A. M., on Wednesday he told me to take him out of the hut and carry him away to the bush, ‘For,’ said he, ‘if I die in this hut, the natives will murder you.’ These were the last words he ever spoke. I got all the boys together, and put Mr. Pinkerton in a hammock and started. I came to the Gabulu River, which I had to cross in canoes. I got everything over all right. This was about 11.30 A. M., on November 10. I had been across about half an hour when Mr. Pinkerton quietly breathed his last. He had his senses up to the time of his death, but was too weak to speak. I was obliged to bury him the same day, and I did so at 4 P. M., John reading the funeral service in Zulu. The place where he is buried is on the east bank of the Gabulu River overlooking the ferry, under a large moss-covered tree.

“After we had buried Mr. Pinkerton we again started on our march back, and arrived at Inhambane on November 26, after a hard march of fourteen days.”

Up to the week before his death, as appears from the letter printed on another page of this number, all was going on most hopefully. A letter to his wife of the same date, his last letter, we are allowed to print, and it forms a fit close to this sketch.

INHAMBANE, *October 18, 1880.*

*Monday morning.*

MY DEAR WIFE, — I am all ready to start, the men to carry my things have been enrolled and paid by government, a few of them are on hand. Hope all will be in to-day. We were to start this A. M., but as some of the men are not here I think we may not get away till to-morrow. The first rains have begun; it is very cool, and if we are once fairly on the road, it is the best time to march just now. I am feeling the full force of tiresome African delays, but I hope to bear up through them all and get to Umzila’s, and do what we hope to accomplish, *i. e.*, establish a mission there, or prepare the way to do so. People here think I shall have only the ordinary inconveniences of going a long journey among the kraals, with very good preparation for doing so. As heretofore my own health is my best, no touch of fever, but I cannot say as much for Mr. Jourdan and John Pohleni. They have had a little fever, but I hope regular work at the land journey will occupy them, and be favorable for them. I have been all the time so busy with mind and body, that it has helped, I think, to keep me so well. Jourdan is an old West Coast man, and has had more or less fever for years. Now my dear wife, as I start forth on this new stage of my journey, let us hold fast our trust in that living God who used to keep you and me while in Natal through dangers of various kinds. Let us patiently hold on, and bear a brave, but humble part in our peculiar work. Your letters will be sent after me by native runners. There are kind white men here in Inhambane of different races, who will support me with great interest. I shall, if all goes well, soon get to where I can

begin retracing my steps, if I think the Lord calls me to hasten to you. But I know you would rather I should complete as far as possible the founding of this new mission, even though it require a few months' more time. Make personal piety and personal consecration to God the great object with yourself and the children. If God returns me to you, or brings you to me, I shall try to be more faithful in that respect. I hope you will do nothing about coming this way until you hear from me much farther along. Get what good you can from your visit in America; take good care of the children, and rejoice in that as your present work. The future will bring its needed light and work and solace.

*October 20, Wednesday.* We started Monday evening with a boating lot of men, got them into a boat, and started during the night. Landed yesterday noon at the north end of the bay. To-day we are on the march. We are now stopped at a chief's kraal, getting our noon food. The air is splendid, very clear and cool. It is the best weather for marching. I have eighteen men carrying loads, very good men, too. One young woman goes with her husband. This is a very good thing for us, as a woman makes the party less like an army. I enjoy getting out of the towns among the kraals. We get plenty of food to-day.

*Friday, October 22.* At Typumbu's kraal, north of Inhambane. This is our third day of marching. We are tired, but have got along splendidly. We are at the kraal of the last chief in the country ruled by the Portuguese. My men all behave splendidly. I have a road cook, who went up with Benningfield, and has been well trained. We get food at all the kraals without paying for it, and men help my porters carry their loads from chief to chief. The weather is fine, and we get good huts to sleep in. My expedition to Umzila's has been a taking and very popular thing among the natives, as well as the Portuguese. If it is as popular in Umzila's country my way will be easy. The Lord is giving me a fine start. May he also give me wisdom to improve it. The native's huts are much better than those in Natal. Last night I slept on a rough bedstead. I have just had some porridge made of beautiful fine meal. Corn is here pounded in large wooden mortars. The country has much bush, and it would be unpleasant traveling in the most rainy part of the year. There are different dialects spoken, but Zulu is everywhere understood. The custom of saluting each other by clapping hands holds among the people here. I do not see any cattle. The people fear Umzila's Zulus. The road is crooked and winding in places, but here are not any high or steep hills; there is a little sand in places.

John Pohleni started from Inhambane sick with fever, but marching has brought him up. My men have heavy loads, yet they sometimes run out of the path, prancing about in the Veldt with their loads on their heads. I feel more *at home* than since we left Natal last year. If you and the children were with me it would be home, but on such a trip as this that would be improper. Oh for a wagon road! But a road here would have to be cleared through the bush. It will be a feast in the wilderness if your letters, which are expected to reach Inhambane in a week, reach me at King's kraal. We are getting on so well I do not expect they will overtake me in the road. We are not going as fast as we might, but we are now getting along without using up our stores and goods for barter; this will really shorten the journey by sixty or seventy miles, as we have all our resources for the remaining part of the trip. More goods and stores are to be sent up for me soon. I have many opportunities of speaking to these chiefs and people of the object of my journey. I do not know that any missionary ever went along here before. I am preaching and teaching Christ in the uttermost parts of the earth, now as never before. The natives here are even in denser darkness than those about Indunduma when we went there.

*Sunday afternoon.* We are resting to-day. It rained this morning, but has cleared up now. We are very well supplied, but my thoughts turn sadly toward you and our dear children. We had a meeting this morning; a good number present. This

is among the untaught heathen. But for my coming it might be long before the voice of a Christian teacher was heard in this bush. May God bless our effort. Next Sunday we hope to be well along toward the Sabi River. We go rather slowly, but get comfortable huts to sleep in, better than the huts in Natal. We get beautiful meal, both of mealy and amabell. There is said to be plenty in the regions ahead. Marching does not tire me as much as I expected. I waste no strength at hunting or going after curiosities. I push for the main object only, with all my energy. When not shortening the distance between Umzila and me *I rest*.

*Monday noon.* We have made a long and delightful march this nice morning, and are resting at Tyungu's kraal for dinner. This is a bush country, rather sandy, mostly level ground. No such hills as in Natal. It is much more of an Illinois country than anything else. I shall send this letter back from the last Portuguese police kraal to-morrow. Then we go into the regions which are ruled by Umzila. If no special hindrance occurs to us, we expect to reach the King's kraal in three weeks or a little less. It is getting more and more interesting and exciting, as the culmination of my long journey approaches. I hope it will be successful in getting a mission established up there, or somewhere in these parts. Probably the next letter I get from you may tell me where you expect to spend the winter. It is getting to be cold now in America. May the Lord keep you all in health and peace.

Your loving husband,

MYRON.

*Wednesday, October 27, A. M.* We are at the border, more than ninety miles by path north of Inhambane, and a little south of Bazaruto. All well; weather fine. We go right on.

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## MISSIONARY FURLOUGHS.

IN consequence of the impression which seems to prevail in some quarters that missionaries of the Board are expected to return home after ten years' service in the foreign field, it may be well to quote the rule laid down in the last revised edition of the Manual for candidates. It is as follows:—

“Missionaries are expected conscientiously to care for their health, taking such rests and vacations in the vicinity of their missionary fields as are necessary for this purpose. Occasionally, also, a visit to the United States may be desirable; but no fixed period of labor abroad entitles a missionary to such a furlough. The circumstances of different individuals are so unlike, and the differences of climate are such, that each case must be judged of according to its necessity, always with a wise reference to the best interests of the missionary cause at home and abroad.”

It must be obvious that no fixed rule can wisely be laid down for missions differing so widely, or for families or individuals whose circumstances are so diverse and so changing. The Board wishes to take the best possible care of its missionaries, not only as a Christian duty, but also as a wise economy in the management of its work. But each case must be judged of on its own merits. If any time for furlough were set by rule, some missionaries would remain too long on the field to their great injury, while others would have a favor granted them, and great expense incurred in their behalf, for which there was no just occasion.

The regulation given above was adopted by the Prudential Committee, after very thorough and careful consideration. Each case must be considered by



itself, with due regard to the best interests of the work, both at home and abroad. The spirit of self-denial and consecration to Christ which prompts to going abroad in the first instance, and to a visit home when circumstances seem to require it, is worthy of generous consideration, and is a better guide than any fixed rule.

## FACTS IN REFERENCE TO CHINA.

Now that a revision of treaties between the United States and China is under consideration, the newspapers are presenting many statements concerning the Chinese, some of which seem to be made to order, and for the purpose of affecting public opinion with reference to the proposed treaties. It is no strange that there should be some uncertainty with respect to a people so distant from us, and until recently so little known. Yet there are men who have lived in China, not merely on the outposts, like Hong-Kong and Shanghai, but in the interior, and who have scanned the whole Empire, not solely in the interests of trade, but of a broad philanthropy, and it would seem as if their reports should be credited. Dr. Legge, now Professor of Chinese at Oxford University, England, who is admitted to be the best authority on the religions of China, said at the Mildmay Conference, "I have met with travelers who had been in India and China, and who would give me almost the lie to my teeth when I was telling of what God was doing there. They had been to these countries, they had seen nothing of such things as I and my missionary brethren reported. How could they see that which they took no pains to discover? How could they believe that which they denied when it was told them?"

Among recent statements made by the public press about China are these : 1. That not much has been accomplished by missions save by the early Jesuits, and that there is little hope of reaching the Chinese by any foreign religion ; 2. That there is no liberty for foreigners to travel in China, even on what may be regarded as among the principal lines of travel ; 3. That the use of opium in China is by no means the terrible evil it has been represented to be. Without any attempt to fully meet these points, we will here present as briefly as possible some recent testimonies bearing upon them.

1. It is sufficient to refer to the statistics of missionary bodies now working in China to show the remarkable progress of Christianity in recent years. In 1843, the number of converts in all Protestant missions in China did not exceed six. At the Shanghai Conference, held in 1877, the church members were reported as 13,035, while the adherents were reckoned at not less than 50,000. From only ten of the twenty-six societies, whose reports were embraced in the summaries presented at Shanghai, have late reports reached us. But these ten are the principal societies, British and American, and they included more than two thirds of the Protestant church-membership reported in 1877. Out of the 13,035 communicants enumerated at the beginning of 1877, these ten societies had on their rolls 8,740. They had at the beginning of 1880, as by the last printed report, 12,344, *making a gain within three years of 3,804, or over 41 per cent.* If a like rate of increase has been made by other societies, and we know of no reason why it should not be so, the number of Protestant

communicants a year ago was not less than 18,300. The indications are that the accessions for the year just closed will exceed anything heretofore received. The missionaries find the Chinese accessible, and reasonably steadfast. The argument against attempts to Christianize them, drawn from the instability and poor success of Jesuit missions, ought not to have the least force with Protestants. What can be expected of a Christianity without the Bible, which counts as its converts not those who intelligently apprehend and accept the truths of divine revelation, but all who can be persuaded to submit to the external rite of baptism? Protestant missions, based, not on Confucius, but on the Bible, are bringing forward a new class of men in China. The Chinaman is conservative, but the gospel touches and transforms him, as it does the men of every race. Sir Rutherford Alcock, a competent authority in this matter, says, in an article in the *Contemporary Review* for December, 1880: "It is singular, indeed, to observe how slowly, yet surely, the Chinese as a nation, and their rulers, are realizing the fact, all important to them, that Confucius did not teach everything good to know."

2. That there is freedom to travel and locate in China may be learned from the following extract from an official report made last year by the English consul at Han-Kow to his government. He says: "Numerous parties have gone inland either on business or pleasure, and the invariable testimony has been, that although the conveniences and comforts of European travel along established routes are not to be met with, you can travel through China as easily and safely as you can in Europe when and where you leave the main road." In corroboration of this statement, it is enough to say that two female missionaries traveled more than a thousand miles through the interior of China, far away from the "open ports," and this without European escort. They have settled quietly, and are at work, without the least molestation. The China Inland Mission has its men located in eleven provinces, and itinerating somewhat in four other provinces.

3. As for the influence of opium in China, let the following extract from a letter from the interior province of Shensi, dated August 14, 1880, suffice: "If any need to be persuaded of the evils of opium, they should spend a week here, and listen to the daily histories of women, on the most trivial pretexts, trying to put an end to their lives. Mr. King is this moment called to another case. One little girl of seven was brought who had followed the example of her seniors, but, happily, had got too little from the ashes of her guardian's pipes to injure herself much. *There are two hundred places where opium is sold on this short street.*"

## FAITHFULNESS TO CHRIST.

SOME years ago the Greyfriars churchyard in Edinburgh was visited daily by scores of people who went thither to see a dog watching his master's grave. For five years, it is said, the dumb creature left that spot only for food. Men know what faithfulness is, and they admire it. As exhibited in this creature it was devotion to the person of his master, — a devotion complete and all controlling, and which lasted as long as life. But this animal's fidelity was without

intelligence. If he had known enough to carry out the purposes of his master, or to do the work which he dying left undone, he might have shown his faithfulness in a better way. No one would have called him faithful for lying down till death on his master's grave had he been sufficiently intelligent to care for his master's children or his home.

Now Christ calls us to be faithful to him, and our devotion, unlike the dumb animal's, may be and should be intelligent. We have powers by which we can comprehend what our Master's purposes are, and what he has for us to do. We shall not show fidelity to him by any tears we shed over the story of his sufferings and death, nor by any words of eulogy we speak upon his character; since we are rational creatures we can be faithful to Christ only as we live the life he lived and seek the ends he sought. His work must be our work, and the purpose for which he first took up and then laid down his earthly life must be the purpose for which we live. Does any one doubt what that purpose in Christ's life was? Did he not come into the world to save the world? Did he not come to set up a kingdom which, small at the beginning as a grain of mustard seed, should grow through the consecrated labors of his redeemed people until it should fill the earth? There can be no question that the one absorbing thought upon the heart of Christ was the establishment in its fullness of the kingdom of God on earth. And since we are capable of appreciating this object which he had supremely in view, we must, if we have true affection for him, pursue that same object unceasingly. Fidelity to him, then, demands that we make the interests of the kingdom of God the supreme object of our pursuit. For these interests must we toil and pray and give, not now and then, but constantly, even as long as life lasts. May God make us thus faithful, even unto death.

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## LETTERS FROM THE MISSIONS.

### *West Central African Mission.*

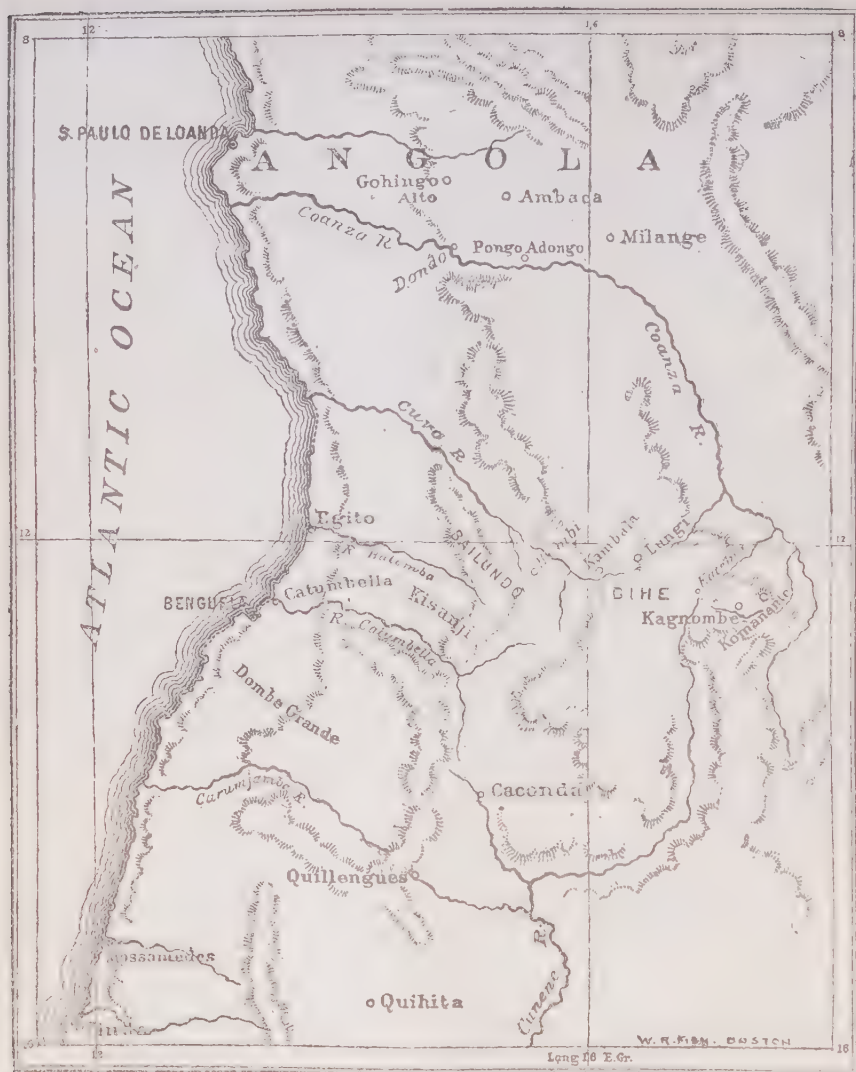
WITH this first use of the name in the department of "Letters from the Missions," we give an outline map of the region in which our West Central African Mission is to be located. In the department for Young People for this month will be found further extracts from letters, and some illustrations coming from the same field. Messrs. Bagster, Sanders, and Miller landed at Benguela, November 13, after a voyage of thirty-nine days from Lisbon, the steamer touching at St. Vincent, St. Paul de Loanda, and other ports on the way. While at Loanda on November 9, Mr. Bagster wrote:—

"My pen longs to fill all this sheet with songs of praise, and then I should scarce have begun to render unto the Lord the

honor due unto him. He doeth *all* things well, and so we have been learning during the past days.

"When the American Consul, Mr. Newton, of the firm of Newton, Carnegie, & Co., owning the line of Quanza steamers, and others, came on board, we received the most kind and thoroughly liberal welcome, and subsequently on shore more than courtesy was extended to us, every possible attention was shown us and service rendered. During our voyage we have been wondering why we could get no Kroo boys; the most careful inquiries at every port showed none to be had, but this now is all made plain. It was not the *right way*, for I find they would have been to us a source of unmitigated trouble, and constant liability to broils with the natives, as we passed through the country.





ANGOLA AND BIHE.

Indeed the fact is, as the oldest and most reliable men in Loanda tell me, the Kroos will not do to take inland; the first village we pass we should have to fight, or have 'a woman palaver.'

"Another cause for praise is the kindness towards us of the Portuguese officials, although I cannot say that in Loanda we have received any direct help from them. Mr. Newton afforded us much assistance, not only giving us information concerning

the country, but also spending much time and thought in obtaining two Cabindas as servants, in getting letters to the people in Benguela, and in writing to friends of his own there."

## BENGUELA.

A few days after their arrival at Benguela, Mr. Bagster writes:—

"First as to the healthfulness of this place, and the present outlook. When in

Loanda we heard that Benguela<sup>1</sup> was a fearfully unhealthy place; the worst on the coast. We did not on landing see cause to believe this account, and not until the matter was explained by the governor here did I take in the whole truth. It seems that during the dry season, as at present, it is quite healthy, but that during the wet season the place is almost a marsh, and very unhealthy. The governor strongly advised our going down to Mossamedes on the next steamer, and there staying until the middle of April, starting inland the early days of May. But I have not yet given up the idea of reaching Bihé by the end of next January (at latest), although I am told that this cannot be done because we must send to Bihé for porters, and this it will take three months to do. What will be the developments of the next few days I do not know, but now think of going to the town of Catumbella next week, to see the Bihéans who come down there, and to see the donkeys. They are very fine little animals, and much larger and better than the St. Iago donkeys. Catumbella is twelve miles northeast of this place, and all the business has gone there on account of its being the place where the road comes in, and thus it has cut off all the trade from Benguela. The character it bears is, however, far worse both as regards cleanliness and healthfulness. Yesterday we succeeded in renting a house for a month, and hope to-day to go into possession. There are two rooms and a store, and a kitchen behind, a large yard, and two long sheds for donkeys, etc. There are no glass windows, the floors are rough flag-stone, and the whole dirty and full of fleas, but we are clearing up and hope to make it answer our purpose. We must have a place to ourselves, and that large enough to pack and repack in, and to admit of loads for men and donkeys being made up."

#### THE OUTLOOK.

"I find that there is really no authority of the Portuguese in Bihé, and only a

nominal sway exercised a few miles from the coast. However, the Governor of Benguela is going to give us a note to the King of Bihé. It may do good, and certainly no harm. I find that there is no question but we can have all the communication with the coast that we expected, namely, once a month. It is said that three caravans from Bihé are now expected in Catumbella, and that these will be on the coast by the middle of next month; this will favor our getting all the porters we need. I intend to leave word in Catumbella of my wish to hire carriage into Bihé, that I may have the competition of these three caravans to work for economy in freight and good pick of men. I hear that three days' march from here the country changes and the most delightful scenery is encountered. I hear that there are miles of country between here and Bihé shaded by the trees and hanging creepers; such accounts come to my ears that I must see to believe them. I hear also that the Bihéans are a fine people, strong and lusty.

"I am told that there is 'no quinine wanted there.' I hear that the climate is most agreeable, that the cold at times is sufficient to form ice or an occasional hail-storm. Should this be true there is no reason why the whole work should not prosper in a wonderful way, for such a climate will admit of continued work by the missionary and the development of some sterling qualities in the people. It admits of living, and not only existing.

"The possibility of moving into Bihé at once on arrival of next steamer, seems to be very promising, although dependent on information yet to be obtained from the caravans. But this is sure, Benguela is no place to stay in, if it can be avoided during the rainy season, and therefore, and for other reasons, all the efforts that are possible, all the work and endeavor that can be brought to bear, all the purpose and will that we can give to it will be concentrated upon reaching Bihé before the heavy spring rains. Such part of our outfit as has been seen calls forth unqualified praise, and I do think that there is reason to believe it is on the whole most satisfactory, and there seems no

<sup>1</sup> *Benguela*, the name of the district, is popularly used as the name of the port merely, St. Philip de Benguela. It is this Port which is said to be unhealthy. [EDITOR.]

doubt that the mode of buying is right, and the way of packing is also just the thing.

"Of health I have only one thing to report, all embraced in one word, good. We are working away at Portuguese. Mr. Sanders does well, Mr. Miller something, and I myself scarcely have found time for a beginning. Ask those who love our work to keep on praying, and specially to ask for us very much humbleness of heart, that God may be able continually to bless us, even as in the past. Send us strong reinforcements to reach Benguela, May 1, 1881. Don't fail to say to the churches, Africa must have men, for the gospel must be preached to her people."

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### Zulu Mission.—Southeastern Africa.

#### ON THE WAY TO UMZILA'S.

OUR readers will find on another page of this number a brief memorial of Mr. Pinkerton, who met his death by fever while on his way to Umzila's *kraal*. The following letter, dated "Tyipambu's (or Chipumbu's), northern part of Inhambane Province, October 22, 1880," reached the Missionary Rooms, January 17. It was probably the last letter Mr. Pinkerton wrote, and it will be seen that nearly if not quite up to the time he was seized by the fever the expedition was proceeding with remarkable success. He wrote:—

"You will be glad to hear that we are about fifty miles north from Inhambane, walking to Umzila's, *under what seem to be most favorable conditions*. We left Inhambane last Tuesday morning in a launch, and came to the northern point of the bay, perhaps twenty miles, to a place owned by Captain La Forte, where we spent the night. We had eighteen porters, and a colored sergeant, who is our head man in charge. The weather has been perfect, air fine, and we have come from chief to chief, getting food in abundance given us, and getting a few men at each chief's to carry loads to the next chief's. This morning two petty chiefs carried loads for us on their own heads. They do this in kindness to the porters, who are mostly of their own Tonga race.

The fact that our party is under government patronage doubtless helps us.

"The Inhambane government insisted on helping me get to Umzila's, and on supporting me by sending up supplies and stores after me. Commandant La Forte has selected men who he thinks will place me at Umzila's kraal, and during these four days of our march thus far they have done splendidly. The government has paid these men liberally in advance. They say this is the proper thing, to help thus substantially the missionary in getting to the kraal of that savage Umzila. The head of the Dutch factory helped me in arranging and preparing for the journey with practical knowledge, enthusiasm, and boundless energy. A good brigadier-general might have been made out of that man. An English trader, Mr. Heathcote, gave me information and personal assistance of great value. Everybody in Inhambane took great interest in the expedition.

"Here appeared the value of those personal acquaintances I formed at Delagoa Bay, who recommended me to these gentlemen by letters. Also letters from Natal had their influence. My acquaintance with the governor-general was a help. As Mr. Lowell said to me in London, letters from men living on this coast are of far more value than letters from the governments of America, England, or Portugal. These have been the human instrumentalities, but God has helped me by his Spirit, as I confidently believe."

#### THE CLIMATE AND COUNTRY.

"There was more or less rain during the week before we left Inhambane. Before that the heat was severe, but this week is fair and cool. The country thus far is much covered with bush. The villages are some miles apart. We cannot talk about wagons at present. My own course for the near future, as to whether I remain at Umzila's, or return soon to Inhambane, will be determined by providential circumstances. If the king is willing, I may try to remain until April, and then meet Brother Richards somewhere, and bring him in, with another missionary, of course. Communication



from here with Natal and America requires time, but I will do my best to keep the latest news reported, and I trust no time will be lost in getting arrangements perfected to place reinforcements in this field. They should land not earlier than May 1, and then, the sooner the better. I will try to see what can be done with a party if it lands at Chuluwan. My friend, Mr. Swart, of Delagoa Bay, is likely to be made governor of Sofala. Possibly we can arrange to take a party from Inhambane to Chuluwan, in a small sailing cutter. Sometimes a vessel might be got from Durban. Some of the smaller steamers might get in at Chuluwan, but the many miles of sandbank off that port, with shallow water, make it dangerous until better known.

*"23d, noon.* A long march this morning, in cool air, has set us eight miles on our way. Passed much swamp and fine bush. Crossed a fine swift stream of beautiful water. Soil is more fertile. Very little high grass, burnt and not grown.

*Monday noon, Oct. 25.* Rested yesterday; had a service; it rained. This morning we have marched vigorously four and one half hours, and are now at Chunzu's kraal. The weather is delightful; food and help plenty. We expect to reach the limit of Portuguese rule tomorrow. Then we enter Umzila's country, but we shall still be among Tongas, and my men are Tongas, and we get on well with Tongas so far. I am visiting all the petty chiefs and head men on the road. We are taking the road near the coast, although it is longer than an inland path. But our road has good water all the way, and the other has not. If all is well we shall reach the Sabi sometime next week, and I presume we may reach Umzila's kraal on the following week. Thus the culmination of my long journey is rapidly approaching, and the exciting interest in its full success deepens as we move forward. God hath helped and will help us. Continue steadfast in prayer for us.

*"P. S. Wednesday, Oct. 27.* At the border, more than ninety miles by path north of Inhambane, weather fine. All well."

In a higher sense than the intrepid missionary meant, all is still well, but it is difficult for human vision so to look at it. Yet must we say of what God has permitted, "Let him do what seemeth unto him good."

#### NATIVE HELPERS.

Mr. Tyler writes from Umsumduzi, Natal, November 19:—

"In the northern part of our field we hold a bi-monthly 'missionary conference' of native pastors and evangelists, who meet with us for prayer, the study of God's Word, and to report in regard to personal piety and Christian work. The last meeting was held at Esidumbini, our old station, and was one of deep interest. Though the native brethren had few cases of special interest to report, we could see that the work is progressing through their agency. At Esidumbini there was much to encourage us. On the Sabbath I baptized eighteen individuals, ten children and eight adults, who were received into church fellowship. The communion season was one of deep and tender interest, and it was refreshing to welcome to the fold of Christ some of those who had been induced in former years to come to us for instruction, while their parents remained in heathenism themselves, but did not oppose their children. Thomas Hawes, the native minister in charge of Esidumbini, has for ten years verified all his spiritual father and friend, Dr. Lindley, predicted in regard to him. On the importance of maintaining strict discipline in the church, and enforcing several rules in regard to the sale of daughters, going to beer parties, smoking wild hemp, etc., he is heartily with us.

"It is to be lamented that some of our old church members will not comply with these rules, and are apparently ready to withdraw from us. The weeding process is doubtless necessary. We have taken a stand as a mission, from which we cannot retreat. I have no fear myself in regard to the result. In this trying time we need wisdom and patience, and we hope that we are remembered in your prayers."

## Mission to Spain.

REV. ORRAMEL H. GULICK, of the Japan mission, having been compelled by ill-health to cease temporarily from labor, has visited, on his way to this country, his brothers in Spain. From Zaragoza, January 4, he writes of what he witnesses about him, and gives an interesting comparison between the missionary outlook in Spain and in Japan. Of the work in which Mr. and Mrs. Thomas Gulick are engaged he says :—

“An attentive congregation, mostly of very poor people, from 125 to 150 in number, nearly fill their audience-room Sabbath morning and evening, and an exceptionally interesting Sabbath-school of over one hundred meets at 3 P. M. A prayer-meeting Tuesday evening, and a preaching service Thursday, besides a weekly meeting for women, and a weekly sewing-school, fill the week with a busy round.

“A class of three young men taught daily by Mr. Carrasco, constitutes the embryo training school. Additions to this class are expected to arrive from different quarters ere long. From ten to twelve Spaniards attend morning prayers at my brother's house, at which, besides uniting in the reading, singing, and prayer, each member repeats a portion of Scripture that has been committed to memory. Thoroughly energetic attention to the missionary work and interests characterizes the administration of this portion of your Spanish field. The three day schools, including the infant department, number in all from ninety to one hundred scholars.”

## SPAIN AND JAPAN.

“Among many points of similarity between the people and the work here and in Japan, there are some of striking dissimilarity. To touch upon matters of a political and social character: there is the same struggle between a would-be free press and a repressive government; the same conflict between democratic and monarchical ideas; the same extreme sensitiveness to criticism, and desire for the approbation of the more advanced sen-

timent of the world; the same strange mingling of respect for, and contempt of, foreigners; the same desire to stand abreast of the world's best people, mingled with a scrupulous endeavor not to follow in the lead of any, or to be obedient to any advice however good.

“Socially we find in each land the same dark contrasts of stirring energy and vaulting ambition on the part of some, and shiftless indolence on the part of others. Alike in the two countries many vast projects, the creatures of ambition and imagination, are undertaken to be abandoned while yet unfinished. Intense love of country and pride in her history characterize the people of both lands, while in unity of sentiment and loyalty to their sovereign, the Japanese bear the palm. In the decisions of the courts of justice, and in the reliability, promptness, and cheapness of the delivery of the mails, Japan seems to be far in advance of her European sister. Indeed, in most of these points the more enlightened people of either country would scorn to compare their own with the other country. In courtly formality and honorific phrases of compliment and courtesy, the usages of the two races bear many resemblances, as well as the unmitigated vileness of language all too common in either land. For tolerance towards those who differ from them in religious belief the followers of Buddha far excel the followers of the Pope.

“Those whom our missionaries are reaching in this land are of the very poorest and most lowly of the people, while in Japan our greatest work heretofore has been among an upper middle class. It is true in either country that not many great, not many wise or rich, have been called, but it is evident that in Japan we have a larger proportion of people comfortably well off, and a comparatively small proportion of those on the borders of starvation. One heavy portion of the trial of labor here is in the fact that so many of the followers are of the very poor and the suffering. In looking over this congregation one is led to say, truly the *poor* have the gospel preached to them.”

**Eastern Turkey Mission.****TREBIZOND AND ORDO.**

WITH Dr. Raynolds and family, who were on their way to this country, Mr. W. N. Chambers and Miss Van Duzee, of Erzroom, visited the region bordering upon the Black Sea, and Mr. Chambers, under date of December 18, reports concerning Trebizond : —

"We found the brethren very cordial, and their one continual plea was, 'give us a pastor and teacher.' They meet every Sunday in the chapel for services, which are conducted by a couple of the brethren. But they well say, 'we are as sheep without a shepherd.' They prefer to let their children grow up in ignorance rather than allow them to attend the old church schools, and indeed they are doing so. One of our great wants is men for preachers and teachers. Laborers are few, and what could we say to their plea? This is only one of many places sadly in need of help. The effects of the late troubles in the community have very much died away. Although the late pastor's family do not attend chapel, yet they were very cordial, and sent one of the daughters, a promising girl of fifteen years of age, along with me to attend Miss Van Duzee's school. We were pleased with our visit, and have good hope that as soon as a pastor can be obtained for Trebizond the work will rapidly progress.

"Though the Greek ecclesiastics were quite friendly with Mr. Parmelee while there, yet the people are kept close under ecclesiastical control. We were told of one Greek who visits with one of the Armenian brethren to study the Bible, and who had been very much persecuted. From what we could learn there is a leaven at work amongst the Greeks, and we earnestly hope that this man is only a forerunner of many who will call for the Bible."

From Trebizond the party went to Ordo, of which out-station Mr. Chambers says : —

"We found the state of affairs favorable, but not just as could be wished. The late divisions amongst the Armenian brethren, we were assured, were all

healed ; but as they themselves admitted, they had grown cold, and some had neglected chapel. We did all we could to stir them up, Miss Van Duzee visiting all the houses, and Dr. Raynolds and myself the markets. We would gladly have extended our visit much longer, but were unable to do so.

"The Greek brethren were very warm and enthusiastic. They and the Armenians work very harmoniously together. They united in pleading for a young man named Hagopos to be their preacher. He is a graduate of Marsovan, a good Turkish scholar, and has been studying medicine, but has given that up that he may 'enter the Lord's work.' Though we wanted him for another place, we have decided to grant the desires of the people.

"One interesting incident occurred on the afternoon of the day on which Dr. Raynolds left. I was sitting in the shop of the Greek brother (Constantine by name) who keeps our books on his shelves for sale. A green-turbaned Turk entered and asked for a Testament. The only thing that would suit him in price was the Gospel of John. Constantine then asked the purchaser to be seated, taking a seat beside him. He opened the Gospel at the first chapter, and not being able to read Turkish, asked the Turk the number. When he found the third chapter he asked the Turk to read. By making remarks on the verses as read, for about twenty minutes the Greek preached Christ to the Moslem. Then, with a cordial good-by, the Turk carried off the Gospel. In Ordo we met a colporter sent out by Dr. Bliss. He seemed a good man and active in the work. He reported large sales of Scriptures to Turks."

Mr. Chambers gives the following table of the population of the three districts visited, taken from the Turkish official returns : —

	Armenians.	Greeks.
Trebizond district . . . . .	9,205	26,921
Samsoun . . . . .	8,995	26,430
Gumesh Khana . . . . .	732	13,481
Total . . . . .	18,932	66,832



These figures represent only the *males*, for the Turks never think of reckoning women among the population.

Of these figures Mr. Chambers says : —

“ It is usual here to add twenty per cent. to official returns to get as near as possible to the truth. Be that as it may, take these figures as they are, and they represent a Greek population of over 300,000, and an Armenian population of over 100,000. The Greeks are more than three times the number of the Armenians. Is it not time then to open Trebizond as a separate station ? ”

#### A FEW NEW HELPERS.

Mr. Dewey, of Mardin, under date of December 4, writes especially of the progress of the educational work and of the graduation of four young men from their high school. The examination of the school and the exercises on the day of graduation produced a marked effect upon the government officials and others present. But Mr. Dewey says : —

“ Would that these four were four-folded. We could find work for all to do. Absharah was at once engaged as teacher of the Boys' School in Mardin, while his wife, who had been attending the Female Seminary while he was in the High School, was given charge of a primary school organized to reduce the numbers in the boys' and girls' schools, and also to allow of raising their grade a little. Bahnam, unmarried, was sent to take the Boys' School in Mosul, with the hope that after a year or two's experience there, he will make just the teacher we are wanting for the Mardin Middle School itself. Elyas, also unmarried, was sent to begin work in Hassan Kafe on the Tigris, but has since been transferred to Arnas, a village near Midyat in the Jebel Tour region. Isya, married, was sent to Kulleth to take the place of a man who had dropped out of the work. As many of these four men as can be spared, will no doubt be invited to enter the theological seminary when it reopens next year. But who of them can be spared !

The next class in the Middle School numbers four, all of them under charge of the station, and six new men have been received.

#### DESTITUTION.

Mr. Dewey had recently accompanied the British Vice-consul at Diarbekir through the Jebel Tour region and to Jezireh, for the purpose of examining the condition of the poor, and the prospects for the coming winter. He says : —

“ Everywhere we heard tales of destitution, and saw evidences thereof in abundance with our own eyes. Still I think the villages are, in general, better off than last year, and will for the most part be able to pinch through the winter. But in the cities, as Mardin, Nisibin, the condition is much worse. Mr. Andrus, in a visit to Sert, took great pains in examining into the state of things there, and made out lists of over *one thousand* souls in Sert who must have assistance the coming winter, or *perish* ! These lists were sifted out of very much larger lists furnished him by the chief men as lists of persons in destitution. The pressure is beginning to be felt here in Mardin. We shall set a man at work canvassing the city next week, and shall send some one to Nisibin to examine into the state of things there more carefully, and make out lists of those needing assistance. We have about one thousand bushels of grain in store here in Mardin, and some funds still in hand, but we shall undoubtedly need all that the most liberal charity can give.”

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#### Western Turkey Mission.

##### PROGRESS AT SMYRNA.

Mr. and Mrs. Bowen have recently removed from Manisa to Smyrna, and in the absence of her husband, Mrs. Bowen writes, December 24 : —

“ Our work so far has been to make the Protestant name respectable. For many years it has been greatly clouded, both by the character of most of those bearing the name, and also by the ignorance and low condition outwardly of a large proportion. ‘ A party of cobblers and a missionary,’ was the title given in one of the daily papers about three years ago, but in these matters the Lord has done wonders for us.

“ To see the reconciled brethren of the

old church weeping on each others' necks, confessing their faults, humbly beseeching God for strength for the future, and since then settling all church matters without a difference, is a sight we had little faith to expect to see. Great care is being taken in admitting new members; and we hope in a year the church will be vigorous and before long will be self-sustaining. The people are being educated in self-support, of course, for we believe in that, and we hope the result will justify our methods of working in that particular. They have made so far this year a large increase on all previous subscriptions, besides giving in many other ways. We have taken for tuition more money in one term than in the whole previous two years, — although the number of scholars is not greater.

"We have four services on Sunday: Turkish preaching in the morning by Mr. Bowen; Armenian following, by the native pastor; Sunday-school (a mixture of languages) in the afternoon, and almost as well attended as the morning service. Then the service of song in the evening is reaching a large class, particularly of young people, who never have been with us before, but are rapidly becoming identified with us. Last Sunday evening there were over eighty present. These congregations would delight Miss West, I am sure. We see the good results of her work here and there. We have two prayer meetings for women, — one Turkish, the other Armenian, — and I am glad to say the attendance, though but one small room full, is steady. Our weekly church prayer meetings have an average attendance of forty, and are good meetings. This is in spite of the fact that it is really *dangerous* to go out evenings."

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### Mahratta Mission.

#### INTERESTING ACCESSIONS.

Both Messrs Hume and Park of Bombay, send accounts of several interesting cases of inquiry and conversion. Mr. Park, whose letter bears date November 19, says : —

"Last Sunday was a very interesting  
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day for our Bombay Church. Five candidates had been accepted by the church, and were to be received by baptism and profession of their faith into our number. Of these, one is an 'educated Hindu' who has studied civil engineering in England. He has been through Brahma Somajism, has dipped into atheism, and found no rest. Since his return from England he has been much with Pastor Vishnupunt, and seems to have come out into the clear light of a Christian faith. Two others of the number were young Hindu lads, in whom Mr. Hume has been much interested. Both are from the Deccan. One is of high caste; the other a Mahar — but of very good family. This latter boy has learned much of Christianity from our people in Mr. Fairbank's district, where his parents reside. He was even ready to enter the Ahmednuggur Normal School, but his parents would not allow it. He ran away to Poona, and took refuge with a Scotch missionary there. His parents went after him and took him home. Then he ran away again, this time to us here. His parents do not think it worth while to chase him so far, and have written to him that he may do as he likes about joining the Christians.

"The other two candidates were Jews, a community from which one entire family has already been received. Of these men, one is well on in years, the other is younger. There is good reason for hoping that their families will ere long join them.

"Of the five only three were actually received. The elder Jew held back, not from cowardice, we are sure, but in the hope partly of making arrangements before he is baptized for his future support, and partly of inducing some of his friends to join him. As soon as it is known that he is baptized he will at once be ejected by the Jews from the position which he now occupies in their community, and by which he gets his support. It is not strange that he wishes to get something settled for the future before casting loose from the past. One of the Hindu lads, the high-caste one, also failed to come forward. We hope that the root of the matter is in him, but Mr. Hume, under whose care he is, has been recently

somewhat troubled by his conduct, and advised him to wait a little longer that the church might have the opportunity of proving his sincerity by his better conduct. He took this advice. We feel confident that these two will come forward ere long for baptism, and are greatly cheered and very thankful at what has occurred.

"A number of Mussulmans come often to converse with Totu Nath, our Hindustani preacher. He is the one who has recently been 'lent' us by our Lodhiana friends. He has entered most heartily into his work here, has gained the love and esteem of our people, and the respect and confidence of many Mussulmans. We predict for him a career of great usefulness. The work in Bombay has never seemed so hopeful to us."

The hopefulness of our missionaries does not seem to be at all affected by a *stoning* which one of them has received. The only reference to this incident is in the following brief letter from Mr. Edward S. Hume:—

"I myself have not been quite as well as usual the past two months, owing to a *stoning* from some Mohammedans. At the time I did not think that I had been injured, and I still think so, but it seems to have upset me a good deal, and in consequence I have not felt up to the mark much of the time since. However, I am better again, and at work as usual."

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### Madura Mission.

#### HOW THE GOOD SEED GROWS.

J. S. CHANDLER writes from Battalagundu, November 29, of the better external condition of the people, with promise of good crops. He says:—

"We have reason to rejoice also in spiritual blessings. Last Sunday thirteen persons were admitted to our church, two from heathenism, two from Romanism, and the remaining nine from Christian families. The prominent convert was an elderly man of a good caste, the head of a large family, and founder of his own little village many years ago. More than twenty years ago a catechist in the em-

ploy of my father, who then occupied this station, gave him a copy of the Gospel of Matthew. He had regard enough for the book to keep it, and last year, or perhaps early this year, one of my catechists, happening through the village, noticed the little book stuck in the thatched roof, and immediately asked the man if he would like to have him conduct prayers. To this he assented, and from that time has professed to be a Christian, the first and only one ever known in that village. We have kept up until recently a good school there; but now the heathen are afraid of the Christian teaching, and refuse to send their children. The old man says, 'Please keep the teacher there just a little longer to instruct me and my household, and then you may take him away, and I will be the priest to my own family and people.'

"The other heathen is a little withered old woman of low caste, who was first instructed by my mother more than twenty years ago. So you see we are reaping where our parents have sown. The two from the Romanists are girls in our boarding-school, who have been selected to become the wives of two of our young teachers, and are put here to learn to read, as they were quite ignorant before. Imagine girls getting all their education after engagement! There were three boys and six girls from our schools among the thirteen."

#### CHURCH DEDICATION. THE ROMANISTS.

"Another interesting occasion was the dedication, yesterday, of a new church in Kalladypatty, under Pastor Devasagayam. The gathering of the congregation there is the pastor's greatest accession, since all of his own village of Pommanpatty became Christians. Less than three years ago two families joined for the first time and built a school-room and teachers' house, with mission help. They were intelligent Romanists. Last year another important family joined, and others less conspicuous have gradually come in until now they have increased to a dozen families with fifty souls. Not content with their little school-house they set about building a church, and received aid from me to the extent of half the expense.



We had the pleasure of the company of Mr. Rendall and Miss Rendall; and I believe the people are enthusiastic in their zeal for Bible Christianity, as they call Protestantism in distinction from Romanism.

"This very village is an illustration of the methods used by the Romanists. Nearly all the land in that region belongs to the priests, and is rented to the people. The priests are also creditors of all their head men to the extent of various amounts loaned for oxen, seed, grain, houses, and other things. If a man wishes to leave them or displeases them, they corner him with a demand for immediate payment of their debts, and the people, being poor, have to lose their cattle and houses or go to jail. One of these prominent men who joined us was called before the priest in that way, and ordered to pay immediately, although it was at a time when there were no crops and he had no money. He subsequently got off more easily, because the priest was removed to another district, and gave him time to find the money.

"Whether from fear of losing their adherents, or from increase of converts, and consequent work, the Romanists have built a bungalow at Silkuvarpatty, and sent an ordained native priest to take charge of this region. I have reason to believe that their own people do not like to have a native thus put over them, especially as he seems to be very earnest in making them hate Protestants."

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### North China Mission.

#### A BUDDHIST'S CONFESSION.

MR. ROBERTS, of Kalgan, sends a translation of a document written by the Buddhist priest of whose awakening some account was given by him in the *Herald* for January. The priest remained eight days at Kalgan, and gave many tokens of his sincerity. The following is his confession:—

"I repent with deep regrets; my purposes hitherto have been all in vain [or wrong]. I cut myself off from all the natural relations of life, and became a Buddhist for the sake of obtaining my

daily food. I left my home and became a [Buddhist] priest, more than twenty years ago. I have been tossed to and fro with no one to trust in, and have passed my time in vain. Although in outward appearance I had cut myself off from the world, my heart was not freed from worldliness, but was full of evil passions, defiled and impure. My desires were those of a fool. I loved that which I ought not, and thereby my soul became darkened, and I committed sins according to all my foolish impulses. I am now over fifty years of age, the weakness of old age is coming upon my body, death is approaching, and hell appears in sight. I weep, I cry, I grieve, I mourn; I repent with self-abbhorrence; the errors and sins of my life hitherto are more than my mouth can utter. I prostrate myself and beseech Jesus and his disciples to teach me how to live aright. I trust in the Saviour to forgive my sins and remove my transgressions. I wish to be baptized, to join the church, to keep the Ten Commandments, and never to alter my course so long as I shall live; that my soul may be saved, by the mercy of God, and that I may attain to eternal life, which will satisfy all my longings.

*"In the reign of Kuang Hsii, the sixth year, the eighth month, the thirteenth day [Sept. 17, 1880], I, a priest, Chih I, by name, worship and declare."*

#### FROM SHANTUNG.

A very brief report from the work in Shantung has been received from Mr. Smith, who was about to return to the province from Tientsin, from which place he wrote November 22:—

"In village 'Number Seven' a widow resolved to present her house to the church for a chapel. Some of her relatives made trouble about it, and raised a Chinese tempest in the village tea-pot, which made us very uncomfortable for six weeks. After a time the gift was formally completed, and a deed made out, which is now in my possession, and this, I suppose, is the end of it. In Shih Chia Tang the difficulty lay between the keeper of the temple—now our chapel—and some of his fellow townsmen. They endeav-

ored to wrest his land from him, land given over at the same time as the temple, and when convinced of the futility of other measures, assayed violence. A compromise was at length agreed upon, and a small tract of his land ceded to the village, on condition of new deeds being made out for all the rest, including the chapel, and a stone tablet to be erected certifying to the transaction. This was just about to be settled as I came away. I trust all is now adjusted. A small school has been begun in the chapel at Shih Chia Tang, taught by one of our helpers, and a rudimentary kind of 'station class' also. The latter will be under our care when we go to Shantung."

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### Japan Mission.

#### A JAPANESE PASTOR AND HIS CHURCH.

THE following letter was written by Mr. Ise, pastor at Imabari, to one of the missionaries at Kobe. Mr. Ise was a graduate of the Kioto Training-School in 1879, and went to the island of Shikoku, where he gathered a congregation at Imabari, a city of 12,000 inhabitants. The church was organized last year with six or seven members, though it now has forty, the number of believers in the city being about three hundred. The vigor with which this young church has acted in the matter of providing a house of worship is a striking illustration of what can be done, and what it is hoped may be done in many cases in the near future of Japan. Mr. Ise, who writes in English, says:—

"A strange thing has happened here since these few days, yet it is not strange if we consider how God has surprised men by the marvelous works of his wisdom and love and power for these 6,000 years. Imabari is going to have a new church building! Last Saturday night it was agreed by the unanimous voice of both the church and those associated with it to buy land and build a new church edifice. A committee of eight members was appointed to collect money and select and buy the ground, and do all the business. *In three days* afterward \$650 were subscribed by the members of the church and congrega-

tion, and a few outsiders. There is the prospect that the sum will reach \$800. \$700 will certainly be collected. We intend to have a building that will accommodate some 500 or 600 people. You will thank God with us for all this. The chief part of the work will be done by the Christians. We hope that every day's work will be begun by prayer and singing, and certainly the Sabbaths will be kept.

"I think the church will be glad to receive from you any contributions either in money or furniture. Everything is so very expensive now that land, building, garden, and everything else put together will cost more than \$900, and there ought to be \$1,000. Your contributions will help to knit the hearts of the native and foreign Christians together, and will show to the outsiders that we are one. I believe this case of Imabari will set a valuable example showing that foreign aid and native independence can go hand in hand, and ought so to go."

#### SHINTO OPPOSITION.

Mr. Atkinson, of Kobe, in a letter dated December 20, gives some account of events at Imabari, which preceded the resolve to build a church. It seems that Mr. Atkinson, who was on a visit in that region, was preaching one Sabbath evening when a half-drunken fanatic interrupted him, boisterously declaring that "he was a worshipper of the gods of his country, and that he would not allow his country to be defiled by the preaching of another religion by an abominable foreigner." The man proposed to end the missionary's life very shortly, and the next day he seemed to be preparing to execute his threats. Mr. Atkinson, however, arranged an interview with the man in the presence of the police, and after much bluster on the part of the champion of Shintoism, he was led to admit, if not to see, his mistake, and professed to become a friend of the missionary. This incident added to the discomfiture the Shintoists had previously sustained before the Christians, one result of which was that the Shinto owner of the building in which the church had met for worship required them to vacate it. This was

what led to the sudden and vigorous effort to build. Of this effort Mr. Atkinson says : —

“Some people not regularly attending the preaching sent in money, and asked that it be received and used. One young married couple who have not yet been baptized, though they are expecting to be, gave \$100. One of the Shinto priests was heard to remark that ‘when the Shintoists set out to build a temple five years ago the money did not come in as this does for the Christian church.’ That temple, by the way, was built after my first visit to Imabari, and was put up to show that Shintoism was alive, and that Christianity would have neither show nor adherents in the city. Around the temple enclosure there is a fence of stone posts. On each post the name of the giver is deeply chiseled. *Several of the bearers of those names are now active members of the church.*”

#### KIUSHIU. HOW THE WORK BEGAN.

Mr. Atkinson, during his visit on Shikoku, arranged for a permanent preaching-place at Matsuyama, a city of 28,000 inhabitants. A Bible seller, from the Imabari church, is to occupy the place, and Mr. Ise's assistant is to spend about one half of each month there. From Imabari, also, Hiroshima, on the main land, with a population of 75,000, is to be occasionally visited. The accounts of these places must be omitted to make room for what Mr. Atkinson reports concerning his visit to portions of Kiushiu, the large island southwest of the mainland. He writes, December 21 : —

“The places I visited were four, namely, Fukuoka, Hakata, Kumamoto, Yatsushiro. Fukuoka and Hakata are adjacent cities separated only by a river. The population of Fukuoka is 22,000; that of Hakata is 23,000. Fukuoka was the castle city in old times, and Hakata the commercial. The preacher in Fukuoka is Mr. Fuwa, one of our graduates. I spent four days with him, preaching every day in one or other of the cities. On Sunday I baptized four men in the Fukuoka chapel. Three of these young men will become preachers. The fourth is a man of thirty-nine,

a teacher in the academy of Fukuoka, which is a government institution. He is a man of ability and energy, and will be a great help to Mr. Fuwa. There are besides these four a few others who are hoping soon to be baptized.

“The beginning of the work is of so interesting a nature, and so manifestly providential, that I must tell you about it as speedily as I can.

#### THE GOSPEL IN PRISONS.

“After the rebellion of three years ago in that island many of the rebels were committed to prison in various parts of the Empire. Several were sent to the prison in Kobe. About that time my teacher of Japanese, — the man who died of cholera last year, — in order to make a little more money for his family than the wages I paid him, bought some sock and shirt knitting machines, and hired prisoners from the jail to run them, because convict labor is cheaper than other labor. The men proved to be ex-rebels. My teacher began to speak of Christianity to them, and once a week he invited some of the preachers in to talk to them for an hour. The accompanying official made no objection; for there is more freedom between prisoners, and between prisoners and officials, than in America. After a little, one or two became interested. Part of the New Testament was smuggled into prison, and read on moonlight nights, for no lights are allowed the prisoners. The most interested and influential man is still in prison; the majority of the number have served out their time and returned to their homes. The three I baptized were of this party. There is nothing of the rebel about them now. They intend to work for their country now with the sword of the Spirit, rather than with the weapon they wielded a few years ago. The school-teacher had also been on the rebel side, and had served a short term in another jail, though he did not hear the gospel there.

“One result of my teacher's work there is that little company in Fukuoka, and it is an active one. Their main chapel is in Fukuoka on a chief thoroughfare. They rent a building in Hakata for one evening of each week. During the winter they



intend to rent another house in the same way in another part of Fukuoka. They take turns also in going out to read the Bible with some ex-rebels and late prisoners who now live as farmers in two or three villages. Since last spring the number of persons meeting for regular study of the Scriptures has doubled.

"Another result of my late teacher's effort is the privilege that the pastors of the Kobe and Hiogo churches have to preach the gospel every Sunday afternoon at three o'clock to the prisoners in Kobe prison. The prisoners, to the number of three hundred and fifty, together with their keepers, meet regularly to hear the sermon. A few of the men show by changed lives that they believe the gospel they hear. There is no need now that Bibles be *smuggled* into the prison. Permission to preach was asked of the local authorities, and was given. Of course there was no permission given for *Gospel* preaching, though it was well known that the intention of the petitioners was to teach that. Because of these facts our work in Fukuoka has a peculiar interest to us all. By next fall I hope that we shall be able to organize a good sized church there."

#### KUMAMOTO.

"From Fukuoka I went by land to Kumamoto, distant about eighty miles by road. The last ten miles of the way was interesting because of its having been the battle-ground during about two months of the rebellion. The only remaining outward marks of the fierce struggle are the cemeteries here and there of the imperial troops slain in battle, trees scarred with bullets and shell, and new houses. At one town where I stopped for a few minutes, the woman of the house said that for twenty-nine days the sound of flying bullets, shells, and cannon ball, never ceased. The people deserted the town *en masse*. The men helped the Imperial troops,—for the *people* seem to have been entirely on the loyal side,—and the women took their children and hid behind trees, or in mountain recesses, sleeping only now and then as they squatted on the ground, and eating such food

as they could pick up in out of the way places.

"I reached Kumamoto on Saturday night. This city was one of the largest and wealthiest in Kiushiu, but is now much reduced every way. It suffered greatly in the rebellion. A large part of it was burned by the Imperial troops to clear the ground for fighting. About 5,000 of the Samurai of this place joined the rebels, and most of them were killed in battle. In this city there is a reactionary party that apes the dress and style of five hundred years ago, and constantly prays in the Shinto shrines for a return of the halcyon days! When they pass an American or European they lift the sleeve of the dress before their noses to ward off the evil odor! When they pass under the telegraph wires they hold a fan over their heads to avert the bad influences they suppose the wires exert! They are also said to carry short swords about the person in order to be ready for attack or defense at any moment. To this party all persons like myself are defilers of the 'land of the gods,' as they call Japan. The party has no strength, though some fanatical members of it might do irreparable mischief before they could be arrested.

"Then there is a party advocating people's rights, and a party of rationalists, and a variety of other parties. These bodies have no sympathy with each other. The only thing in which they are as one is in opposition to Christianity. Our two young men who are working there and in adjoining towns feel that they must work on very warily. There are among the out-stations of Kumamoto two of considerable interest. One is completely rural; in this place about ten persons are considered as firm believers in Christian truth. The other place is a town of considerable size called Yatsushiro, distant twenty-eight miles from Kumamoto. I spent but one night in the town. I preached to a company of school-teachers who are inquirers of the truth. Our two young men take turns in visiting these out-stations twice a month, spending about four days each time, and meeting with the inquirers every day for Bible

study. The condition of things is quite encouraging."

#### ONE COPY OF A GOSPEL.

Miss Parmelee, of Kioto, narrates the following striking incident:—

"Last spring we had a servant who was with us but a short time, but while with us he came every morning regularly to the servants' prayers or Bible lesson, which I conduct. I feared he understood but little, and that he would forget that little as soon as he left. He went, however, to his home in a little village near Kioto, taking one copy of the Gospel of John with him. He told his neighbors of it, lending and explaining as much as he could, until that one Gospel of John has gone to over sixty families, who almost quarreled to get an early reading of it. Finally they came to town to buy more books. Our cook's wife, who is a Christian, heard of this through the bookseller. I sent her out to the village immediately, and she learned that they were eager for some one to come and teach them. The

old servant sent me a request to send some one to them. His house was too small for a meeting, but another man would open his house, and if that was too small, they would rent a temple.

"In a short time one of our teachers in this school and I went out there with the cook's wife. We had an audience of fifty or so, and more came after nine o'clock, after we had finished the meeting and left, as we afterwards heard. About one week later we went out again. The man at whose house the first meeting was held had a sick son, and we went on a little farther and held the meeting in another and larger house. There were not quite so many present as before, but those who were seemed even more interested than on the first night. What the results may or may not be I cannot tell, but it looks as if there might be a harvest if there were sickles to reap with. The teachers and training-school boys can go and preach, but they cannot well reach the women. It seems such a pity we cannot give more time to such work."

### GLEANINGS FROM LETTERS.

*J. W. Baird, Monastir, Eastern Turkey.*—The country is in a more disturbed state than I have known it ever to be, except when the Albanian bashibazouks were overrunning it. At Perlepe (eight hours north of here) the Bulgarians were frightened because the government had arrested five men for being abettors of a Bulgarian brigand, or rather, avenger, so that the people were afraid to come to meeting, and on Sunday I had a small audience. At Veles, I found matters much worse. Some three hundred families, including women and children, — lame, halt, and blind, — have been sent to Salonica, and thence, it is supposed, into exile. The only accusation that I could hear against them, even from Turks, was that some of their relatives were supposed to be connected with insurrectionary bands. At Istib, I was told that Turks in the streets begin to talk of massacring the Bulgarians, as was done at Batak.

In the Monastir Valley, and to the west of here, things are somewhat better, for the present at least. We think of employing two of our Samokov students in this region during the long vacation, if matters grow no worse. Winter will probably freeze up internal commotions, but when the spring thaws them out — who knows what will come?

*L. S. Crawford, Manisa, Western Turkey.*—While at Smyrna for a few days I had the pleasure of preaching on board the "Quinnebaug," some of the officers of which, together with our new Consul, Mr. Duncan, made us a short visit a few weeks ago. But the pleasantest thing of all was the meeting and talking with persons engaged in work similar to, yet different from, our own. On Monday evening we had a "Moody and Sankey" concert at the Rest, meeting there Mr. Epstein, of the English church mission to the Jews; Mr. Spate, who has charge of the Scotch

mission for the Jews and Greeks; Mr. Cadoux, an English merchant, who is an earnest Christian worker; Mr. Perrin, an English mechanic and architect; one or two sea captains, and, of course, good Miss Grimston, and Miss Armitage, of the "Rest." On Tuesday, P. M., there is a union prayer-meeting. The English people have just hired and fitted up a large room adjoining the "Rest," where Mr. Constantine will preach this winter. Our Smyrna pastor preached in Turkish to a good-sized audience last Sabbath.

*T. D. Christie, Marash, Central Turkey.*—Our three churches are observing the Week of Prayer by daily meetings. That of Monday was a union meeting, and the Second Church was crowded. Since that each church has a daily attendance averaging three hundred, and the spirit of grace and supplication is evidently being poured out in these large and interesting meetings. There are many things which give us hope of a renewal of last spring's interest, or rather a further extension of it. The young preacher in the Second Church is doing excellent work. He writes every sermon twice, and then goes into the pulpit with only a few notes. I have seldom heard more vigorous, thoughtful, persuasive discourses anywhere; and the Lord is adding his blessing. The church is crowded on the Sabbath, at least a hundred Armenians having recently joined the congregation. In spite of the very hard times this church raised in the year 1880 more than \$680 for the support of pulpit and school, for the poor, and for outside evangelistic work.

*J. K. Browne, Harpoot, Eastern Turkey.*—On this the twenty-fifth year of missionary labor in the Harpoot Field it was a pleasant coincidence that twenty-five Young Men's Christian Associations by delegates or letters reported regular organization, definite work, and, in many cases, steady growth and success. Their general object is the mental and spiritual awakening and development of the young men of Armenia, and they endeavor to counteract the spreading infidelity of the day by a variety of exercises, such as reading and discussing the Avedaper, debates, lectures and addresses by pastors

and others, besides a variety of purely religious meetings. In many places they have entire charge of the schools, buying the text-books, fixing the rate of tuition, paying salaries, and making weekly visits and examinations.

In the city of Choonkoosh, where at first the women were so bitter and violent as to make it impossible for the missionaries to remain for a little visit, now they begged importunately for a teacher for their girls, and evinced the genuineness of their desires by selling their spare towels, napkins, and silver ornaments, and raising half the teacher's salary during my short stay. As many as two hundred, or two hundred and fifty, sometimes come to the chapel, many of them Armenians. Such a splendid opening seemed to warrant us in sending them the valedictorian of the last graduating class of the Female Seminary, and we expect great things the coming year from her labors.

*R. M. Cole, Erzroom, Eastern Turkey.*—The Word of God is no longer bound for the Russians, but is being scattered broadcast over their great land. During the late war the authorities were so much occupied, that a stand was opened at Etchmiadzin, right under the wall of the Vatican of the Armenian Church, and large sale of Scriptures reported. Even the vartabeds were said to have purchased to the amount of 100 roubles. Our people wept tears of joy at witnessing that for which they had prayed so long. They purchased extra copies, so that the veteran one, spoken of in past letters, which has been so much thumbed for these thirteen years as to appear in its third binding, may be kept as a sort of heirloom, to be brought out only on stated occasions, as was the case at our late communion there. Only the Bible can be sold. The Molokans are taking pretty full possession of these parts, more so than I anticipated in my last letter. There are said to be some thirty villages in the Kars and Erivan provinces. We need a permanent pastor (or better, one of ourselves), who shall learn their language, when they would, in my opinion, be hopeful material for missionary work.

*H. Blodget, D. D., Peking, North China.*



— During my absence on a missionary tour I used some effort with the village authorities to secure exemption for the Christians from paying contributions, or taxes, for idolatrous purposes. I trust the effort will be successful. It was based on an "Imperial Order concerning Roman Catholics," obtained from the Chinese government in 1861.

Wherever Christianity is once rooted among the people, there will appear the necessity of adjusting its civil relations, so that its adherents may be at once good Christians, and also good subjects of the Emperor. The Mohammedans and the Roman Catholics have already secured this, and have made the way easier for Protestant Christians. Some have denied the right of Christian nations to interfere in such matters. In my own view, the Christian China of the future will owe a debt of gratitude to the Christian nations of the present time for inducing them by friendly argument (the *force* was for the opium, and for other causes) to allow the most precious of all institutions, the Church of God, to grow up in their midst without persecution. It might rise to power through seas of blood, as in the times of the Roman Empire. Is that the best way in this age?

*D. Z. Sheffield, Tung-cho, North China.*

— At this station the regular work of Chapel preaching is kept up daily, but the seed of truth still seems to be cast upon the waters. There are between thirty and forty boys in the school, and they are doing very nicely in their studies. We expect that a class of the oldest boys will be ready next year to enter the Theological School. They are young men of good promise. I am giving instructions in Dr. Martin's *Evidences of Christianity*. Bro. Goodrich still looks after the school while my repairs are going on. He gives the boys instruction in music. Bro. Chapin is studying the Bible with two classes.

*L. D. Chapin, Tung-cho, North China.*

— As the result of the enlargement and changes in the buildings of the Boys' School this year, we are able to accommodate more pupils than hitherto. We

have now twenty-eight boarders, while the largest number heretofore was twenty-one. The rule adopted last spring requiring the friends of the pupils to furnish their clothing, does not seem to have lessened the number of applicants, and its influence in the school is unquestionably good. Except during the revival, and immediately after it, there has never been a better spirit in the school. We hope and pray that the Spirit of God may come to convert the remnant of the pupils, so that the whole school may be consecrated to God.

*Frank M. Chapin, Kalgan, North China.*

— Kalgan, however, is a true missionary station. The heathen are all about us. We pass by their temples in going from one compound to another. There are no foreigners here to hinder us in our labors, no missionary society to divide the work. The vineyard to till is ours. God grant that it may bring forth fruit to his glory. All that is lacking now is a knowledge of the language. So the native Christians think, praying daily that our mouths may be opened. We feel as though God had heard their prayers, for they have daily remembered us to him ever since they heard we were coming to China.

*H. D. Porter, M. D., Tientsin, North China.* — You will be apprised by telegrams, no doubt, of the signing of two treaties between China and the United States on the 18th of November, forty-eight days from the beginning of the negotiation. This is not a triumph of diplomacy, but the good result of fair dealing on both sides.

An article in the Commercial Treaty restricts American merchants from engaging in the opium trade. Gov. Li Hung Chang is delighted with this article. Our English friends may not be. The article permitting emigration, and yet restricting it beyond a given limit, will perhaps meet general approval at home. We fear lest the Commissioners in returning will give a too unfavorable account of the Chinese. If their treaties serve to allay the California excitement on the question of labor we shall all rejoice.

## NOTES FROM THE WIDE FIELD.

## AFRICA.

THE HEREROS. — It is reported that in the Herero Country, just South of Benguela and Bihé, there has been an incursion of Roman Catholic priests, who have sought permission from the chief to locate at each station now occupied by the missionaries of the Berlin Society. Permission was refused, the chief saying that there were teachers enough, and the coming of others would lead only to confusion. The Hereros already have the New Testament and other religious books in their own language, and Romanism seems to be forestalled.

BASUTOLAND. — The French missions among the Basutos are passing through severe trials by reason of the conflict between the tribe and the English Colonial government. The Paris Missionary Society, which has been laboring for nearly fifty years in Basutoland, has recently forwarded a petition to England in behalf of peace. In the petition the following picture is given of the state of the people previous to the recent troubles: "The country which our missionaries had found, in 1833, nearly desert, as a consequence of dispersion caused by war and famine, has been repeopled. The way to close, peaceful, and beneficial intercourse between the Basutos, the Colony, and the English government, was opened. Commerce and agriculture have made such progress that Basutoland, by its importations and exportations, has become a most valuable province. Thirteen stations, or centers of public worship and primary instruction were founded by our missionaries; also, seventy outstations, where native catechists preached regularly, and schoolmasters taught the children. One hundred and twenty young men and thirty young women received instruction in two large Normal Schools. Some of them had already undergone, with success, the examinations prescribed by the Colonial law. The whole of the sacred volume, hymn books, and elementary manuals have been printed in the native language, and were readily purchased. English was also taught to a great extent. Among the many thousands who daily acquired a greater knowledge of the Gospel, more than 6,000 have become Christians. About 20,000 natives were regularly instructed."

CONGO. — From the Congo Mission of the English Baptists tidings have been received that Mr. Comber, who was wounded and driven back by the people of Makuta, while attempting to reach Stanley Pool, has quite recovered from the wound, as well as from a fever which subsequently attacked him. The people about San Salvador and Moila are very friendly, and the natives of the towns surrounding Makuta are having a contention with the people of Makuta for having shot at the white man.

CENTRAL AFRICA. — Mr. Joseph Thompson, who succeeded the lamented Keith Johnston as leader of the Royal Geographical Society's Expedition for the exploration of the region between Lake Nyassa and Tanganyika, after having visited Ujiji and Uguba, reports that the missionaries are doing a "marvelously good work." He speaks of the natives as exceedingly friendly and perfectly safe to meet by men who approach them judiciously and with a show of confidence. They are coming around the missionaries and listening to the teachings given them. The London Missionary Society is now discussing the advisability of changing their route into Central Africa. Hitherto all parties for Lake Tanganyika have started from Zanzibar, and have made the long land journey, transporting their goods by pagazi, or hired porters, a vexatious and expensive method. The route now proposed is by way of Quilimane, the Shire River and Lake Nyassa, on which Lake the Scotch Free Church Mission has a small steamer, the "Ilala." From the northern end of Nyassa, Tanganyika is only 220

miles distant, and a road might be built there, making a much quicker and easier transit. By the present route, however, tidings from Ujiji reached England in thirty-five days.

The Free Church of Scotland commenced its mission at Livingstonia, on the southern extremity of Lake Nyassa, in 1875. The hardships incident upon the commencement of the work are now passed, and the hopes entertained have been more than realized. Mr. Stewart, of the mission, thus summarizes what has been accomplished in five brief years: "Our schools are well settled and established: we have one hundred and twenty boys and girls attending school: the first and second classes read and write in English tolerably well; they can read a chapter from the Bible, and understand it well enough—as well as a child at home. Four or five of the elder boys have taken the junior class, and have thus relieved Dr. Laws and his colleagues very much from the drudgery of teaching *a, b, c*. We trust that in future they will be preachers of the Gospel to their fellow-countrymen. Livingstonia is not a very healthy site. We hope to move to some spot nearer the northern end of the lake on the west side. At the new place we have had a house twelve months; very well attended schools, with fifty to seventy, sometimes more, children. The people there have attended service; three hundred and four hundred attend Sunday after Sunday to hear the Word of God. We receive children from the tribes all around to be our children: to be taught as we like. Wherever we go we are welcomed, and when we speak to the people about God and heaven, they at once become reverential and silent, and with almost bated breath they ask questions as to what he is, where he is, and what is his relation to us. One of the men said, 'You see these spears: we have received them from our fathers. We keep our lands in safety, but if you will show us a better way we will take it.' In the north end of the lake we have received children; they have come to learn in our schools. We have traveled over the district mentioned, and have had no collision with the natives at all. We are most hopeful in our work. Englishmen soon learn to like the African character, and this feeling is reciprocated. We have a strong hold upon their affection."

FROM UGANDA the Church Missionary Society has tidings up to June 1. Mtesa was in bad health, and friendly neither with Mr. Pearson nor with the four French priests, and the latter were anxious to get away. "A short time ago the houses where the royal tombs are were rebuilt, and, when finished, more than two hundred people were sacrificed. I have not a bead or a yard of cloth, and am subsisting on what I get from selling clothes. No one is allowed to come to learn to read."

The Sultan of Zanzibar has undertaken a military expedition, consisting of five hundred men, under command of an English officer, towards Mirambo's country, for the purpose of suppressing the slave trade. There is a better way to suppress the slave trade than by war, as Livingstone so well showed, and an attack from without upon any African chieftain would be greatly deplored by all friends of missions.

The American Missionary Association has appointed the Rev. H. M. Ladd, of Walton, N. Y., to be superintendent of its missions in Africa.

#### INDIA.

ONGOLE.—This place is the center of the American Baptist Mission among the Telugus, which has been so remarkably blessed within recent years. From a letter in the *Missionary Magazine*, it appears that this station has oversight of ten thousand square miles of densely populated country. Between January 1 and October 11, of last year, not less than 1,880 persons were received to the church, making, since January, 1867, the total number of baptisms 15,902. These converts came from the



lowest castes, the four great castes being practically unmoved. The missionary on the ground affirms that those who have been received to the church have passed a thorough and threefold examination. On the 10th of October last 327 candidates, coming from more than fifty villages, were thus received. While there is but this one station occupied by missionaries from this land, there are employed within the district 81 preachers (31 ordained), 85 lay helpers, and 114 school teachers.

The camp meeting has been introduced as a feature of missionary work by the North India Methodist Conference. At Shahjehanpore the tents numbered eighty, and the audiences from five to eight hundred persons. At the close of the interesting meetings all joined hands, to indicate that they were one in Christ. When those who retained the spirit of caste were asked to leave the ring, the answer came back, "There are none such now."

#### JAPAN.

THE remarkable demand for the Scriptures throughout Japan has given Dr. Gulick, the agent of the American Bible Society, abundant labor. He writes: "Our successes in Tokio with the Bible cart continue; about 5,500 Portions were sold in the first month. I am having another handcart made for use in Osaka and surroundings. In a few days Mr. Goble is to start for Osaka overland by the middle road (the Nakasurdo) with the Bible carriage. I start to-day, per steamer, for Kobe, Okayama, etc., and shall meet Mr. Goble when he appears at Kioto, to take part with him in initiating the work in those regions. I give up going to China this fall. The work presses too hard in Central Japan."

#### CHINA.

SHANTUNG. — The missionaries of the Presbyterian Board are having marked success in the province of Shantung, where the laborers of the American Board are also finding so much encouragement. Dr. Nevius writes to the *Foreign Missionary*, from the interior of the province, of seventy persons baptized on his last visit. The marked feature of the work in this section is the efficiency of the converts. They go in advance of the missionary, teach the gospel, and, after a beginning is made, send for help. As an illustration of this, Dr. Nevius tells of his first visit to the village of Tsakia, where a farmer, Mr. Swen, whom he had met at other places, had been teaching the people. Dr. Nevius says: —

"We arrived at the village about 10 A. M. Though none of them had seen a foreigner before, they gathered around us without the least shyness, as if we had been old familiar friends. Two very pleasant and bright girls, fourteen or fifteen years of age, sang several hymns for us when asked to do so, without the least hesitation, and remarkably well considering the circumstances. I then commenced examining them individually and by groups, and was surprised to find what progress they had made in their studies, and the clearness with which they had apprehended Christian truth. The whole day to 5 P. M. was spent in examinatory instructions and the communion service, only taking a little time for lunch. We received Mr. Swen and his wife, and one son and two daughters and a niece. Also his wife's mother, who had fasted ("eaten vegetables") for more than forty years. Also three interesting men of the Chao family, and their sister and aunt. There was also received a woman who, as they all believe, has been *possessed* of a *devil* for seven years. The whole number baptized was fourteen. The general spirit of love and peace and joy which pervaded this little company was very remarkable. I was not at all prepared to see such a work wrought in a few short months. It is the Lord's doing, and it is marvelous in our eyes."

#### POLYNESIA.

SOCIETY ISLANDS. — Next to Tahiti, Raiatea is the largest of the Society Islands, and its chief town, Opoa, was sixty years ago the metropolis of idolatry among the South Pacific Islands. To this place human sacrifices were sent from all the islands

of that region, to be offered to Oro, the god of war, and the horrors witnessed in connection with the idolatries of Opoa beggar description. The kings of the island were regarded as gods, and received divine honors.

But in May last the kings of Raiatea, Tahiti, and Rurutu, and the queens of Porapora and Rimatara, assembled with hundreds of persons, officials and others, at Opoa, to celebrate the opening of a fine church, capable of seating 1,100 people. The gatherings were immense. On one day—the Sabbath—five services were held in the church, to accommodate the large numbers present from the different islands. The two choirs alone numbered over five hundred. At interesting missionary meetings held during the week, the collection of the adults amounted to \$321, and the offerings of the children were \$317. The cost of the church, \$8,785, was entirely met by the people before the day of dedication. Among all the Society Islands, leaving Tahiti out of account, there is but one English missionary, Rev. Albert Pearse, of the London Missionary Society, although there are 184 native preachers and 1,773 church members. There are few more striking illustrations than these islands furnish of the might of the gospel in overthrowing error, and of its self-propagating power.

#### NORTH AMERICAN INDIANS.

METLAKAHTLA. — In 1856 the English Church Missionary Society sent a schoolmaster to the Indians of British Columbia, who first established himself at Fort Simpson, but afterwards, in order to escape the bad influence of white traders and their rum, removed his company, in 1863, and established the Indian town of Metlakahtla. The laws of the colony were fifteen in number, and were very simple. 1. To give up their Indian magic. 2. To cease calling in conjurers when sick. 3. To cease gambling. 4. To cease squandering their property. 5. To cease painting their faces. 6. To cease using intoxicating drinks. 7. To rest on the Sabbath. 8. To attend to religious instruction. 9. To send their children to school. 10. To be clean. 11. To be industrious. 12. To be peaceable. 13. To be honest. 14. To build neat houses. 15. To pay the village tax.

Under this simple code, with the blessing of God upon the gospel as it has been preached, great prosperity has attended the settlement. Eighty-eight superior houses have now been built, roads made, gardens planted, fields fenced, a church and school-house, holding six hundred, finished. The change in the Indians is very great every way. They are happy, industrious, and self-governing. Metlakahtla has now several out-stations, at one of which, on the occasion of a visit from Mr. Duncan, an old chief offered the following prayer: “Pity us, great Father in heaven, pity us. This man has come to tell us about thee. It is good, great Father. We want to hear. Who ever came to tell us, our Father, Thy will? None, none! This man has pitied us, and comé. We will hear. We will receive thy word. We will obey.”

#### FRANCE.

A recent letter from Marseilles reports the remarkable progress of the evangelistic work in that city. The work is under the superintendence of Mr. Saillens, who is a Baptist, but who affirms that the basis of the work is simply that of the Evangelical Alliance. He says:—

“We have now in Marseilles 7 mission-halls, with 1,685 sittings in all, 11 general adults’ meetings per week, 6 Bible-classes, 4 Italian meetings, 7 children’s meetings. The general attendance at the adults’ meeting is 2,880; children, 515; 3,395 weekly. Of course these numbers do not represent the totality of the persons more or less under our influence; we may think that at least 5,000 people know of the meetings, attend them from time to time, and have fully heard the gospel of Christ. Since the beginning, a number of about 120 have been to our knowledge brought to the Saviour, or at least have professed to have believed in Him.”

## MISCELLANY.

## BIBLIOGRAPHICAL.

*Unbeaten Tracks in Japan, an Account of Travels on Horseback in the Interior, including visits to the Aborigines of Yezo and the Shrines of Nikko and Ise.* By ISABELLA L. BIRD, author of a *Lady's Life in the Rocky Mountains*, etc. 2 vols. New York: G. P. Putnam's Sons.

This book is a narrative of about seven months' sojourn in Japan, commencing the latter part of May, 1878. One can but admire the courage which led a lady in delicate health, much of the time unable to ride without pain, to face the long and wearisome land journey, largely through unfrequented roads, from Tokio to Nikko and thence to Niigata and the wilds of Yezo.

Miss Bird is a most careful observer, and, through her acquaintance with several gentlemen of high attainments in Japanese learning, enjoyed exceptional opportunities of testing the results of her own observation, and one at all conversant with Japanese affairs can hardly fail to be surprised at the variety and accuracy of the information contained in these volumes.

Special interest attaches to the account she gives of her visit to the Ainos, the aborigines of Yezo, in that it is, so far as we are aware, the first published account of the life of that strange people. Some of her statements with regard to them seem much too positive, as when she says (page 97, vol. ii.), "It is nonsense to write of the religious ideas of a people who have none." Even under the most favorable conditions, a few days spent in an Aino hut are not sufficient to master the theology of that savage people, however rudimentary it may prove to be.

Greater prominence is given to some of the darker features of Japanese social life and character than in most books which have hitherto appeared, and it is perhaps well that it is so. The native testimony she adduces as to the prevalence of untruthfulness and licentiousness is none too emphatic; still, especially in the first volume, undue stress is laid upon the ignorance and squalor to be found in the interior. It should be borne in mind that she was off the highways of travel, in

the backwoods of Japan, and in the crowds which gathered about her she must have seen a disproportionate number of the lowest class.

Such a region presents no fairer exhibition of the society of old Japan, than the roughest parts of New England do of the society of colonial times. In some comparisons suggested between the Ainos and the Japanese, to the discredit of the latter, she fails to note that during her visit to the Ainos she was the guest of a chief and protected by the rude, but yet imperious, etiquette of a savage court, while in Japan she was simply an inmate of a public inn. Had she been a guest in a Japanese family, even a comparatively humble one, she would have found no lack of regard to her comfort.

Miss Bird is in most hearty sympathy with the missionary work, and spent considerable time in the society of both English and American missionaries, and the account she gives of their operations is certainly very gratifying to them, and will prove interesting to all friends of missions. She appreciates what has already been done, though in one passage she speaks of the progress as having been slow, and, again (vol. ii., p. 309), she says, "I do not share the sanguine expectations of those about me as to a rapid spread of Christianity," and gives great weight to the fact that "34,000,000 of Japanese are skeptics or materialists, or are absolutely sunk in childish and degrading superstitions." No doubt many fail to realize the appalling magnitude of the work to be accomplished. The influence of the old religions of Japan, and the customs which have grown up about them, can hardly be over-estimated. Still it would appear that the work has made progress both healthy and rapid. Public preaching was not possible earlier than 1873, when there were not more than twenty or thirty professing Christians connected with the Protestant missions in the country; whereas, we have now an aggregate of at least 3,350 professing Christians connected with the various organizations. The general interest of the churches is shown by the



high average of contributions per capita. In our own mission it was about \$3.80 per church member during the past year, certainly the equivalent of \$20.00 per church member in this country. The zeal of the churches appears in the vigor with which the work of propagation is carried on. Small as the number of Christians yet is, they are by no means without influence in society. They are making a reputation for themselves which is to be widely felt. The New Testament has been translated, besides several portions of the Old Testament, and there must be already 130 000 portions of the Scriptures in circulation. How long the contest with heathenism and infidelity is to be, of course, cannot be even guessed, but that within this generation the growing church of Japan will assume the control of the evangelizing work in that land, some of the most conservative men in the missionary body firmly believe.

It is a mistake to suppose that the converts are solely from the Samurai class. Very nearly if not quite half the membership is now drawn from the heimin, or common people. The tendency is towards the normal proportion, and this must be regarded as a healthy sign.

We are told that some of Miss Bird's acquaintances in Japan spoke quite contemptuously of the attainments of the missionaries in the field of Japanese scholarship. They will bear the reproach with equanimity, remembering that the standard dictionary of the language, a monument of persevering industry, is the work of a missionary; that the best elementary text book for students of the language, a book showing remarkable familiarity with the intricacies of this difficult tongue, comes from the hand of a missionary; that the results of their work as translators have obtained a circulation which she says "must be prodigious"; and further, that the most finished public speaker, who is said by natives themselves to rival their own best speakers in the accuracy and effectiveness of his discourse, is also a missionary.

Her criticism of the government and the various reforms, is kind and sympathetic, and there is very little on these

points to which exception could be taken. Her statistics are conveniently arranged and up to date, and the book is a most valuable one to all who are interested in Japan.

D. C. G.

*Memoir of the Rev. H. Venn, the Missionary Secretariat of Henry Venn, B. D., Prebendary of St. Paul's and Honorary Secretary of the Church Missionary Society.* By the Rev. WILLIAM KNIGHT, M. A. 8vo. pp. 551. London, Longmans, Green & Co.

This is an invaluable contribution to missionary literature. It makes the reader acquainted with the life and work of him who more than any other one man has contributed to the success of the Church Missionary Society of England. We know of no work that gives so just a conception of its early history, its peculiar trials in preserving its thoroughly evangelical character, and in avoiding complications with a High Church Ecclesiasticism. Mr. Venn's practical wisdom was shown alike in the general policy adopted, and in the methods of labor pursued, in different fields. The instructions given to missionaries, from some of which extracts may be found in the last number of the *Missionary Herald*, are models of their kind, admirable for the spirit that pervades them, and rich in suggestions of the greatest value. Like our Mr. Treat, of whom we are not unfrequently reminded in these pages, he was a wise counselor and was often consulted on questions affecting the welfare of the churches at home as well as abroad.

How far he was instrumental in bringing into the Councils of the Church Missionary Society a rare body of men, whose intellectual abilities and eminent character in church and state command at once the esteem and confidence of the Christian world, does not appear, but may be fairly inferred as not the least of his services.

Mr. Venn was a man of prayer. It was felt by all who knew him that every measure he proposed, and every suggestion he made, had been thoughtfully and prayerfully considered. In forming his plans he relied on the guidance of the Holy Spirit and then on spiritually minded men to carry them out. It was a favorite maxim with him, and one that all mis-

sionary secretaries may well heed, that spiritual work must be done by spiritual men. As was to be expected of such a man, while loyal to the Church of England, he had the largest sympathies and recognized generally the labors of other denominations of Christians.

#### CHURCH DEDICATION AT SAMOKOV.

Rev. W. H. Belden writes from Samokov, European Turkey, to the *New York Evangelist*, of November 25, as follows:—

“Opposite my windows (we are at present domiciled, as temporary residents and helpers, in the new Seminary building) there stands an edifice which I can never look upon without emotion. It is the first Protestant church of Samokov, the first in the new Principality of Bulgaria. Unpretentious as a Methodist meeting-house, but beautiful in its evident devotion for a thoughtful (not sensuous) worship, it symbolizes the return of this people to their early faith. Last Sabbath (October 10, 1880) it was dedicated. A congregation almost 200 in number were assembled among them, drawn in by curiosity, or it may be by a more friendly feeling, the governor of the city and some of the military officers. All the missionaries of the station, and Mr. and Mrs. Bond of Philipopolis, were providentially present, Mr. Locke with his family having just arrived from America, and Mr. House with his family delaying for this occasion — thirteen

in all, beside the children. Mr. House preached the dedication sermon (as was fitting, as he has been the architect this summer), and at the same time bade farewell for a year to his pupils and hearers. How affecting it was! The services were not imposing, like a dedication at home; the house was not full — its interior lacked completion. The ‘Meritza’ probably will never mention the event. But we could not keep the tears from our eyes.

“I went up afterward on a hill which overlooks the whole city, and there, it seemed to me, was a bird’s-eye view of the whole religious situation. Nine mosques of the now expelled Turks occupy, to the exclusion of Christian churches, the whole northern half of the city. On the south stand the houses of the National (Greek Catholic) Church, fewer in number than the mosques, and only since the war daring to lift their domes above the seclusion of Oriental walls. The minarets and the varied roofs of the cathedral stand visibly opposed to each other, symbols of a false religion, and of the true one misrepresented. Between these rose the American spire of the Protestant Church, surmounted by the cross, — just as Protestantism stands to-day in all the Empire of Turkey, — God’s messenger, may we not say, to purify the old church; God’s messenger, can we hope, to lead into the old church, purified and holy once more, the long-misled followers of the Arabian prophet.”

### Notes for the Month.

#### SPECIAL TOPICS FOR PRAYER.

For the missionary party now on their way to Bihé, or already there, that God would direct their steps and give them the hearts of kings and people, 99.

For the missionary physician, long sought for, but not yet found, to join the West Central African Mission.

#### ARRIVALS.

November 13. At Benguela, West Africa, Rev. W. W. Bagster, Rev. W. H. Sanders, and Mr. S. T. Miller, on their way to Bihé.

December 13. At Durban, Natal, Rev. George W. Wilder and wife, and Rev. E. H. Richards and wife, to join the Zulu mission.

#### MARRIAGE.

December 24, at Aintab, Central Turkey, Rev. Charles S. Sanders to Miss Grace Bingham.

#### DEATH.

January 26. At New Haven, Conn., Mrs. Sarah W., wife of Professor S. Wells Williams, LL. D. A large portion of her life was spent with her husband in missionary work in China, where she was greatly esteemed and beloved.

## DONATIONS RECEIVED IN JANUARY.

## MAINE.

## Cumberland county.

Brunswick, 1st Cong. ch. and so.	
65.87; do. m. c. 55.75	121 62
Portland, State St. ch. 250; High St. ch. 200; Williston ch. (of which 5 from Mrs. S. H. Merrill), 50;	
Scarborough, A thank-offering,	500 00
West Auburn, Cong. ch. and so.	37 00
Franklin county.	16 00—674 62
Farmington Falls, Cong. ch. and so.	4 80
New Sharon, Cong. ch. and so.	4 98
Temple, Cong. ch. and so.	6 00
Wilton, Cong. ch. and so.	14 00—29 78

## Hancock county.

Bluehill, Cong. ch. and so.	12 00
Kennebec county.	
Augusta, South Cong. ch. and so.	236 50
Hallowell, South Cong. ch. and so.	95 04
Richmond, Cong. ch. and so.	20 00—351 54

## Lincoln and Sagadahoc counties.

Bath, Central ch. and so.	9 00
North Boothbay, E. D. Thorp,	5 00
Thomaston, Cong. ch. and so.	5 00
Union, Rev. F. V. Norcross,	5 00—24 00

## Penobscot county.

Brewer, 1st Cong. ch. and so.	5 00
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## Piscataquis county.

Monson, R. W. Emerson,	20 00
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## Somerset county.

Norridgewock, Cong. ch. m. c.	29 50
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## Union Conf. of Churches.

East Otisfield, I. Loring,	8 00
No. Bridgton, Cong. ch. and so.	18 72—26 72

## Washington county.

East Machias, Cong. ch. m. c.	8 78
Machias, Centre St. ch.	4 60
Robbinston, Cong. ch. and so.	10 00—23 38

1,196 54

## NEW HAMPSHIRE.

## Cheshire co. Conf. of Ch's. George

Kingsbury, Tr.	
Keene, A friend in 2d Cong. ch. 50;	
E. H. Clark, 5;	55 00
Rindge, Cong. ch. and so.	11 29
Sullivan, Cong. ch. and so.	3 50—69 79

## Grafton county.

Hanover, Dartmouth college ch. 80;	
A friend, 10;	90 00
Lebanon, Cong. ch. and so.	65 00
Piermont, Cong. ch. and so.	18 00—173 00

## Hillsboro co. Conf. of Ch's. George

Swain, Tr.	
Amherst, Cong. ch. and so.	22 77
Antrim, Mary Clark,	10 00
Brookline, Cong. ch. and so.	10 00
Hillsboro Bridge, Cong. ch. and so.	7 00
Milford, Cong. ch. and so.	9 96
New Ipswich, Cong. ch. and so. 6.89;	
Leavitt Lincoln, 10;	16 89
Peterboro, Un. Evang. ch.	25 00—101 62

## Merrimac county Aux. Society.

Concord, So. Cong. ch. and so. with other dona. to const. CHARLES KIMBALL, H. M.	83 33
Franklin, Cong. ch. and so. to const. Rev. W. A. HADLEY, H. M.	50 00
New London, Seth Littlefield,	15 00
Pembroke, Mrs. Mary W. Thompson,	5 00
Pittsfield, John L. Thorndike,	10 90—164 23

## Rockingham county.

Derry, 1st Cong. ch. and so. to const. Rev. D. W. RICHARDSON, H. M.	75 45
Exeter, 2d Cong. ch. and so.	201 10
No. Hampton, Cong. ch. and so.	11 34
Windham Depot, Horace Berry,	10 00—297 89

## Strafford county.

Gilmanton, Cong. ch. and so.	10 00
Wolfboro, S. Clark,	5 00—15 00

## Sullivan county Aux. Society.

Claremont, Cong. ch. and so.	1 47
Newport, Cong. ch. and so. to const. RUFUS P. CLAGGETT, H. M.	116 77—118 24

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11

## Hazen's Mills, E. F. H.

5 00

## Legacies. — Hanover, Andrew Moody, by Fred. Chase,

944 77

50 00

994 77

## VERMONT.

## Addison county.

Bristol, M. L. Wilds.	25 00
Cornwall, D. Warner,	5 00—30 00

## Bennington county.

Bennington, 2d Cong. ch. and so.	88 41
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## Caledonia co. Conf. of Ch's. T. M.

Howard, Tr.	
St. Johnsbury, South Cong. ch. and so. 262.25; North Cong. ch. and so. 136.45;	398 70

## Chittenden county.

Burlington, C. A. Hibbard,	15 00
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## Franklin co. Aux. Soc. C. B. Swift, Tr.

Bakersfield, Cong. ch. and so.	7 25
E. Sheldon, S. M. Hulbert,	2 90
Enosburgh, Cong. ch. and so.	36 25
Franklin, Cong. ch. and so.	7 18
Sheldon, Cong. ch. and so.	6 45
St. Albans, 1st Cong. ch. and so.	90 45—150 48

## Orange county.

Chelsea, Cong. ch. and so.	20 00
Post Mills, Cong. ch. and so.	11 11—31 11

## Orleans county.

Beebe Plain, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so.	6 53—16 58

## Rutland county.

Clarendon, A friend,	5 00
Fair Haven, Cong. ch. and so.	17 00
Pittsford, Cong. ch. and so.	36 00
Rutland, Mrs. Dr. A. Walker,	10 00
West Rutland, M. Newton,	5 00—73 00

## Washington county Aux. Soc. G. W.

Scott, Tr.	
Plainfield, Cong. ch. and so.	6 46

## Windham county Aux. Soc. H. H.

Thompson, Tr.	
Brattleboro, Central ch. m. c.	27 13
Grafton, Cong. ch. and so.	12 00—39 13

## Windsor county.

Weathersfield, Mrs. E. Chamberlin,	6 00
Woodstock, 1st Cong. ch. and so.	20 51—26 51

875 38

## Legacies. — Jericho Centre, Ezra Eli-

liot, to const. MIRA F. ELLIOT, Mrs. ELIZABETH H. ELLIOT, and EZRA F. ELLIOT, H. M., by Rev. H. L. Eliot, Adm'r,	300 00
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1,175 38

## MASSACHUSETTS.

## Barnstable county.

Sandwich, Calv. Cong. ch.	66 60
Yarmouth, 1st Cong. ch. and so.	50 00—116 60

## Berkshire county.

Great Barrington, 1st Cong. ch. and so. to const. Mrs. BILLINGS PALMER, H. M.	100 00
Pittsfield, 1st Cong. ch. and so.	23 02—123 02

## Bristol county.

Fall River, 1st Cong. ch. and so.	278 01
Norton, Trin. Cong. ch. by E. B. W.	200 00—478 01

## Brookfield Asso'n. William Hyde, Tr.

Dana, Cong. ch. and so.	1 00
No. Brookfield, Cong. ch. and so.	26 00—27 00

## Dukes and Nantucket counties.

Vineyard Haven, A friend,	10 00
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## Essex county.

Andover, West ch. 29.18; Juv. Mis. Soc. of do. 15;	44 18
Lawrence, Lawrence St. ch. and so.	85 00—129 18

## Essex county, North.

Haverhill, West Cong. ch. 12.54; North Cong. ch. 10;	22 54
Ipswich, 1st Cong. ch. and so.	10 00
Newbury, 1st Cong. ch. and so.	28 02
West Newbury, 1st Cong. ch. and so. 20; 2d Cong. ch. and so. 9;	29 00—89 56



## Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.	
Gloucester, Ev. ch. and so. to const.	
NATHANIEL BABSON, H. M.	105 00
Ipswich, South Cong. ch. and so.	15 52
Lynn, B. V. French,	20 00
Salem, A friend for Central Africa,	3 00
Swampscott, Cong. ch. and so.	15 00
Wenham, Cong. ch. and so.	12 86—171 38

## Franklin co. Aux. Society. Albert M. Gleason, Tr.

Ashfield, Mrs. A. P., A thank-offering,	10 00
East Charlemont, Cong. ch. and so.	20 00
Sunderland, Cong. ch. and so.	1 25
Warwick, Cong. ch. and so.	5 00—36 25

## Hampden co. Aux. Society. Charles Marsh, Tr.

Monson, Mrs. E. L. Coburn, 10;	
Miss M. L. Coburn, 10;	20 00
Palmer, 2d Cong. ch. and so.	21 99
Springfield, 1st ch. and so. 410.01;	
South ch. and so. 124.32; Olivet	
ch. and so. 27.60; M., a thank-	
offering, 1,000; F. A. B. 200;	
M. C. 100;	1,871 93
West Springfield, Park St. ch. and so.	40 31
Hampden county, Daham,	69 15—2,023 38

## Hampshire co. Aux. Society.

Amherst, No. Cong. ch. and so.	32 00
E. Cummington, Village Cong. ch.	10 69
Easthampton, Mrs. John Wright, to	
const. LEWIS S. CLARK, H. M.	100 00
Enfield, Edward Smith,	8,880 58
Hadley, 1st Cong. ch. and so.	14 25
Williamsburgh, Cong. ch. and so.	23 00—9,060 52

## Middlesex county.

Bedford, Cong. ch. and so.	40 76
Cambridge, Shepard ch. and so.	
368.49; Family offering, 10;	378 49
Cambridgeport, Prospect St. ch.	225 34
Hopkinton, Cong. ch. m. c.	11 85
Lowell, High St. ch. and so. 23.52;	
Kirk St. ch. and so. 3.89;	27 41
Natick, Mrs. S. E. Hammond,	50 00
Newton, Eliot ch. 538.12; m. c.	
128.98; Mss. Mary Davis, 100;	767 10
Newton Centre, 1st Cong. ch. and so.	41 19
No. Reading, Cong. ch. and so.	3 00
Reading, Bethesda, ch. and so. to	
const. Rev. FRANK S. ADAMS,	
H. M. 63; Old South, ch. and so.	
33.18;	96 18
Somerville, Franklin St. ch. m. c.	6 01
Southboro, Pilgrim ch. and so.	24 54
Stoneham, Cong. ch. and so.	32 17
Waltham, Trin. ch. and so.	155 75
Wilmington, Cong. ch. 27.75; m. c.	
14.25; J. Skilton, 50;	92 00
Woburn, Cong. ch. and so. m. c.	27 81—1,980 23

## Middlesex Union.

Ashby, Cong. ch. and so.	4 10
Groton, A friend,	2 00—6 10

## Norfolk county.

Braintree, 1st Cong. ch. and so.	45 81
Cohasset, 2d Cong. ch. and so.	53 98
Foxborough, Cong. ch. and so. 46 57;	
Benjamin Hodges, to const. M. P.	
HODGES, Mrs. ASAH EL DEAN, and	
HANNAH E. BOYDEN, H. M. 350;	376 57
So. Weymouth, Union Cong. ch. to	
const. HENRY B. KRED, H. M.	100 00
Weymouth and Braintree, Union ch.	26 08—222 44

## Old Colony Auxiliary.

Rochester, 1st Cong. ch. and so.	41 00
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## Plymouth county.

Hingham, Cong. ch. and so.	4 10
Marion, Cong. ch. and so.	6 00
No. Carver, A friend,	10 00
Plymouth, Ch. of the Pilgrimage,	65 73—85 83

## Suffolk county.

Boston, Central ch. 2,740.01; Old	
South ch. 1,400.39; Mt. Vernon ch.	
860.29; Eliot ch. 495.42; Winthrop	
ch. 265.41; Phillips ch. 206; Berk-	
eley St. ch. 103.54; Cong. ch.	
(Brighton), 90; Highland ch. 4;	
Boylston ch. (a member for Bibles	
in Africa), 4.30; Mrs. S. H. Hall,	
20; Joshua Bates, 10; Miss F. D.	

Nelson, 5; Mrs. G. H. Lane, 2;	
A friend, 30; A friend (Dorches-	
ter), 5; A friend, new year's offer-	
ing, 5; M. R. C. 2;	6,248 86

## Worcester county, North.

Gardner, 1st Cong. ch. and so.	112 69
Petersham, Cong. ch. and so.	3 26—115 95
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Baldwinnville, 1st Cong. ch. and so.	6 10
Holden, Cong. ch. and so.	9 00
Oxford, 1st Cong. ch. and so.	18 50
Rutland, 1st Cong. ch. and so.	11 00
Worcester Central ch. and so. 250;	
m. c. 39 32; Mrs. Oliver Trask, 20;	309 32—353 92
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
East Douglas, Cong. ch. and so.	32 64
Millbury, 1st Cong. ch. and so.	73 76
Northbridge, Cong. ch. and so.	20 00
Westboro, Cong. ch. and so.	17 74—144 14

21,871 94

## Legacies. — Cambridge, Harriet Stimp-

son, by B. E. Perry, Ex'r,	100 00
Great Barrington, Mrs. Caroline H.	
Rosseter, by J. Dewey, Ex'r,	3,000 00
Lancaster, Miss Sophia Stearns, In-	
terest, by W. W. Wyman, Adm'r,	5 00
West Bridgewater, Mrs. Eliza A. R.	
White, by George D. Ryder, Ex'r,	
in part,	1,200 00—4,305 00

26,176 94

## RHODE ISLAND.

Little Compton, United Cong. ch.	26 53
Newport, United Cong. ch.	213 51
Pawtucket, A memorial offering,	100 00
Providence, Anthony B. Arnold,	100 00—440 04

## CONNECTICUT.

## Fairfield county.

Bridgeport, "Absentee," 1st Cong.	
ch.	20 00
Greenwich, 2d Cong. ch. and so.	274 73
New Fairfield, Cong. ch. and so.	20 00
Newtown, Cong. ch. and so.	5 00
Norwalk, a deceased friend,	60 00
Stamford, T. Davenport,	90—380 63
Hartford county. E. W. Parsons, Tr.	
Berlin, Rev. J. W. Whittlesey,	10 00
Farmington, Cong. ch. quar. contr.	114 93
Glastonbury, 1st Cong. ch. and so.	25 00
Hartford, Asylum Hill ch. 303.39;	
Windsor Ave. ch. 11.73; Mrs. Mary	
C. Bemis, 100;	415 12
Naubuc, P. H. Goodrich,	10 00
New Britain, 1st Ch. of Christ, to	
const. A. N. Lewis, H. M.	309 38
Roquonock, Cong. ch. and so.	19 50
West Hartford, In memory of Miss A.	
F. May,	1 50—905 48

## Litchfield co. G. C. Woodruff, Tr.

Canaan, Cong. ch. and so.	4 50
Falls Village, Cong. ch. and so.	7 33
Norfolk, Cong. ch. and so. 200; A	
friend, 10;	210 00
Northfield, Cong. ch. and so.	39 25
Salisbury, Cong. ch. and so.	101 63
Sharon, Cong. ch. and so. add'l,	8 00
Thomaston, Cong. ch. and so.	40 12
Winsted, 1st Cong. ch. and so. 17 64;	
Chas. H. Blake, 10;	27 64
Woodbury, Benjamin Fabrique, 20;	
Mrs. E. L. Curtiss, 10;	30 00—468 47
Middlesex co. E. C. Hungerford, Tr.	
Cromwell, Cong. ch. and so.	60 00
Deep River, A friend,	2 00—62 00
New Haven co. F. T. Jarman, Agent.	
Cheshire, Cong. ch. and so.	37 00
Guilford, 1st Cong. ch. and so.	41 56
Millford, 1st Cong. ch. and so. 28.93;	
Plymouth ch. and so. 20.88;	49 81
New Haven, North ch. 341.45; do.	
m. c. 6.84; Davenport ch. 6.62; 1st	
ch. m. c. 4.44; Lyman Osborn, 10;	
Mrs. M. F. W. Abbott, 6;	375 35
Orange, Cong. ch. and so. 8.73; A	
friend, 10;	18 73—522 45

New London co. L. A. Hyde and L. C. Learned, Tr's.	
Jewett City, Cong. ch. and so.	25 00
Lyme, 1st Cong. ch. and so.	45 37
Old Lyme, 1st Cong. ch. and so.	11 44—81 81
Tolland county. E. C. Chapman, Tr.	
Ellington, Cong. ch. and so.	121 30
No. Coventry Cong. ch. and so. to const. WALTER C. BROWN, H. M.	120 75—242 05
Windham county.	
Ashford, A friend,	1 30
Brooklyn, 1st Trin. ch.	38 00
Pomfret, 1st Cong. ch. and so. to const. Rev. H. M. BARTLETT, H. M.	50 00
Westford, S. S. Stowell,	9 00—93 30
—, A new year's Thank-offering,	500 00

3,261 19

<b>Legacies.</b> —Hartford, Samuel S Ward, by John Hooker and Jonathan B. Bunce, Ex'r's,	5,023 33
New Haven, Mrs. Susan W. Eustis, by Rev. W. T. Eustis,	500 00
New Haven, Lucy Hotchkiss, by Charles Bradley, Ex'r,	301 96—5,825 29
	9,086 48

## NEW YORK.

Albany, 1st Cong. ch. and so.	196 52
Amsterdam, S. Loring Bell,	4 00
Brentwood, Mrs. E. F. Richardson,	4 00
Brookport, Summers Hubbell,	10 00
Chateaugay, Joseph Shaw,	4 00
Chatham Village, Rev. Samuel Utley,	8 00
Cincinnati, P. H. Livingston,	1 00
Coxsackie, M. Lusk,	10 00
Crown Point, 2d Cong. ch. and so.	10 00
East Bloomfield, 68.29 in Feb. <i>Herald</i> from East Bloomfield, N. Y., should have been ack'd from East Bloomfield, N. Y.	
Glen's Falls, Mrs. Harriet N. Wing,	50 00
Gloversville, Cong. ch. and so. (of which 100 from Mrs. Sarah B. Place, to const. Miss LYDIA M. VAN SLYKE, H. M.) in part,	132 00
Hamilton, Cong. ch. and so.	13 59
Haverstraw, Mrs. F. A. Pratt,	2 00
Helena, Linus Kibbe,	20 00
New York, Broadway Tab. ch. C. N. Bliss, 200; "Silver Wedding," 500; S. T. Gordon, 250; Mrs. James Stokes, to const. J. W. PHELPS and H. E. DUERS, H. M. 150; H. R. Munger, 50; "Yours truly," 40; A friend, 1;	1,191 00
Nunda, Rev. N. H. Bell for Mardin, a thank-offering,	5 00
Otisco Valley, Mrs. O. S. Frisbie, deceased,	20 00
Richville, Mrs. A. E. Cross,	2 00
Rome, John B. Jervis,	25 00
Rye, Miss L. M. B.	19 00
Sayville, Cong. ch. and so.	17 13
Smyrna, 70 ack'd from Miss. Soc. of 1st Cong. s. s. in Jan. <i>Herald</i> , under Mis. Sch. Enterprise, should have been in this place.	
Troy, Mrs. C. H. Ladd,	50 00
Union Falls, F. E. Duncan,	10 00
Utica, Bethesda Welsh ch.	15 00
Watertown, A. Baker,	1 00
Yonkers, 1st Presb. ch. (of wh. 50 from Rev. W. W. RAND, to const. himself H. M.)	55 00
—, A friend,	50 00—1,925 15

<b>Legacies.</b> —Ripley, Horace Hale, by J. F. Moore,	100 00
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2,025 15

## NEW JERSEY.

Bloomfield, Z. B. Dodd, to const. PHÆBUS W. LYON, H. M.	100 00
Camden, Mrs. S. C. Hall,	5 00
Gorman Valley, Rev. E. P. Linnell,	30 00
Hohokus, Mrs. Agnes Richardson,	50 00
Lakewood, Presb. ch.	25 70
Moutclair, E. T. Conant,	3 00

Newark, C. S. Flicktnr,	4 00
Newfield, Rev. Charles Willey,	20 00
Orange, One of the missionary children,	25 00—262 70

## PENNSYLVANIA.

Audenried, Cong. ch.	11 00
Chester, Mrs. C. B. Dungan,	5 00
Jeffersonville, F	50 00
Morris Run, Welsh Cong. ch.	5 00
Orwell, Ezra Lyon, for Africa,	50
Philadelphia, Central Cong. ch. to const. B. F. BLAKE and J. H. HOMER, H. M.	230 00
Plymouth, Welsh Cong. ch.	9 00
Scranton, Edward B. Sturges,	100 00
Sugar Grove, Cong. ch.	2 40—412 90

## MARYLAND.

Baltimore, George N. Cressy,	10 00
Frederick City, E. H. Rockwell, to const. WILLIAM C. DUVAL, H. M. 100; A friend, 10;	110 00—120 00

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 64.35; Rev. W. W. Patton, D. D. 50;	114 35
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## ALABAMA.

Mobile, A friend,	30
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## TEXAS.

San Antonio, S. M. N.	2 00
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## TENNESSEE.

Knoxville, Welsh and Eng. Cong. ch. 3.65; A widow, 5;	8 65
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## OHIO.

Atwater, Cong. ch.	28 88
Bellevue, Chil. mis. soc. for "Morning Star," 20; for the Dakotas, 5;	25 00
Bryan, S. E. Blakeslee,	11 00
Carmel, Welsh Cong. ch.	10 00
Charlestown, Cong. ch.	5 50
Claridon, Cong. ch. m. c.	2 00
Cleveland, Height Cong. ch.	76 50
Columbus, 1st Cong. ch.	221 26
Delaware, Cong. ch.	37 38
Evansport, Mrs. H. L. Southworth,	10 00
Madison, Central Cong. ch.	40 74
Mansfield, 1st ch. La. Benev. Soc.	23 65
Marietta, 1st Cong. ch.	50 00
Mt. Vernon, 1st Cong. ch.	61 57
No. Monroeville, Cong. ch.	10 00
Oak Hill, Cong. ch.	8 47
Oberlin, 1st Cong. ch. 83.80; T. A. H. 1;	84 80
Painesville, 1st Cong. ch.	30 27
Portage Co., A friend,	5 00
Plainfield, V. J. Powelson,	20 00
Salem, D. A. Allen,	25 00
Sugar Creek, Welsh Cong. ch.	12 00
Walnut Hills, C. Bates,	5 00—804 02

## INDIANA.

South Vigo, Cong. ch.	2 60
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## ILLINOIS.

Altona, Cong. ch.	5 00
Batavia, Cong. ch.	20 00
Chicago, 1st Cong. ch. 820.04; New Eng. ch. 128.34; do. A friend, 100; South Cong. ch. 36.35;	1,084 73
East Rockford, A lady friend, to const. EDWARD H. BAKER, H. M.	100 00
Elgin, Cong. ch.	20 92
Freeport, O. B. Sanford,	50 00
Geneseo, Cong. ch. 133.09; Mrs. L. B. Perry, 5;	138 09
Hamilton, A Friend,	5 00
Lawn Ridge, Mr. and Mrs. A. Crawford,	10 00
Marysville, C. T. Morse,	4 00
Oak Park, Cong. ch. 58.38; J. P. 20;	78 38
Port Byron, Emma L. Hollister,	3 00
Summer Hill, Two friends,	15 00—1,534 12

## MICHIGAN

Allehan, 1st Cong. ch.	11 25
Calumet, Charles W. Niles,	4 00
Clio, Cong. ch.	6 44

Lodi, A Western man for educa. Amer. Indians, 30 00  
 Portland, Cong. ch. 3 25  
 Richmond, 1st Cong. ch. 9 00  
 Romeo, Cong. ch. 60 00  
 Utica, A disciple, 5 00—128 94

## MISSOURI.

Ironton, J. Markham, 1 50  
 Kirksville, J. S. Blackman, 9 00—10 50

## MINNESOTA.

Excelsior, Cong. ch. 15 00  
 Faribault, Cong. ch. 34 50  
 Freeborn, Cong. ch. 2 00  
 Hamilton, Cong. ch. 4 00  
 Hutchinson, Cong. ch. 2 18  
 Minneapolis, Plymouth Cong. ch. 25-34; 2d Cong. ch. 3.60; 28 94  
 Owatonna, Cong. ch. 8 00  
 St. Paul, Plymouth ch. 78 74  
 Walnut Grove, Cong. ch. 4 29  
 Waseca, C. and K. 9; C. and A. 6; 15 00  
 Zumbrota, 1st Cong. ch. to const. T. D. ROWELL, H. M. 100 00  
 ———, Friends, 500 00—792 65

## IOWA.

Burlington, Cong. ch. 62 67  
 Denmark, Oliver Brooks, 10 00  
 Emerson, A. A. French and wife, 1 00  
 Green Mountain, 1st Cong. ch. 37 40  
 Grinnell, Cong. ch. 27 00  
 Lost Nation, Cong. ch. 3 00  
 Mason City, Cong. ch. 11 00  
 Monticello, Henry D. Smith, 10 00  
 Newton, Wittenberg ch. 12 50  
 Old Man's Creek, Welsh Cong. ch. 7 00  
 Osceola, S. Baird, 2 00  
 Sherrill's Mount, Cong. ch. 2 00—185 57

## WISCONSIN.

Beloit, Rev. S. R. Riggs, 5 00  
 Boscobel, Cong. ch. 10 50  
 Brandon, Cong. ch. 11 26  
 Clinton, Cong. ch. 41 35  
 Elkhorn, Cong. ch. 9 15  
 Geneva Lake, Presb. ch. 37 07  
 Lancaster, Cong. ch. 28 45  
 Menasha, Cong. ch. 88 40  
 Princeton, Cong. ch. 2 00  
 Racine, Jane Parry, 4 00  
 Salem, William Munson, 50; F. W. Munson, 4-42; 54 42—292 20

## KANSAS.

Madara, Cong. ch. 13 32  
 Stockton, Cong. ch. 50  
 Waushara, Archie Pollock, 50—14 32

## NEBRASKA.

Nebraska City, A friend, 10 00  
 Weeping Water, Cong. ch. 14 76—24 76

## CALIFORNIA

Hydesville, Cong. ch. 8 00  
 Los Angeles, S. E. Everett, 8 00  
 Oakland, Plymouth Ave. ch. 36 95  
 Rhonerville, Cong. ch. 4 50  
 Sacramento, Cong. ch. 15 00  
 San Francisco, 1st Cong. ch. 72 80  
 Santa Barbara, H. M. Van Winkle, 6 00  
 Santa Cruz, Cong. ch. 14-50; Pliny Fay, 10; 24 50—175 75

## COLORADO.

Manitou, Cong. ch. 3 00

## DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall, 10 00  
 New Dungeness, J. W. Blakeslee, 8 25  
 Vermillion, Cong. ch. 3 25—21 50

## CANADA.

Province of Ontario, 10 00  
 Fingal, Phineas Barber, 10 00  
 Guelph, 1st Cong. ch. 25 00  
 Orangeville, Rev. J. Howell, 1 00  
 Toronto, Western Cong. ch., 9 52  
 Unionville, Rev. Edward Ebbs, 10 00—55 52

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyn's, Mr. and Mrs. Gelli-brand, 50 00  
 England, Brosely, George Man, 9 80  
 Madura, Palani, m. c. collections by Miss G. A. Chandler, 11 27  
 Turkey, Constantinople, "Home" Benev. Soc. for Africa, 13 20  
 Turkey, Manisa, Mon. concert, 2 90  
 Turkey, Trebizond, Mainas Manoosharian, 3-30; Zerop Felician, 2-20; 5 50—92 67

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*, 7,348 51

For several missions in part, 7,348 51

FROM WOMAN'S BOARD OF MISSIONS FOR THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*, 2,500 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Brunswick, 1st Cong. s. s. 60 00  
 NEW HAMPSHIRE.—Greenland, Cong. s. s. 22 00

VERMONT.—Barnet, Cong. s. s. for India, 40; E. Hardwick, Cong. s. s. 10-67; Enosburgh, Cong. s. s. 4 classes, 10-75; Newport, Cong. s. s. 10; Plainfield, Cong. s. s. 2-04; St. Johnsbury, South Cong. s. s. for Harpoot, 100; 173 46

MASSACHUSETTS.—Brookline, Bethany Sisters Bible Class, Harvard ch. for school at Amasia, Turkey, 25-50; Conway, Cong. s. s. 20; Framingham, Primary class, Ply. S. sch. 14 54; Hadley, 1st Cong. s. s. 7-67; Haverhill, Miss Poor's class in West Cong. s. s. 1-72; Hingham, Cong. s. s. 10; Leicester, 1st Cong. s. s. 21-89; Whitinsville, Cong. s. s. 22-37; 123 69

RHODE ISLAND.—Little Compton, United Cong. s. s. for Ahmednuggur, 12 00

CONNECTICUT.—New Britain, So. ch. Infant class, 1-50; do. a class for China, 25; No. Coventry, Cong. s. s. 10-07; Pomfret, A. S. S. class, 13; 79 57

NEW YORK.—Copenhagen, Cong. s. s. 1-55; Ithaca, 1st Cong. s. s. for Madura, 30; New York, Rev. H. C. Havdn, D. D., for school in Turkey, 25; Rodman, Cong. s. s. 25; Troy, Mary P. Cushman's yearly offering, 2; Margaret J. Cushman's do. for Japan, avails of hen and chickens, 1-88; Walton, 1st Cong. s. s. 26-26; 111 69

OHIO.—Kent, S. S. children, 4 50

ILLINOIS.—Chicago, Mission S. S. of 1st ch. for China, 20; Oak Park, Cong. s. s. Artie's legacy, 2-36; 22 36

IOWA.—Mitchelville, Highland s. s. 4 75

KANSAS.—Manhattan, Cong. s. s. 15 00

CANADA.—Hamilton, Cong. s. s. 10 00

639 02

Donations received in January, 46,061 56  
 Legacies " " " 10,580 29

\$56,641 85

Total from September 1st, 1880, to January 31st, 1881. Donations, \$130,440 49; Legacies, \$32,041.87 = \$162,482.38.

Boston, Mass., Mt. Vernon ch. J. W. K., books, 100.

The following donations of books for native students and preachers, have been received:—

Rutland, Vt., Mrs. A. P. Pease, Scott's Com., 5 vols; Christology of O. T., 3 vols.; Alexander on Psalms, 3 vols.

Amherst, Mass., Mrs. S. P. Morse, Scott's Com., 6 vols.

Medway, Mass., Mrs. Martha M. Kimball, Henry's Com., 6 vols.; National Preacher, 1 vol.; Payson's Sermons, 1 vol.; Paley's Evidences, 1 vol.

Pittsfield, Mass., Mrs. J. C. Cooley, Scott's Com., 3 vols.

Southampton, Mass., Mr. Timothy P. Bates, Scott's Com., 5 vols.

Quincy, Ill., E. Littlefield, Henry's Com., 6 vols.



## FOR YOUNG PEOPLE.

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### THE NEW MISSION IN CENTRAL AFRICA.

ON another page of this number you will find a map of the region in which our new mission in Africa is to be established, with a letter from Mr. Bagster, announcing the arrival of the exploring party at Benguela. We think that all young people especially will follow the fortunes of this mission with peculiar interest. Comparatively little is now known of the region about Bihé. Between the year 1873 and 1875, Commander Cameron, of the British navy, accomplished the remarkable feat of crossing Africa from Zanzibar to Benguela. He passed through Bihé, and in the volume descriptive of his journey, entitled *Across Africa*, he gives a glowing account of the region to which our missionaries are going, with many illustrations taken on the spot. Through the kindness of Messrs. Harper & Brothers, the publishers of the volume, some of these illustrations will appear in this and in a future number of the *Missionary Herald*.

Benguela, the port at which our missionaries, Messrs. Bagster, Sanders, and Miller landed November 13, and from which they hoped soon to start for the interior, is the coast town at which Commander Cameron arrived after his long

and perilous journey across the continent. The Portuguese claim authority over Benguela, and for a long distance inland, but practically they have little power away from the coast. Of the custom house Mr. Bagster writes :—

“The process of clearing goods from the custom-house is one of extreme slowness and detestable delays. If the officials can put off until tomorrow what ought to be done to-day, they will certainly do so. There is so much of ignorance and idiocy that yesterday, when clearing the case of guns, etc., although I told them four or five times that there was danger because of the



CUSTOM-HOUSE AT BENGUELA.

loaded cartridges in the box, and although I would not stay near, they persisted in breaking into that case with a cold chisel and big hammer, fortunately without damage."

Benguela is a place likely to be often mentioned in future letters from West Central Africa. Mr. Sanders says of it: "There are in the town about two hundred white men, and a few hundred blacks. There are scarcely any white women in these West African cities. Generally each white household consists of the members of the trading firm, with whom the clerks board and lodge, besides many black servants. This state of society gives rise to much immorality, drinking, and smoking. Fever seems to be the great bugbear here, though at present it is as healthy as can be. We are in good health and spirits, take all reasonable precautions against sickness, and do not propose to worry about the fever beforehand."

It seems that besides its custom-house Benguela has a court-house and a



PORTERS OF BIHÉ.

good hospital, and a church, but according to Commander Cameron the church is never opened except for baptisms and burials. Mr. Sanders describes the house which they have taken for one month while they are getting ready to march into the interior. It evidently is not so fine as the house of the French merchant which Cameron saw at Catumbella, a few miles from Benguela, a picture of which may be seen on the opposite page, but it serves their purposes well. Mr. Sanders says: "The house has three rooms and an entry. One room is used for the storage of our heavy boxes; the next is the dining-room; the third room has two windows without any glass, and here we sleep and write and work. The floor is paved with stones, but if any sidewalk in Boston were as rough the newspapers would cry out at once. Our household now consists, besides ourselves, of two Cabinda servants, two dogs, many rats, more mice,

most of all fleas. The sea breeze commences to blow into our front windows certainly by the middle of each forenoon, and it keeps the house as cool and pleasant as can be desired, even at the hottest part of the day. The black



HOUSE OF FRENCH MERCHANTS AT CATUMBELLA.

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people here are most miserable in appearance. It is scarcely possible to see fifty of them without finding many whose toes are either entirely or partly gone, or their legs much swollen. This is due to neglect in extracting the 'jiggers,' a kind of insect which burrows under the skin of the feet."



## ON TO BIHÉ.

From Benguela to Bihé is about two hundred and fifty miles. Bihé is not a town but a district, the chief of which, at the time of Cameron's visit, was Kagnombé, who lived in a town bearing his name. Cameron says it was the largest town he saw in crossing Africa. This place Messrs. Bagster, Sanders, and Miller were planning to reach by the last of January, and we hope soon to hear of their successful journey. They were to go to Catumbella, to wait for caravans coming from Bihé, in order to secure porters, like those represented on a preceding page. You must remember that money does not pass among these Africans. They know little of the value of gold and silver, and therefore cloth, beads, and trinkets must be paid in exchange for whatever is bought of the natives. The chiefs also must have presents, and the large supplies our missionaries must needs take with them will call for quite a company of these



THE PEOPLE OF KISANJI.

porters. They expect also to use donkeys, though the way is very rough, and in portions very steep. The land rises rapidly as the coast is left, and the traveler has often to climb on his hands and knees along the rugged path. One of Cameron's camps between Bihé and Benguela was 5,800 feet above the sea level, and the adjoining hills were 800 feet higher.

Only two days out from Benguela Cameron met, in the district of Kisanji, the group of people represented above. All along the way he saw fresh clogs and forks such as are used in fastening slaves while they are being driven to market. Graves and skeletons were visible on every hand, showing that the slave trade was still active in that region. It is to bless and to save the people of Africa who have suffered so much from the horrible traffic in slaves, and who are now so ignorant and degraded, that our missionaries have gone to preach the gospel among them. The work will be difficult, but our brethren are courageous and hopeful. Will you not think about them and pray much for them, and watch for their success?

# THE MISSIONARY HERALD.

VOL. LXXVII.—APRIL, 1881.—No. IV.

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WE referred last month to a reversal by the Secretary of the Interior of a ruling by the Indian Department, which was obnoxious to various missionary boards, our own included. The text of the new ruling is as follows: "In future, in all cases except where the presence of rival religious organizations would manifestly be perilous to peace and good order, Indian reservations shall be open to all religious denominations, provided that no existing treaty stipulations would be violated thereby." This right was all that was asked for, and it was necessary that the right of preaching without restriction be thus acknowledged, or our missionaries might have been driven from among the Dakotas, for whom they had labored for over forty years.

SIX MONTHS' RECEIPTS.—The receipts from donations for the first six months of the present financial year are only about three hundred dollars less than those of the preceding year, from legacies only about nine hundred dollars less. This is a decided advance over the average for the same period during the three preceding years. We shall hope to report during the remainder of the year a still more animating advance, corresponding to our advancing work. Never did we need more earnest prayers accompanied by generous gifts. Tidings from all directions indicate that the Lord of the harvest is summoning us forward to an enlarged work in both our evangelistic and educational departments calling for enlarged hearts, sure to express themselves in enlarged benefactions.

WANTED, copies, one or more, of *Missionary Paper*, No. 23, published by the A. B. C. F. M. about 1840. It was an address delivered before a "Society of Inquiry," subject, *The Reflex Influence of Foreign Missions*. If any friend, collector, or librarian can furnish the Board with this tract, a 12mo, for its library, it will be a great favor. And can any one tell who was its author, or where it was delivered? Address Rev. Henry A. Hazen, No. 14 Congregational House.

MR. E. T. JOURDAN, who was Mr. Pinkerton's companion on the missionary expedition to Umzila's, reached Natal, January 18. He reports that though he himself has had experience with fever on the West Coast of Africa for six years, he never saw a fever like the one Mr. Pinkerton had. Mr. Jourdan declares himself ready to join another mission party for Umzila's.

Good crops in the garden or field do not follow a yearly subsoil plowing, valuable as that may be. The successful cultivators bid us stir the surface often. An annual gift, though it may be large, does not bring the donor all, or even the best part, of the fruits he might derive from his giving. It is frequent giving that keeps the heart open and free, ready for the growth of all the graces. He was a wise missionary who declined to receive from a Karen a rupee for a whole year instead of the pice a week which the other native Christians were giving. To be sure, fifty-two pice would not make a rupee, and the treasury would be fuller if the rupee were accepted. But the donor would not be as much blessed. "Don't you know," said the missionary, "that a door-hinge, if opened only once a year, soon comes to creaking. Open often, no creaking; give often, no croaking."

At least twenty-nine commercial or exploring expeditions, to say nothing of missionary parties, are now moving from various quarters towards the interior of Africa. Business enterprises are being inaugurated, new lines of steamships established along the coast, and scores of commercial and scientific stations have been permanently occupied in regions which heretofore have rarely been visited by travelers. The Christian church in its various branches is doing much for the opening of Africa, but she must bestir herself greatly if she is to be in advance of commerce in reaching the native populations of the interior.

It is a suggestive fact that more than one fourth part of the income of the Basle Mission, which now sustains 115 missionaries in India, Africa, and China, and which has already gathered 13,245 church members, is derived from a system of penny collections. There are now about 120,000 persons who contribute a penny a week to this society, these gifts amounting, in 1879, to over \$53,000. These collections were begun in 1855, and within the twenty-five years that have since elapsed not less than \$1,156,145 have been derived from this source. If giving at this moderate rate will secure such sums, how much could the church of Christ accomplish towards the evangelization of the world if all her members should give, not their spare pennies merely, but such larger sums as they might, in a spirit of earnest and devoted self-sacrifice.

THE hostility of the Roman Catholic Church to Protestant missions, and her determination to oppose them actively at every point, are illustrated by a remark in a recent issue of *Les Missions Catholiques*, the organ of the Society for the Propagation of the Faith. It says: "If our contributions increase we shall be able to open a Catholic school at the side of each Protestant school. *This must be our policy in every Christian settlement.*"

THE monthly journal *L'Afrique* reports that the French traveler, M. Savorgnan de Brazza, had ascended the river Ogowe to its sources, reaching thereby the sources of several of the affluents of the Congo. Descending one of these, the Alima, partly along the shore and partly by boat, he struck the Congo below Stanley Pool, and coming down the river met Mr. Stanley. It is suggested that a more practicable route to the interior of Africa than that offered by the lower Congo, may be opened by the Ogowe and the streams which rise near its source.



MR. SCHAUFFLER of Brünn reports that the Austrian Ministry has rejected his appeal against the action of the local authorities forbidding him to read the Scriptures, or pray, or make an address at the grave of a member of his congregation. The government will not admit the ministerial character of our missionary, as he belongs to a non-recognized church, and when he, therefore, falls back upon the acknowledged right of private citizens to speak at the grave of their friends, the government thereupon asserts that he is not a private citizen, but is known as a minister of a church. It is evident that the Austrian Ministry will not allow any questions of consistency or law to stand in the way of their purpose to suppress religious liberty throughout the empire.

THE condition of the Christian population in the Turkish Empire is sad enough at present, yet bad as it is there is some change for the better in the Turk's treatment of Christians. The latter are now at liberty to bury their dead without let or hindrance, while formerly a special permit had to be obtained from Constantinople for the burial of any Armenian. Mr. Knapp, of Bitlis, sends us a translation of such a "burial permit," granted 170 years ago, but recently discovered in that city. It is addressed to the Armenian bishop, and reads as follows: "To the wearer of Satan's crown, and of the tar-black clothes, a castaway from the gate of heaven: 'Thou infidel teacher: One of your nation has died. You have asked permission to bury him. According to the requirements of the Koran it is not necessary to bury the body in the earth, but to avoid the stench of putrefaction on the earth's surface dig the grave deep, fill the earth upon the body, and stamp it down well.'" If the Turk now has not much love for Christians, he certainly has less of contempt.

THE *National Baptist* has fuller reports from China than those on which we based our estimate last month concerning the number of Christian converts in that empire. But our estimate was but little out of the way, the complete reports giving the total of communicants as 18,516, *a gain of 42 per cent. within three years.*

A RUMOR has reached us from Natal that Captain Wybrants and one of his companions in going from the East African coast towards Umzila's kingdom had been killed by the natives, and the English papers now contain telegraphic confirmation of the report. Mr. Pinkerton, who was with Captain Wybrants at Mozambique, and at one time expected to accompany him in passing towards the interior, was fearful that this hunting and exploring party was so organized that the natives would regard it as a warlike expedition, and would oppose it with violence. So it has proved. Livingstone demonstrated that the best way to pass safely through Africa was without show of arms.

A CORRESPONDENT at the West suggests that those ministers, of whom there are many, who have at some time thought of becoming foreign missionaries, but have been providentially prevented from doing so, should each endeavor to find and bring forward some member of his church, male or female, fitted by nature, and who may be prepared by education, for a position at the front. All pastors should be recruiting agents for this missionary service, and the above suggestion to such as have been hindered from personally going abroad is worthy of their serious consideration.

## "VERY RICH."

BY REV. H. C. HAYDN, DISTRICT SEC. OF A. B. C. F. M., NEW YORK.

ON being introduced to a business man the other day, he accompanied his salutation with the remark, "Your society is very rich." The allusion was, of course, to the great legacy of Mr. Otis, now disbursed or set aside for special work. Whereupon I was set thinking, and all the more because a remark like this had been frequently dropped about those days. What makes a missionary board *rich*? I asked myself. There came to this question an answer, as from the Lord himself. Soon after the date referred to, a more than middle-aged woman, in mourning habiliments, stepped into the New York office of the A. B. C. F. M. She had been there before, on a similar errand, with a difference. She now came alone, and had to tell how the Lord had taken to himself her aged husband, a godly Scotch farmer of New Jersey. She bore testimony to his saintly life and of his interest in the work of the American Board. He had a way of drawing his chair up before the fire, after the chores were done, and with his *Bible*, the *Missionary Herald*, and the *American Messenger*, improving the leisure hours. Then, taking from her purse three twenty-dollar gold pieces, she said, "You may give me back ten dollars, and I will leave an even fifty." *Very rich!* Yes, if this thing is common; if the constituency of the Board numbers many of kindred spirit, who, out of scant or large resources, with much prayer and an abiding interest, present their offerings for the Lord's work. It is a blessed thing to believe that there are very many such. For days I could not bear to see these coins go into the common treasury. The aroma of the alabaster box of precious ointment was upon them.

"The New Testament repeats itself wherever the spirit of the gospel is found, and the benediction of the Master follows swiftly upon such deeds of loving devotion. Nobody doubts, I trust, that the large gifts of the rich may be made in the same spirit, and men may write their wills in tearful love of Christ and men; but it would be well to remember always what it is that weights down gifts, be they big or little; what it is that makes a missionary board very rich. Are we in any danger of forgetting, in our time, that it is "not by might, nor by power, *but by my Spirit*, saith the Lord"? Is there any idolatry of "might" and "power" into which the church of our time is in danger of drifting? We are not only to do the Lord's work, but mind the conditions of success which he has ordained. It is to be feared that there are many farmers in New Jersey, and out of it, not to say dwellers in village and city, who, if it came into their minds to draw their chair up before the fire with the *Missionary Herald*, etc., would have to go a long way to find one. And there is some little reason to fear that their gifts are not freighted just as they might be, with intelligence and prayer. No live work for the master can subsist upon the gifts and prayers of the dead; nor upon money alone, it must rest upon the hearts and consciences of the living. Having them, it will be *very rich* and very fruitful.

## REFORMED BUDDHISM. WHAT IS IT?

BY REV. M. L. GORDON, M. D., KIOTO, JAPAN.

IN the *Missionary Herald* for December last the statement of *The Independent*, that "it is the influence of Christianity that in Japan is compelling Buddhism to reduce itself to a pure theism, such as is taught in the Old Testament," is quoted with an approval which seems to me to be unwarranted. For while it is doubtless true that the Shinshiu Buddhists, under the influence of Christianity, direct and remote, are considerably modifying their teaching, the statement that Japanese Buddhism, or any sect of it, is "reducing itself to a pure theism," is very far from the truth.

In the same paragraph in the *Herald*, Sir Edward J. Reed's remark concerning Reformed Buddhism in Japan, that "we not only have the doctrine of a Saviour taught, but with it the old Christian doctrine of justification by faith likewise, but by faith not in Jesus, but in Amita Buddha," is also quoted. Mr. Reed's ideas of Reformed Buddhism are doubtless founded upon a short account of their faith and teaching prepared at his request by one of the leaders of the sect, "Cardinal" Akamatsu,<sup>1</sup> during Mr. Reed's recent visit to Japan. A copy of this may be found in the *Missionary Herald* for December, 1879, and may be taken as an authoritative statement from the most radical of the "Reformers," *i. e.*, those who have seen most of the power and influence of Christianity, and who are most anxious to appear well before the Western world. Do we find in it the theism of the Old Testament? I answer in the negative, for the following reasons:—

1. The God of the Old Testament is a Creator. Amita Buddha is not a creator. "Buddhism teaches," says this tract, "that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances." "There has been no creation," its author has more than once said to the present writer.

2. The God of the Old Testament maintains and upholds the universe, and has immediate relations with the affairs of men in this life. This tract says, "Our sect forbids all prayers or supplications for happiness in this life. . . . even to Amita Buddha, *because the events of this life cannot be altered by the power of others.*"

3. The God of the Old Testament is an Eternal Spirit. Amita Buddha, too, is said to be boundless or eternal, but he is not an *eternal spirit*. As is implied in the denial of creation, and as I have by personal questions to the author of this tract distinctly brought out, the eternal being of the Buddhists was not a spirit, but *was that which afterward separated into matter and spirit*. Spirit is therefore no more eternal than matter.

4. The God of the Old Testament exists eternally distinct from his creatures. According to the author of this tract, though the subject is not touched upon in

<sup>1</sup> This gentleman, whom I have met several times, both at their principal temple and in my own house, was sent to England ten or twelve years ago by his sect, where he spent two years studying Christianity and Christian civilization. He is a great light among his fellows, and largely through him a Buddhist college, with fine buildings in European style, has been established here. He has been the head of the school, and a sort of "Professor of Modern Infidelity," until his elevation to his present rank, which he says corresponds to that of cardinal. He is eminently progressive and anxious to make it appear that his religion has room for modern civilization.



the tract itself, "in Nirvāna there are no longer the distinctions of 'I' and 'thou.'"

A closer scrutiny would doubtless reveal other differences, but these, it seems to me, are sufficient to show the almost impassable gulf between the Old Testament doctrine of God and this doctrine of Amita Buddha. To bring out the contrast strongly, put this tract side by side with the 90th and 91st Psalms, and it will be seen at once that Amita Buddha is not Jehovah. Take especially a sentence like this: "Other Buddhas obtained their state of Buddhahood by the help of Amita Buddha: therefore Amita Buddha is called the chief of the Buddhas."

It may be asked, who is Amita Buddha? and what relation does he sustain to the historic Buddha of India, Sakya Muni, the "Light of Asia"? Dr. Edkins, in his *Religions of China*, p. 150, after speaking of the void in the human heart which the abstruse Nirvāna left unfilled, says: "It was to satisfy this want that the fiction of the *"Peaceful Land in the West"* was framed. A Buddha was imagined distinct from the Buddha of history, Gautama, or Sakya Muni. He was called Amitabha (Amita), 'boundless age.'" Dr. Edkins says further on the same page, "The paradise of the Western heaven" (and of course its imagined tenant Amita) "is not known to the Buddhism of Burmah and Ceylon, but it is the most favorite article in the creeds of the Buddhists of China and all the North parts of the vast region over which that religion has spread." This is certainly true of Japan. Dr. J. Murray Mitchell, for thirty years a resident of India, and familiar with the Buddhistic literature of India, confirms the statement of Dr. Edkins as to the absence of Amita Buddha from Southern Buddhistic literature, as indeed do several other writers. On the other hand, for this Buddha of history the Reformed Buddhists have comparatively little regard. This tract declares, "Our sect pays no attention to other Buddhas" (than Amita). In his recent visit to Japan Dr. Murray Mitchell said to some of these "Reformers," "You have no right to call yourselves Buddhists; you are nearer the truth than Buddha (of India) was; but you are not Buddhists. You put your trust solely in Amita. The Buddha of history knew nothing of Amita. You marry, but Buddha taught that it was wrong to touch a woman even to save her life. To save your own mother from drowning you must hold out a stick for her to catch hold of, and so pull her out with your face averted. 'Kill not,' was Buddha's great precept. You freely eat flesh and fish, and so violate his great commandment, and ought not to call yourselves by his name."

#### AN ANNUAL MEETING OF THE MAHRATTA MISSION, A. B. C. F. M.

BY REV. ROBERT A. HUME, BOMBAY.

THE Annual Meeting of the Mission of the American Board in Western India is to the native Christian community something like what the Annual Meeting of the Board is to the Congregational churches of the United States. It is held in October in Ahmednuggur, the center of the district in which most missionary work has been done. There, first, the missionaries meet by themselves

for business, which occupies a week ; afterwards public meetings are held for three or four days in the vernacular for the native Christians. The "Union of Churches," composed mainly of pastors and delegates from most of the twenty-five churches connected with the mission, also holds an annual meeting for a few days before the great public meetings. The missionaries have nothing to do with this body. The duties of the "Union" are the examination and licensing or ordaining evangelists and pastors, and watching over and advising about the state of the churches.

The chief topic before the public meetings in 1880 was "How to turn sinners to God." Some of the subdivisions of this subject were as follows : "In order to turn men to God the preacher must himself be truly converted ;" "he must know his own heart ;" "he must know the hearts of men ; and, in order to know these, should know the laws which govern the mind ;" "he should know the habits and sins of men, and specify particular sins appropriately ;" "he must study adaptation, avoid stock phrases, and turn and keep the attention on spiritual things ;" he must work for individuals, must know how to test motives, and how to learn the state of each person." "In order to turn men to God, he must know the Scriptures, and how to use them." "He must know the office and efficiency of prayer." "He must know the office of the Holy Spirit in the conversion of men." "What is meant by Repentance, Faith, Love, and Obedience?" "Some Scriptural illustrations of how men were turned to God." "The preacher must make *present* obligation felt, and always tell men that they should *now* turn to God." This subject was thus discussed by a number of the missionaries and some of the most intelligent native Christians for nearly two days. Then, for part of a day, addresses were made on some of the common defects of native Christians. These addresses were mostly made by native Christians themselves. The day closed with an address preparatory to the Lord's Supper, on "Christ can free us from these defects." Most of the addresses on the last day bore on the semi-centennial of the founding of the mission in that district, which occasion is to be celebrated next year. These were followed, as usual, by the presenting of gifts for the Lord's work. Many of the poorest and the well-to-do Christians gladly make offerings at this time, some giving money, and some the produce of their fields or the work of their hands.

In connection with these daily meetings for the edification of Christians, special evangelistic services are held during the week, generally in the evenings. At this meeting two English lectures were delivered to educated natives by one of the missionaries, and one evening there was a discussion in English between two missionaries and two Brahmans, heathen, on "What reasons are there for believing that God has given, or would give, to men a revelation of his will by a person or a book?" Many of the educated Hindus are deists, and such a subject is particularly fitted to bring out and meet their difficulties. A large audience filled the mission church. The Brahmans, while admitting the force of the reasons for thinking God would give a revelation, claimed that the mistakes of Christians in the past and present show that the Bible cannot be a revelation. One evening Major G. A. Jacob, an earnest Christian and a scholar, holding the office of Inspector of Government Military Schools, gave an excellent address in pure Marâthi, in which he compared Krishna and Christ, giving

numerous quotations from Sanskrit books. On other evenings there were "Kirttans," in which the gospel is *sung* with musical accompaniments. The meetings closed with the Lord's Supper, which was administered to, probably eight hundred native Christians by a native evangelist and one of the missionaries. These annual gatherings are very profitable, and the Christians take great pains to attend them, some coming from long distances.

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## WHO ARE THE BOERS ?

BY REV. ALDIN GROUT.

THE Boers of South Africa are descendants of colonists from Holland after the Dutch had taken possession of Cape Town in 1652. A portion of the emigrants, and some of the best of them, were Huguenots who had been driven out of France by the Catholics.

What is now the Colony of the Cape of Good Hope was originally occupied by Hottentots and black people, called Kafirs. As the colonists increased and wanted room for farms, they crowded the natives back, till at the close of the eighteenth century they possessed the country eastward to the Great Fish River, longitude  $27^{\circ}$  east. Since that time the Boers have emigrated till now they occupy the Transvaal Republic in about  $25^{\circ}$  south latitude. In all these movements onward the Boers have either driven out the original inhabitants or extended control over them as subjects.

In the towns of the Cape Colony the people are in a very good state of civilization and education, but a large part of the colony is so sandy and barren, and water is so scarce, that the farmers or Boers, as the farmers are called, locate wherever they find a stream of water, and are often eight or ten miles from any neighbor. Thus, from want of the means of civilization and education, they have deteriorated perceptibly in these respects.

The religion of the Boers is that of the Dutch Reformed Church. Their children are baptized in infancy, and in due time confirmed ; hence all the population become members of the church. So much do they think of their church, its forms and customs, that they do not allow any man to administer its rites who is not able to give evidence that he has been regularly trained and is fully qualified for the office. Such a man is a Predikant, or minister, but a man of inferior fitness and qualities is allowed to preach to blacks or low whites, and he is called a "sendling," or missionary. When they proposed to make our missionary brother Lindley their minister, they would make no move to effect this till he had sent to the place and people where he was ordained and obtained certificates from them, — his own assertion or that of his fellow missionaries not being sufficient.

The church has its communion season once a quarter, and it is expected that every able-bodied person on the church list will then appear in his place, even if he live many days' travel from the church. They then "span in" the large family wagon with water-proof cover, take in the whole family, old and young, and travel to the church, where they "span out" their oxen and live in the



wagon over the Sabbath. They get the young children baptized and the older ones confirmed, receive together the Holy Communion, and receive the benediction of the minister and return home. They place great value on all the services and rites of the church. Mr. Lindley reports an official call he made on a family living too far from a church ever to attend, and after several of the children had been baptized the mother stepped out before them and exclaimed, "There, my children, you are no longer heathen but Christians." They carry the Christian idea so far at times as to apply it to the cattle, calling their own cattle Christian in opposition to the heathen cattle belonging to black people.

The Boers have great contempt for black people, thinking them only fit to be the slaves or servants to the whites, and not capable of becoming Christians, — opposing all efforts for the blacks designed to civilize or Christianize them. They do not allow the blacks to attend worship with them in their church, or favor their attending worship at all.

## LETTERS FROM THE MISSIONS.

### *Mahratta Mission.*

#### PERSECUTION. VILLAGE PREACHING.

MR. BRUCE, of Satara, in reviewing the work of the year 1880, speaks of several interesting cases, among them that of three converts at a village near Medha, in the Vena Valley. Mr. Bruce says of them: —

"Their attention was arrested by the preaching of the gospel soon after our helper went there, and in a few months they were very desirous to receive baptism and to unite with the church. They were examined by the church at Satara, in June, but at their own request two of them were baptized in their own village that they might publicly acknowledge Christ before those who had previously witnessed their heathen lives. A good deal of excitement was felt in the village when it became known that these persons had really become Christians. It was said that 'no one from the sixty villages of our valley has ever before become a Christian, and why should these people disgrace us by being baptized?' Their friends and neighbors declared that they would not let them get water from the spring where they had previously obtained it; that they would not allow their cow to feed in the common pastures; that they would break their water vessels; that they

would beat them; that they would kill them. The higher castes of the village joined the Mahars in uttering threats of violence, and for a time we feared that the new converts would be called upon to suffer for the name of Christ. The case was reported to government, and the chief constable of the district was sent there to investigate the matter. He informed the people that they would not be allowed to molest the Christians on account of their religion, and that if they did so, they would be punished according to law. This had the effect to quiet the disturbance so that no violence has been attempted; but the Christians have been subjected to a variety of petty persecutions which the Hindus know only too well how to inflict upon them.

"It is not when we are on our regular tours only, that we are engaged in wayside and village preaching. When at Satara I often go into the city in the morning and preach upon the street, or, taking one or two of my helpers, go to some neighboring village. My assistants, also, are constantly engaged in this way. The pastor of the church is full of zeal in this work. He has sometimes risen in the morning and walked off to a village six miles distant, reaching it at such an early hour that he was obliged to sit down and wait for the sun to rise, and for the people

to rouse from their morning sleep. In this way, and on our longer tours, it is estimated that 150 villages have been reached during the year. The monthly reports of one of our helpers indicate that he has preached 621 times during the year, to audiences numbering in the aggregate more than 13,000 persons. Thus are we endeavoring to fulfill the command to 'preach the Word,' wherever we can find even a few who are willing to listen to our message."

#### INFLUENCE OF CHRISTIANITY. A WEAVER BOY.

"During a recent Hindu festival a Musulman was having, according to his custom, some wreaths put up over his door. Just then some of our helpers with whom he was acquainted came to his house. On seeing them he immediately ordered his servants to remove the wreaths, saying, 'This is a Hindu festival. Why should we observe it?' 'But,' said they, 'you have always observed it before, and why not now?' He could give no satisfactory reason for his sudden change of opinion, but he insisted that the wreaths should be removed. He would not have the Christians see him joining in the rites of a Hindu festival. One of our Christians here tries to eke out a subsistence by doing the work of a money changer, and many a man will trust him sooner than he would the heathen money-changer by his side.

"In January last, in the eastern part of my district, we met with a weaver boy who seemed to be very desirous to hear the truth. He listened to our preaching on the street, and came often to the tents to converse on the subject. He had an intelligent, open countenance, and he seemed so much interested in what he heard that our hearts were drawn out toward him, and he was made an object of special prayer. We were sorry to go on our way and leave him to the influences of caste and idolatry and heathenism. But the Saviour, who knows every one of his own sheep, did not leave him. Months afterwards, in September, this boy left his mother's house and came to Satara without any very definite purpose. Sad and dependent, he was one day sitting on

the corner of the street not far from the mission bungalow, when he thought of the instruction he had received from the Christians, and he wondered where he could find them. It so happened that one of the Christians passed by the place just at that time, and the boy recognized him and spoke to him, and was thus led to the pastor's house. He expressed a desire to become a Christian and to seek the way of eternal life. He hesitated somewhat at first about giving up his caste, but after due deliberation he did so once for all. He applied himself diligently to his studies, and in a few weeks was able to read. He was baptized and received to the church in November."

#### A LEPER'S TESTIMONY.

Mrs. Bruce, of Satara, reports the following incident:—

"One day in September, Raghoba, of Bibavi, came into church bringing some household idols that some of the people of his village had given up to him as being no longer of any use to them. He said he told the people that there was no reason for fearing these so-called gods. We should worship and fear the God that made us. His mother and brothers assented to this, and one Marathi woman, also believing what he said, lost confidence in her idols, and brought them to him. He said he told the people that if they fell sick, or any harm came to them in consequence of giving up their idols, he would be responsible for it! This was true courage. He, a poor diseased leper, with hands and feet swollen and deformed, was yet strong in faith, and rejoiced to suffer for Christ. Wrapped up in a cotton cloth with the idols was a little Christian book. I asked him if he could read it. He did not answer my question directly, but replied that it told of Christ's healing the lame and the blind that came to him. I then asked him if he ever felt badly because the Lord did not make him well. No, he said, if it pleased God to make his body well, he would do so. If not it did not matter at all. He speaks so cheerfully of the privilege of suffering for the Master, that at one time I was afraid he retained the idea of acquiring merit by

so doing. But on questioning him he seemed all right on that point. It was Christ, first and last. He says he tells the people not to be afraid of caste, — 'that coming to Christ is as when one starts to go to a feast, and on the way he meets a barking dog who tries to bite him and turn him back. Does he therefore turn back and miss the feast? No! He gives a kick to the cur, and goes straight forward.' 'Caste,' he said, 'was like such a dog. It is a form that Satan assumes to keep men from Christ; but they must resist and overcome him.' When asked if Christ was near to him all the time, he said, 'Yes!' Formerly he had some little instruction, but then he only knew Christ imperfectly, and he seemed afar off. Now, however, since he had his seal upon him, he felt that he was near. One day, as he was eating a simple repast which I had given him on the verandah, he remarked that people sometimes asked him what pay he had now he had become a Christian. He said, 'I tell them that I did not become a Christian for pay, nor for bread, but for the salvation of my soul.' And it is characteristic of him, that although very poor he never begs. He seems to understand that God will not put off his children with so poor a portion as temporal good, for he says that the happiness of this world is but dross, and we must strive to get the pure gold which is above! Surely, 'God hath chosen the poor of this world, rich in faith, and heirs of the kingdom.'"

#### END OF THE FAMINE.

Dr. Fairbank, writing from Wadalé, January 18, says:—

"The supply of food and its prices affect our work so intimately that I must express my intense thankfulness that an abundant winter harvest is now ripening, and prices are only half of what they were during the years of scarcity and up to the middle of September in 1880. In this vicinity in the most favored spots, only about two inches of rain fell before the 10th of September. So we had no harvest of the rainy season crops, so called. But during eighteen days, beginning with the 10th of September, we received fourteen

inches of rain. Then the whole valley was sown with sorghum, gram, wheat, and oil seed. I never before saw the country so covered with corn as it is to-day. Another rain fell in November, and another, very partially in sections, fell in December. The crops that received the December rain are much better than the rest, which is poor in quality. But the crops cover such an unprecedented breadth of ground that the aggregate produce must prove unusually large. During the famine the time and thoughts of the people were given so exclusively to securing sufficient food that they seemed to have no time for religion or for education. Now that the care of the body takes less time, the welfare of the soul may receive more attention.

#### CONVERTS AMONG THE WOMEN.

"About a month ago I baptized six women in Hiware, whose husbands had joined the church six months before. The occasion was so interesting to me that I will tell the story of it. It had been arranged by the native pastor that I should baptize these women in their own village, but we were not expected on the day we went there. They were burdened with family cares, as Martha was when the Saviour was her guest. The millet from which they had to prepare that evening's bread for their families and their guests, was still in the ear. They beat out the grain, and winnowed and ground it, and then made the meal into unleavened cakes, and baked them. So it was after nine o'clock in the evening before they were ready to attend the meeting. The village is decidedly rural and retired, and very likely the women had never conversed with a 'Sahib' before. They were much abashed, and drew their cloths, which covered their heads, closely over their faces. I noticed that two of them hesitated to come into the room where we were to hold the meeting, and that they required considerable whispered persuasion before they were brought in. The pastor made the first address, and then deacon Vithoba spoke. They skillfully adapted themselves to the situation, and as the women grew more and more inter-



ested, they forgot to hold their cloths over their faces, their eager eyes shone with feeling, and after I had spoken they felt at home with me also, and they showed no hesitation as they uncovered their heads to be baptized. It was a long meeting. I know not how long, but I feel sure that it made an ineffaceable impression on the hearts, and minds too, of those women that will help them in all their future."

### Madura Mission.

#### IDOLATRY AT PULNEY.

MR. J. E. CHANDLER, writes from Pulney, December 10: —

"Pulney town is an intensely heathen place. In some streets every third house is a 'sacred rest house,' built to accommodate the masses who crowd in on festival days to pay their devotions at the sacred shrines. During the famine zeal for idolatry seemed to be checked, but it has again returned to its normal state. I am, however, led to believe from various symptoms that through the district there is a much more decided feeling in favor of Christianity than existed before the famine. Here and there are indications of a general movement of the people who may wish to join us in a body. Whereunto this will grow I cannot foretell. In one village a congregation of some sixty souls has been newly gathered, and they contributed more than \$10 towards building their prayer-house. The head man was the manager of a small heathen temple from which he received an income. This he has sacrificed, besides many other perquisites that were of considerable pecuniary advantage to him, and we hope that, having been the head man of his caste, he will have a great influence upon many others. What led him to join us is a matter of much interest to us. During the famine, when considerable sums of the 'Mansion House' funds were placed in my hands for distribution, this leading man, with other cultivators, came for help to purchase seed grain. While his credentials were being examined, and the lists being made out, I was accustomed to

preach to the waiting crowd, and, as he says, I pointed to the temple standing upon the sacred Pulney Hill, and asked what that god made of stone could do for them in their distress, and how much of the income of the temple would be given by the Brahmins to the 5,000 miserable starving objects in the relief camp at the foot of the hill? Here, he says, he first heard of the Christian religion, and believed it to be true. But for two years this seed seemed buried in his heart. But now he is eagerly learning the way of salvation by Christ, and the fruit of that seed, I believe, will be of infinitely greater value to him than that of the seed grain which he purchased with his portion of the 'Mansion House' fund. He has been trying to persuade all of his caste friends to come and ally themselves with the Christians. I have strong hopes that this is the beginning of an extensive work."

#### NATIVE HELPERS.

"Pastor Vathamattu is a great help to me. He is universally respected and confided in. It was a remark of a heathen judge, made in open court, when the pastor was once called to testify in a case before him, 'This man never tells a lie.' The compliment, perhaps, might not be rare among the Christians in Boston, but it is very rare here, and it is certain the native judges and magistrates would not often deserve such a statement in regard to themselves. Some of my catechists are valuable men, growing in piety and knowledge of the Scriptures. Our monthly meetings are profitable seasons, and the mission helpers show more interest in the progress of the work in other parts of the world since we started our regular monthly concerts. Contributions for all objects during the year, including some \$45 given by the heathen towards a church building, amounts to \$122, more than double those of last year.

"We have had an addition of twenty-three communicants, and of eighty-four adherents, with one hundred and eighty-six more children in school than last year. We feel that there has been progress, but not all that we had reason to expect.

"In the great town of Pulney one of the

head men of a high caste came to me in all soberness, and said his people had lost much of their land during the famine, and if I would advance them money to repurchase their land, and thus secure them from the injustice of the native magistrates, seventy families of them would join us in a body. There are multitudes of people who entirely abstain from heathen ceremonies, or perform them because it has always been their custom, and was the custom of their fathers, but they are ready to change their religion if they can thereby better their circumstances. The entire absence of any spiritual motive is very disheartening."

#### LEARNING THE SCRIPTURES.

MR. NOYES, of Kodikanal, writes of some very profitable meetings with the catechists and native helpers of the district, at which these helpers are both taught and examined. He speaks as follows of the out-station Kambam, and of a meeting he attended in that village:—

"The congregation here numbers three hundred members, and the school sixty pupils. The meeting was of the nature of a prayer-meeting, but largely taken up with recitations of Scripture lessons by members of the congregation. Among the recitations was one by a young girl who repeated nicely the description of the Heavenly Jerusalem in the 21st and 22d chapters of Revelation. A poor widow and a blind man, both recited without prompting the whole of Paul's argument for the resurrection in 1 Cor. xv. The description of charity in 1 Cor. xiii. was recited by another woman and by two men. Another woman repeated the whole of Hebrews xi. As none of these persons were able to read it was a wonder to me that they had committed to memory so much.

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#### *Japan Mission.*

#### LECTURES TO IDOLATERS.

MR. CURTIS, of Osaka, reports the meetings held on the Week of Prayer as characterized by an earnest spirit of supplication. Aside from two daily prayer meetings in the city held by the native

Christians, the missionaries of our own Board united with those of the Church of England, American Episcopal, Cumberland Presbyterian, and the Evangelical Association, in holding a noon-day meeting. Mr. DeForest has been giving a series of lectures upon the Ten Commandments, of which Mr. Curtis writes:—

"The lectures were well announced by the Christians, and notice of them soon got into the city papers, and attracted attention all over the city. The house has been well filled, and audiences very attentive. You can get some idea of their interest when I say that our custom has been for one of the young men to speak half an hour or more, and then for Mr. DeForest to follow with an address of an hour. His method of contrasting religions by their natural, legitimate fruits has been very attractive, and although he has not hesitated to hold up the sins and vices and follies of heathenism in strong light, he has not failed while doing so to keep the good will of his audience.

"For instance, his last lecture was upon 'Lying,' and he made the point that, as a rule, worshippers of idols are untruthful, calling that which cannot be a god—wood, stone, the sun, moon, etc.—their god; false in this, they will be false in other things. It was pretty hard doctrine for many of his hearers, but when he began to illustrate by the habits of speech of all classes, common laborers, merchants, physicians, officials, coolies, townspeople, Samurai, the fact was so apparent, and the illustrations so pat, that they had to laugh again and again. When he told them that the Christian teacher could not be polite to his audience at the expense of truthfulness, that he must speak straightforwardly, even though it be unpleasant to do so, they were very much impressed.

"After meeting, in talking around the hibachi with several of the listeners, an old man, a lantern maker, after telling how he had been a regular hearer since the first time he dropped in to hear the foreigner, went on to say that he had been a great worshipper of Inari, the rice god, whose servant is the fox, but of late, whenever he attempted to worship, what the foreigner had said would come into his mind,

and it would seem so foolish to be worshipping such things that he hardly knew what to do. It was just so when he attempted to pray, as from a child he had been accustomed, 'Namu Amida Butsu.' 'Do you know the meaning of the words?' asked Mr. DeForest. 'No!' he said, and joined in the laugh at his own expense. 'But my parents taught me to say them, and so I have always done it.' A good many are waking up to the truth that idolatry weakens and stultifies the thinking powers of a man; the first step, as I trust, to their desiring something better.

"We found that some of the regular listeners had made special arrangements that when the foreigner was about to deliver another of these lectures on the Commandments they should have due notice of the fact. One man was from a distant province, in Osaka temporarily on business, but having chanced to hear one evening's talk he was anxious not to lose a lecture while he remained in the city. Two of our Temma Christians are actively engaged in selling the Scriptures, having sold about a thousand portions in thirteen working days."

#### THE OUTLOOK IN JAPAN.

Mr. Atkinson [Kobe, January 18], writes of a new era for Christian work in Japan:—

"For two years and more I have tried to get the preachers about me to go out into the highways and byways to preach; but, while admitting the value of such work, all feared to make the attempt lest government should object. I went yesterday to see the governor of the million and more people of this Ken, and in the midst of conversation about Christianity, I asked him how it would do to begin street preaching. His reply was a question as to what is being done in Tokio. I saw from this that the provincial governors can hardly allow what is not permitted in the capital, but that they feel at liberty to go as far as the authorities in the metropolis go.

"There are things permitted by government showing that quiet permission for extensive Christian work is the order of the day. One sign of this is the public

selling of the Scriptures now allowed. Another is an incident occurring in one of the governorates to the northeast of Tokio, where the people of a certain castle town have been noted for anti-foreign notions. The Methodists went there to work, and the people after a time rose up and drove them out. The governor, knowing of the trouble, winked at it. After a little he was called on to resign, and the man appointed as governor in his place *is a Christian*.

"Street preaching will come pretty soon. When we can break up the ground and sow the seed in that public way you may expect to hear some wonderful things from Japan, I think. My intense desire now is to get strength into the professing Christians, and to raise up as large and as good a force of native preachers as possible. It seems to me that the time is near when a tremendous work will be on our hands. In thinking of this I am glad that Messrs. Greene, Gulick, and Davis, are absent for very much needed rest and change. They will be more needed when they return, if God in his goodness return them to us, than they are now, though we need them badly enough at present. They will be needed for *ballast*. The natives will do most of the work, but the Japanese are capable of great excitement, and are in danger of losing their equilibrium in the midst of it. This is one additional reason for getting all possible knowledge and strength into the present number of workers and believers. We shall need every missionary on the ground who may have, by years of experience, acquired the knowledge and power that qualifies for steadying and leading great masses. The signs of the times seem to me to indicate that spring is on us in our work. The plowing and sowing is to be done, and then the summer will come on apace with its abundant fruitage."

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#### Micronesian Mission.

FROM RUK.

LETTERS have reached us from Mr. Logan at Oniop, one dated April 26, and the other September 24. They arrived at



Boston the same day. The letter of April 26, which came by way of Australia, reports the arrival at Oniop of canoes from Losap, Nomr, and Ruk. It will be remembered that it was on Ruk that teachers were left for the first time by the "Morning Star," on its last trip. The news from Ruk, though brief, is highly satisfactory. Mr. Logan says:—

"We received letters from Titus, Solomon, and Moses. They are all well, and their work is progressing favorably. From Ruk the news is most cheering. The people treat Moses kindly, have built him a house, and are at work on a church. The people listen gladly to his teaching, and welcome him wherever he goes. Solomon went to Ruk the last of February, and remained until the 1st of April. The people were very unwilling to let him return. Our hearts are all aglow with the good news. Obadiah said when we read the letters, 'I want to fly up there.'"

#### THE MORTLOCKS.

In his letter of September 24, Mr. Logan speaks only of the work among the Mortlocks, where he is engaged specially in translating the Scriptures. He says:—

"We are in our usual health. I have just returned from a tour among the churches in the group, spending several days at each station, and celebrating the Lord's Supper with each church. The coming Sabbath we expect to be at Lukunor, which is easily accessible from here, and then the tour will have been completed. *About one hundred adults* will have been baptized, and about half as many children. We find things that need correcting here and there, and a few church members have fallen into sin, yet on the whole the condition of the work is very encouraging. The teachableness and the steadfastness of these Mortlock Christians seems to me remarkable. The discipline maintained is sufficiently strict (even the use of tobacco being a disciplinable offense), yet in all these churches the whole number under discipline is not more than fifteen or twenty.

"The work is hindered this year by the lack of books and the fewness of teach-

ers. A church which has no part of the Bible to read cannot well feed itself, and schools cannot do very much good with teachers just able to read and write, and with almost no books to use. Oral teaching is good when the teacher has knowledge to impart, but when, as these people say, the teacher is empty and has access to little outside of himself, the intellectual and moral food imparted by him must be small.

"I am more and more convinced that there is better material here from which to develop teachers than at Ponape. The character of the people is different.<sup>1</sup> At Ponape despotic authority, exercised by the few over the many, has developed a cringing servility, coupled with a sullen, unreasoning obstinacy. The Mortlock native cringes to no man, seems to respect himself, and to expect others to respect him, yet is teachable and ready to be moved by reason. There is not so much in the life on these low islands to stimulate activity as on Ponape, yet I think these people will not be found lacking in energy and aggressiveness when opportunities are offered them. We also feel very strongly that the place to work up this material into teachers, is here on the field and not at Ponape."

#### KUSAIE AND BUTARITARI.

A letter from Dr. Pease, who was on board of the "Morning Star," at Jaluij, November 30, reports the school at Kusaie as having twenty-six pupils, eighteen of whom were males from fifteen to thirty-five years of age. He says that "the scholars have studied well, and have been contented and obedient to the regulations. Everything connected with the enterprise has thus far fully equaled our previous expectations."

The following extract is given from a letter of Rev. J. W. Kanoa, the Hawaiian missionary on Butaritari, Gilbert Islands, addressed to Mr. Bingham, of Honolulu. It is dated November 26:—

"The people here are turning to the Lord. Some of the wandering ones have

<sup>1</sup> At Mortlock the power of the chiefs is very limited; public affairs are reasoned upon and discussed, and those who are the best reasoners and orators have exercised the greatest influence.

come back. The churches and meeting-houses are full of people. We have been about among the different islets. Many are turning to the right. Some have been received to the church. I will report hereafter how many.

"The progress of God's work in these fields, hard for so many years, is something new. Nothing is impossible with God. The hard hearts are very soft. There is no drunkenness this year. It is strictly forbidden by the king's word. The land is at rest. We have lately had a very high tide, and our house was nearly thrown down.

"There are on the "Morning Star" fifty dollars, which had been paid for books. If this work, this turning of so many of the people be of God it will continue. If only of man, it will soon come to naught. Do you pray for us that it may continue."

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### **West Central African Mission.**

#### **THE PEOPLE OF BENGUELA.**

LETTERS from the missionary party at Benguela have been received of as late a date as December 17. Matters were progressing favorably, and the hope was still cherished that nothing would prevent an early start for Bihé. Of the condition of the people in Benguela, Mr. Sanders says :—

"We find that the devil is not sleeping here. A firm in Catumbella makes aguardente (brandy or firewater), and will in a short time have about seven hundred barrels of the poison ready for sale. The steamer on which we came also brought apparatus needed to establish a manufactory of aguardente. This means increased bondage to Satan on the part of these blacks. Certainly the greed of money must be strong that men will help to put these poor people lower than they are.

"The attention of these people is given wholly to trifles. This strikes us forcibly because in civilized lands business is carried on upon a large scale that makes this seem like child's play. The natives from the interior in most cases walk about

the streets doing nothing, or indolently sit in and about the shops, and long for the liquor which they are too lazy to earn. Some women bring a few eggs, potatoes, tomatoes, bananas, peanuts, or a few quarts of meal to market, and sit there most of the day. Thus most whom we see spend their days. They think only of the present, and their present is a very small affair. Oh, how they need the gospel to enlarge and bless them!

"I saw the other day a white-headed old negro. He is the only old man that I have seen among the negroes. I remember that Mr. Monteiro says that but few of them reach old age, since, being poorly clad, they are carried off by consumption. They say here that most die of intemperance. A man will drink a tumbler of aguardente, which is very fiery, while white men usually seem to limit themselves to about two or three tablespoons full.

"This morning a man came and wished to be hired as guide. He lives in Bihé, and he expressed a hope that we would trade, with him only when in Bihé. I explained that we are not going for trade. He persisted, saying that he deals in wax, gum, ivory, slaves, etc. I told him again that our purpose is to teach the people. He laughed in an incredulous manner, but tried no more to secure us as customers. Said that the country is well wooded and populous; a very fine place to live in, he thinks.

"His incredulity when we say that we are missionaries and have not come for trade, is very much like the Portuguese. They are accustomed to see a priest sent here with nothing. The little money for a third class passage on the steamer is almost considered a waste. For when here he is said to set a very bad example by keeping two or three concubines. Hence they think religion a very poor article, and not worth a great outlay of money. Consequently they do not understand at all how people in America can be willing to send us with such an outfit on a religious mission. They are inclined to believe that we are on some political or commercial errand, and are trying to outwit them."

Of the impressions produced on the

people of Benguela, Mr. Bagster also writes : —

“During the past weeks there has grown up a better feeling towards us. The people have now made up their minds that we are what we represent ourselves to be, and not, as they supposed and obstinately believed that we were, the first of a lot of American colonists who were the advance of a party going inland to open a new trade, and establish a town and cut off all their customers before they reached the coast. Now we are, in their view, only a well out-fitted party of missionaries, to be looked upon with wonder and as, beyond all comprehension, insane and rather dangerous, but as we are here, and cannot very well be turned back now, and as we are not quite so contemptible as they would like us to be, they will treat us well to our faces, laugh at us behind our backs, and impose on us financially on all possible occasions.”

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### Mission to Spain.

TAUSTE. A STANCH BELIEVER.

FROM Spain we have an account of a visit to the outstation of Tauste, some forty miles from Zaragoza. Mr. Orramel H. Gulick accompanied his brother Thomas, and writes [January 12] as follows : —

“Previous notification had been given to the Alcalde, or mayor, of the village, in accordance with the legal requirement, that meetings would be opened at the house of the helper Agustin. The townspeople reported that the mayor had made a journey to see the governor of the province at Zaragoza, and gain advice as to the course to take with this Protestant invasion. When the notice of intent to open the meetings was given him, he declared that if they were held he should arrest those who met as conspirators. Unawed by his threat, the first meeting held on the evening of our arrival was attended by eighty persons, as many as the room could hold, quite a number of whom sat on the cold stone pavement. Three meetings held the next day were attended

by good audiences. Agustin, the earnest Christian helper, has commenced a school, and is winning a warm place in the affections of the children and of their parents.

“Leciñena, the old weaver of Tauste, sixty-four years of age, and father of four Protestant sons, who came to Zaragoza a year ago and professed publicly his faith, is a most interesting case. Some three months since a prominent priest of Zaragoza, remarkable for his winning address and skill in argument, a native of Tauste, and an acquaintance from boyhood of Leciñena, called on him and his sons, and held a long unavailing argument with the oldest son, who is the most intelligent member of the family. On return to his lodgings in the evening, the old weaver, with accustomed Spanish hospitality, accompanied his guest to his abode. Alone with the friend of his boyhood, the priest said to him, in effect, ‘You know we cannot have this thing go on; you will have to come back to the bosom of the church; the going over to the Protestants cannot be allowed: you will be obliged to give it up ere long; just come back to mother church and be happy.’ The stanch old believer replied, ‘You can take me to the stake, but you cannot make me return to the Roman Catholic church.’ The people where the priest lodged report that he said after the interview, that nothing short of the inquisition would bring Leciñena back to the Catholic church.”

### THE PERSECUTED STUDENT.

In the *Herald* for February, page 61, is mentioned the case of a persecuted youth, seventeen years of age, who had been expelled from a Catholic school for priests, because he would read and defend the Bible, and so driven from his father's home, had walked barefoot nearly one hundred miles, sleeping at night on the ground, until he arrived penniless and footsore at Zaragoza. There, at the Bible stand, he read freely for ten days such books as the colporter had, meeting with Christians, and enjoying their society. His parents wrote ordering him either to return home or to enter the service of a commercial house in Zaragoza. He chose the latter course, and was at once pre-



vented from attending Protestant services. Mr. Gulick writes : —

"Another page in his history is now to be written. For two months he continued faithful to the employers with whom his parents directed him to remain. But a week ago his employer found him reading his Testament, and seizing, tore it up. A priest brought his influence to bear in the case, and finding the lad firm in his principles spat in his face. At this time a child in the household of the employer died, and the priest said it was because this heretic was in their service. So the lad was expelled the house. For a week he again found shelter with the kind-hearted colporter. Again his father writes for him to return home. Should he return home he believes he would be returned to the school for priests. He says, 'Should I reënter there you would never hear of me again.' He believes that their tender mercies are cruel. He has written to his father that he does not wish to return home; that he has decided not to become a priest, and that he would rather die than depart from the true way, the path of duty. He says that he would rejoice to be an exile in a foreign land, and among a people of a strange tongue, if he might there enjoy religious freedom.

"The dear brave boy, cursed by the priests, expelled by his parents, discharged by his employers, spit upon by the representative of Rome, and excommunicated by the church, lest a worse thing come upon him, has left for parts unknown. We believe that the name of one who for love of the Word of truth has endured such things, will stand with the names of those, who through faith escaped the edge of the sword, out of weakness were made strong, who had trial of cruel mockings and scourgings, who wandered in deserts and mountains, and in dens and caves of the earth. May the God of Elijah send his ravens to feed, and his still small voice to cheer, and his word to guide, the homeless lad."

Are there not many Christian parents and children who will pray earnestly for this courageous boy who has left all for Christ's sake ?

### **European Turkey Mission.**

#### **IN FAVOR WITH THE PEOPLE.**

OUR brethren in Bulgaria and Eastern Roumelia are finding much to encourage them. Mr. Locke, of Samokov, speaks of the strange feeling he has at being on such good terms with those in authority. "It seems almost too good to be true." Mr. Bond, of Philippopolis, writes [January 14] as follows : —

"We held meetings here during the week of prayer, as usual, but I think the meetings this year were unusually interesting. There was much confession of sin, and earnest supplication for the power of the Holy Spirit. Last Tuesday we received a petition from sixteen persons, praying that we would take the necessary steps in order that they might be organized into a church. They also ask that Mr. Tonjoroff may be their pastor, and offer to aid in supporting him according to their ability.

"Several of the young men, with Mr. Tonjoroff as leader, have formed themselves into a Young Men's Christian Association, which exhibits commendable activity. Their chief work, so far, has been in connection with the night school, which is held three evenings each week, in our chapel. At one time as many as 125 young men were in attendance, but latterly this number has been greatly reduced. The teachers are unpaid, and we are therefore surprised at the regular attendance of three or four of them who are not attendants upon our religious services. Having experimented so far, the Association has decided to proceed at once to raise funds for the erection of a building suitable for a night school and for other work which they have in view. On our Christmas eve Mr. Tonjoroff led out, late at night, a class of boys to sing a Christmas hymn before the consular and other European residences. On going to serenade the Catholic bishop, he invited them inside the church where he was about to begin the midnight service, and they sang standing close in front of the altar, much to their own astonishment, and more, probably, to the astonishment of the crowd.

"The next day a printed circular was

carried about, and subscriptions were obtained amounting to about \$154. On Christmas eve, old style, the Bulgarian and Greek and Russian dignitaries were waited upon, the serenaders carrying a large transparency. Among the singers were a number of Mohammedan youth who came to the night school. The next day the Governor-general gave his promise for \$60 dollars. The Bulgarian bishop put down \$8, but afterwards asked to have his name erased, and a fictitious name substituted. Over \$300 are now in hand. The movement has many well-wishers, but enemies are not wanting. The Bishop called Mr. Tonjoroff to his house, and tried his best to persuade him to leave the Protestant faith, offering him almost any ecclesiastical position, and telling him that he would be free to *believe* what he liked. Last Tuesday an editorial appeared in one of the papers denouncing the Young Men's Christian Association, winding up with the remarkable statement that 'Bulgarians had other business much more important than the salvation of the soul.' Well, opposition is far more desirable than indifference. We pray for wisdom and grace."

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### Eastern Turkey Mission.

#### THE GEGHI DISTRICT.

"DR. BARNUM, of Harpoot, reports [December 8] the condition of several out-stations in the Geghi district, which he had visited in company with Mr. Browne:—

"A neat chapel has been built at Oozoon Oba, with two or three rooms for the preacher. The Armenian priest died a couple of years ago, and no one has been found to take his place. The Armenian church is seldom opened, and except a few of the older people, nearly all the population of the village come to the chapel.

"In Palu, during the more than three years' absence of the pastor, the work has made no appreciable progress. The pastor has been under a dark cloud of religious depression. He was in Palu at the time of our visit, and his somewhat improved condition gives a little

hope that he may yet be saved to the work. There is no more valuable man than he in this part of the country, and a great deal of prayer has been offered for his recovery. The Palu schools have improved a good deal. One of the pleasantest sights of the whole tour was the girls' school, numbering nearly forty bright, neatly dressed pupils, under the care of a new teacher, who has had several years' experience in other places. The women of the congregation have the direct care of the school, and they bear the chief part of the expense.

"In the Geghi district the minds of the people have been distracted by their contests with the Beys. The church grows slowly. The pastor and his wife work very hard. The latter has a large school for girls in the small parsonage. An Armenian Society in Constantinople has sent six teachers to Geghi to open a school for boys and another for girls, for which two large buildings are being erected. Another school is in successful operation in a neighboring village. This society is organizing schools in various parts of the country, and giving a vigorous impulse to education among the Armenians. The books and tuition are gratuitous. I learn that they sometimes employ teachers educated at Constantinople, who are tainted with French infidelity, but the leaders declare that their purpose is to give the doctrines of Christianity a place in their course of instruction. There are five out-stations in the Geghi district. Two of them have only teachers, the preachers in neighboring villages going once on the Sabbath to preach. The congregation in Temran numbers from two to three hundred. We hope that in the spring a church will be organized there with the present preacher as pastor. The large new chapel was dedicated while we were there, with an interesting and impressive service.

"Mr. Browne spent the Sabbath in Peri, while I came on to Pashavank. The prospect in this village two or three years ago was very hopeful, but the rich Bey who lives there, and who is one of the most powerful feudal chiefs in the country, claims to own every house in about twenty villages, and although he always professes to be one of my best friends, he has

never found it convenient to furnish a house for a preacher or a school, and he has never given such a site for building anew as could be used.

"When I came to the village Saturday afternoon the Protestants seemed like frightened deer. I soon called on the Bey and dined with him, and spent a good part of the evening. I presented a note to him from Lieut.-Gen. Fazli Pasha, who is stationed here, in which he asked the Bey to give me, without any words, a sui-

table site for a school. I told him what place I wanted, and he gave me his promise that we should have it. The validity of this promise will be tested next spring, when we come to build. The Bey urged me to become his guest over Sunday, and as I declined, he sent me food to the house of the poor brother with whom I stayed. The respect shown me by the Bey gave courage to a good many to come on Sunday, and I had a good day with them."

### GLEANINGS FROM LETTERS.

*E. H. Richards, Inanda, Natal.* — What will you do in regard to the proposed mission to Umzila's? I can get but little experience, and less language, between now and next May, but what there is of me, will be ready to start, and undertake the work, if you deem it prudent to let me go. Mrs. Richards is just as ready to do all a woman can do, and will go if there is any prospect of success. But we feel as if some experienced hand, and one who could be relied upon, who is thoroughly conversant with the language, ought to be provided to go with us, if you should deem it wise to send us. We are very anxious to have the mission carried on, and hope you may find some man to take Mr. Pinkerton's part of the work.

*A. W. Clark, Prague, Austria.* — Tyrol has, for the present, driven out the last Bible-colporter. For days a spy followed Mr. ——— until he was able to prove that the man had actually committed the enormous crime of *selling* a Bible. The law is not interpreted alike in all the provinces. Now the strictest interpretation has reached Tyrol, by which the colporter is only allowed to carry specimen copies, take subscriptions, and have the book forwarded from the store. Our colporter was arrested, fined, books and license confiscated, and himself dismissed, with the assurance that Tyrol would never give him another license. Effort is making in another province to secure for the faithful worker another "permission." In Carinthia we have a new colporter who is

doing good work and meeting with some success in the sale of books.

*Marcellus Bowen, Smyrna, Western Turkey.* — On Thursday preceding the Week of Prayer, various Christian workers in Smyrna gathered together to dedicate the new room connected with the Rest, as a hall for the preaching of the gospel. It is a neat, beautiful room, its walls decorated with texts in many languages, suitably prepared and furnished for its work. The dedication of this room was the occasion of devout thanksgiving on the part of all, and there is earnest expectation that it will prove a most useful place for the teaching of the truth in the various languages, and so a most important auxiliary to the work of the missionary societies represented in Smyrna. We congratulate Brother Constantine on having so suitable a place for the inauguration of his new work, and we rejoice with Miss Grimston and Miss Greene-Armstrong, who have charge of the Rest, on this extension of their boundaries, and on the felt power of the Holy Spirit in all their work. The Week of Prayer was an exceedingly blessed one to us. It began with a large and impressive Union meeting at the Scotch chapel, on Sunday afternoon, followed by daily prayer-meetings at the Dutch chapel, and closing on the following Sunday with another large and enthusiastic gathering at the Scotch chapel. These meetings were attended by Jews, Armenians, Greeks, English, Scotch, Dutch, Germans, and Americans



— the languages of all being more or less employed in the services.

*Miss Laura B. Chamberlin, Sivas, Western Turkey.* — Sitting upon the floor keeps one in a humble frame of mind and body, especially before you have fully acquired a knowledge of the language. When the natives gather about you and ply you with all kinds of questions, shouting to aid and quicken your understanding, you feel your self-complacency oozing out of you at every pore, and you do not feel like singing, "Oh! to be nothing," for you feel that you are that already for Christ's sake, and you long to be something, that you may work with the Master for the dawn of a new day in these benighted souls. "To let the new life in, desire must first open the portal," but desire must be awakened from its long Rip Van Winkle sleep, and curiosity aroused. It may be that the same desire that prompted Eve to sin may be the salvation of her descendants in Turkey. You feel as you walk the streets and are followed and gazed at in wonder and amazement, that you are a living epistle seen, and to some extent, read by men. Although they are not ready to receive you and your message, yet they first endure you, then examine your work as they are now doing, and, we trust, finally will embrace it.

*Miss Mary A. C. Ely, Bitlis, Eastern Turkey.* — On November 17, our school term commenced with twenty-four boarding pupils, two former graduates as teachers, and four day scholars. Eight new girls were received this fall, seven of whom are from the villages, and are bright and promising. There has been most cheering promptness on the part of the relatives in bringing the stipulated provisions for their girls; scarcely an exception to their having brought in advance exists. There are some touching cases of effort and self-denial, as of the village mother who gave about eighty pounds of wheat, which she had gathered during harvest time by literally begging from village to village. While school work is well organized, with thorough study, and due discipline, we feel great need of the Holy Spirit's influence in the hearts of these dear girls, and for this blessing I re-

newedly ask all who regard this work with loving interest constantly to pray.

*George C. Knapp, Bitlis, Eastern Turkey.* — The severe famine that has afflicted this part of Turkey has occupied much of our thoughts and strength. The society composed of all nationalities at Constantinople dare not trust their funds of relief wholly to their compatriots for distribution; and as we could not endure the sight of the famished and dying, we have assumed the entire distribution of these funds. We are thus furnishing soup and bread daily from our soup kitchen to some 300 souls. It is a sad picture to see these half-clad and starving people huddle round the kitchen, and hear their clamor for food as it is being ladled from the fifty-gallon caldron. In addition to the above funds, there have been sums committed to our care sent from England and America. The last mentioned we are employing in furnishing the very poor with seed wheat and millet on the condition that they refund the amount at their next harvest. In this way they can use the little wheat they have on hand for their winter's bread.

*H. J. Bruce, Satara, Western India.* — I wish I could have taken you to-day to our plain chapel, furnished with benches and a half dozen chairs. You might have been surprised at first on seeing our minister. He is not a D. D., though he is a wonderful student of the Bible. He is a little, thin man, giving one the impression that he does not get enough to eat, and he dresses in the plain, white, native costume. But when his heart is on fire it would do you good to see the power he wields. I am almost afraid for the frail tabernacle sometimes. In his morning prayer to-day he made use of the following expression: "Truly, those whom thou blestest are blest. When thou dost give us a vision of thyself we go *jumping along* in thy service, but otherwise we go crying and mourning."

*De Witt C. Jenks, Kobe, Japan.* — Our work is encouraging, additions to the churches are frequent; four united with the Kobe church at the last communion, and four others have applied for admission at the next communion. Of these last

four, three are wives of men who have no interest and do not attend church. I hardly know whether to interpret this last fact favorably. It seems as if Christianity was becoming familiarized, as in our home churches, but I want these churches to be better and purer than others. Another interesting feature is the astonishing sale

of portions of Scripture which has recently been going on at all our stations. This has been largely owing to the novel means used by an American agent in the employ of Dr. Gulick. The sales are mainly made in the streets. The publications of our mission are also selling fast.

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## NOTES FROM THE WIDE FIELD.

### CHINA.

OUR missionaries at Tientsin have frequently made reports of a remarkable medical missionary work in which Dr. McKenzie, of the London Mission, and Miss Dr. Howard, of the American Methodist Mission, have had chief part. About a year and a half ago the Viceroy of the province, Li Hung Chang, admitted Miss Howard to his palace for the treatment of his wife, and a new lesson was learned in high quarters concerning the superiority of Western medical science. Recently the Viceroy has become the special patron of a new London Mission Hospital at Tientsin, which was opened with remarkable ceremonies on the 2d of December last. The cost of the building and the dispensary was about ten thousand dollars, of which the Viceroy paid nearly two thirds, and other high officials the remainder. Dr. Porter, of our mission, gives a graphic account in *The Advance* of the opening of the hospital. The mandarins came in their chairs, with their attendants. The approach of the Viceroy was announced by cannon. The officials, in their elegant robes, with the Russian and British consuls, accompanied by their interpreters, stood while the missionary, Dr. McKenzie, conducted the distinguished Viceroy to the platform. A native, a young preacher connected with the London Society, read an address commending the action of the governor in opening this hospital. Among the other addresses was one by the British Consul, who referred to the world-wide reputation the Viceroy had attained, chiefly because of his success as a general, but predicting that his future fame arising from his introduction of Western science and medical art, would far surpass any reputation he had gained by war. To these addresses the governor replied in the heartiest manner, saying that what he had done he had done as a matter of duty to his fellow-men. The whole body of officials seemed greatly delighted as they inspected the hospital and its contents. To understand the bearings of this remarkable event one must remember the prejudices that have existed, and the distance at which officials have heretofore stood from missionaries. As Dr. Porter says, "this was a great day for mission work in China. These simple ceremonies, perhaps, mark the beginning of an era."

### BURMAH.

THE railway and telegraph, with other outward improvements, are having their effect upon the people of Burmah who have not as yet accepted Christianity, making them feel that their own religion is quite unsatisfactory, and at least needs revision. A correspondent of the *Baptist Missionary Magazine* writes from Thongzai: "A few days ago I heard two men conversing about the wonderful era. They were Buddhists. 'It is time for a new Buddha to appear,' remarked the elder, and then they talked, and got up and looked out of the railway-carriage. I passed into their car, and entered into conversation with them. 'What signs of a Buddha do you see?' I asked. The elder replied, 'Change in all things. Five years ago we were all afraid

when we saw these iron rods upon the tops of those (telegraph) posts ; but now, see, scores of birds sit up there. Two years ago I was afraid of this great "fire-wagon," and walked half a day rather than venture this ride of one hour ; now I never think about fear, but sometimes come in and sleep all of the way. Everything is so changed, that I think a Buddh will come to us.'"

A missionary of the Baptist Board at Toungoo writes : "I have organized our jungle work anew, and our forty-three native preachers are doing what they can to win men into the kingdom of Christ. I am proud of our corps of native preachers. They are a noble set of men. I hear excellent reports from all parts of the field. A new village sent in a delegation at the beginning of the week for us to come out and destroy their charms, etc., used in the worship of the *nats* ; for they wanted now to worship God, as they were sure our God was the true God."

#### INDIA.

REV. DR. WILLIAM BUTLER writes in *Zion's Herald* of the wonderful growth of the work in the Moradabad district in India since the day in November, 1856, when he crossed the Ganges and found himself in the midst of twenty million benighted souls : "Not from any one of these was there for us a word of welcome. On the contrary, Hindu priests and 'learned pundits' scowled contemptuously upon our coming ; and one worldly and Hinduised Englishman, high in official position, even went so far as to intimate that, instead of entering upon such a wild project as to attack the colossal system of Brahmanism, in the hope of raising up Christian churches out of its adherents, we should take his suggestion, abandon our purpose, return to Calcutta and take the first ship that left for our country." Twenty-four years from that day of beginning Dr. Butler receives tidings of a camp meeting held by the mission of that district, at which there were present through the services 840 persons, and this though the mass of the Christian people were obliged to remain at home in the care of their fields. Two large tents were used for the services, which were all in Hindostani. The natives did much of the preaching, and the Presiding Elder bears witness that if there was a poor sermon delivered during the meetings it was not by a native preacher. Among those present were more than three hundred women and girls, nearly all of whom could read, many being well educated. Twenty years ago it was hard to find a woman who could read. The series of meetings was most refreshing and helpful, a marvelous sign of what the gospel has wrought within but little more than a score of years, and affording great promise for the future progress of mission work in that section of India where the American Methodists are now laboring.

The March number of the *Baptist Missionary Magazine* reports from the Telugus that the total number of baptisms between January 1 and December 20, 1880, is 2,758, a record only less remarkable than that of the ingathering among the same people in 1878.

#### PERSIA.

DR. SHEDD, of Oroomiah, gives an account in the *New York Evangelist*, of the scenes through which the mission has passed during the recent siege of the city by the Koords. Part of the missionary force was at Seir, within the Koordish lines, and the neutral position they were all obliged to take, whether within or without the city, added greatly to the difficulties of the situation. For three days and nights the Koords assaulted Oroomiah fiercely, and with hope of success ; afterwards random fighting continued for several days, until, on November 3, a Persian army of 5,000 raised the siege. The Koordish force, however, devastated the region through which they passed, destroying, it is said, several hundred villages, and killing thousands of people. In Meandab, the largest town captured, 3 000 bodies lie unburied. The Sunee Moslems and the Yezidees joined the Koords in committing excesses, and the result in the present condition of the people is most deplorable. The Persian force is now on



he Turkish frontier, and while the war is over, its effects will long be felt. During the long period the missionaries were providentially saved from any serious accident, though shots from rifles and cannon passed through their premises, and they seemed often to be in great peril.

## AFRICA.

UGANDA. — Mr. Pearson, of the Church Missionary Society, writes from Rubaga, July 1, that the health of Mtesa was worse, and his caprice greater than ever, and that he had again changed his faith and avowed himself a Mohammedan. "Yesterday Mtesa called all his chiefs to baraza, and recounted a dream that he had the previous night, which I give you second-hand. He saw the moon surrounded by ten other moons. This center moon waxed bigger and bigger, and the others made obeisance to it. Then appeared two angels to Mtesa, and asked him why he had given up saying, "Allah Akbar," ordering him to do so. Then he awoke, and behold it was a dream! His wives told him that he was the moon, and that ten kingdoms are about to request him to allow them to be placed under his gentle sway. Mtesa then ordered all at court to say Allah Akbar, and he has proclaimed himself a Moslem again. The flag is not to be hoisted on Sundays, nor the gun fired, the two things in which his Christianity consisted."

The organ of the Roman Catholic Propaganda speaks of "the consoling spectacle" at Uganda, and of their "triumph over the Protestant Society," but the French Catholic missionaries on Lake Nyanza are said to be quite indignant at the reports which have reached the outer world that they had any part in inducing Mtesa to expel the Protestants.

ABYSSINIA AND THE GALLA. — The following extract from a communication to the Religious Tract Society of London relates to a portion of Africa about which conflicting reports reach us. This letter is from Dr. Krapf, the best authority concerning that section : —

"Unfortunately, John, the present Emperor of Abyssinia, is forcing, with reckless power, the Mohammedans and heathen into Christianity. In the south of the Shoa he has not yet tried to force the heathen Galla, probably from regard to Menelek, the ruler of Shoa, who dislikes forced conversions, and who, besides, does not think it politic to interfere with the religious feelings of the southern Galla. These, when united, would give much trouble to the Abyssinian Christians, as will be the case with the Mohammedans in the east of Shoa, who have been strictly ordered by the Emperor to be baptized without delay, or to leave the country, or be killed. It is remarkable to observe how in the north of the Equator the fanaticism of the Abyssinian Emperor endeavors to force the Christian religion upon the Mohammedans and heathen, whereas in the south the fanatic Mohammedan Somali force the Galla residing between the rivers Jub and Dara to turn Mohammedans. The rest of the broken Galla will, no doubt, be compelled to flee and join the more southern nations, whereby they must abandon their seclusion from other nations, and thus they will be prepared for the gospel and Christian civilization. Now, some have already joined the Wapokomo and Wasika. Formerly the Galla were the terror of Eastern Africa; now they get humbled and broken up, and the surviving rest will get acquainted with the missionaries staying among the Wasika. How wonderful and mysterious are God's ways with the nations!"

WESTERN AFRICA. — A Wesleyan missionary in the Yoruba district writes as follows: "In holding a conversation with a heathen man (as I took him to be) on religious subjects, I questioned him thus, 'My friend, why don't we see you come to the chapel on Sundays?' In reply he said, 'Do you think that the few people you have got attending your chapel are the only results of your labors at Porto Novo? No! But let me

tell you that you have over four thousand private Christians, both men and women, who have received the Christian religion secretly, and are no worshipers of heathen gods, are praying only to the true God of the Christians. They have renounced idolatry in their hearts, and have placed their whole and entire confidence in God and their Saviour Jesus Christ. You do not know nor see them, and I, who am speaking to you now, am one, yet you do not see me in your church amongst your people. Sir, we all believe that your religion, I mean the Protestant religion, is the true and better religion than paganism or heathenism, Mohammedanism, and our sister worshipers of idols, the Roman Catholics."

ON THE CONGO. — Mr. Stanley has established a permanent station at Vivi, at the foot of Yellala Falls, not far from 120 miles from the mouth of the Congo. He has constructed several dwelling-houses for his European staff, workshops, warehouses, and huts for his laborers. The gardens produce vegetables of almost every description. From this station a road twelve feet wide over which wagons can pass, has already been constructed for about thirty miles along the banks of the river, and a force of 125 laborers is employed in extending this road on towards Stanley Pool. The progress thus far made indicates the success of the enterprise, and strengthens the hope that before many years the Congo may offer an open highway to Central Africa. Trade on the Lower Congo has greatly increased, and it is reported that between thirty and forty vessels now annually seek cargoes at the mouth of the river.

THE ENGLISH WESLEYAN MISSION IN NATAL. — Rev. Mr. Chaplin reports the setting apart to the ministry of six of the best men connected with the Wesleyan Mission. While not educated, in one sense of the word, these men do have a genuine fitness for the work of proclaiming Christ. Nearly eighty converts have been received within the year in the district in which Mr. Chaplin is located, concerning which he says: "These good results are largely due to the earnest manner in which the splendid band of local preachers I have the fortune to possess have worked and striven to bring the heathen to Christ. I am a staunch believer in the employment of native agency for reaching the masses. When it is employed under the suitable supervision of a white missionary, the results which we aim at as a church cannot fail to be realized. I never saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him, which puts many of us to shame." As an illustration of the zeal and fidelity of native Christians this story is given concerning fourteen women whom the missionary found at an out-station: "A brief statement from one of the leaders acquainted me with the fact that these women had been newly converted at some kraals near by, and that they were the seals of one man's ministry. Further inquiry elicited the fact that the man's wife, an infirm and blind old woman, whilst feeling her own personal inability to go and tell others about Christ, yet longed to do something for the Lord before her rapidly declining days ended; so she induced her husband, also an old man, to become her mouth-piece. She named the place he was to go to, and the people specially to be addressed; and while he went to plead with the people, she remained at home to plead with the Lord. The same holy fire was kindled in both hearts, and the unnoised mission of these two aged partners went on for days and weeks, and was only disclosed to human knowledge by the precious results which appeared. Fourteen souls have thus become 'the crown of rejoicing' for that aged and faithful matron. I mention this case, because it is the most recent one that I have met with; but many others equally striking might be cited, which clearly demonstrate the possession of a character by our native Christians which can be used for immense good in the work of God."

## MISCELLANY.

## CHRISTIANITY IN INDIA.

"WHAT was wanting," asked a Hindu mother of her only son, who recently embraced Christianity, "what was wanting to you in our house that you left us?" "God and a religion were wanting," was the reply. And such is the feeling of multitudes of young men around us to day. There are 10,000 gods so called, and yet *no God*; there are scores of religious systems, and yet *no religion*. A God and a religion for India! None of the old shams will be accepted, none of the new figments will satisfy. Christians, give them your God, and his religion—"God in Christ reconciling the world unto himself." On one of my tours through the district south of Ahmednuggur, I once saw an illustration in nature of our missionary work which greatly interested me. Near my tent stood a large old tree, among the branches of which appeared a second top of entirely different species, as if grafted upon the old trunk. The old tree is called the bitter *nim*, the other the sacred fig-tree, the *Ficus religiosa* of botany. Looking around for an explanation, I found the old tree was decayed on one side, and within appeared the stock of the new tree passing down through its heart into the ground, and firmly rooted there. Already it was nearly a foot in diameter. And there it stood like a young giant in the grasp of some huge monster, in a contest on which each had staked his life. If the old *nim* could tighten its grasp, so as to crush out the life of the young tree, and stop its growth, it would conquer. But if the young stock continued to grow it would at last split open and destroy the old tree, and stand in its place. And it was easy to see that this would be the final issue. Already the stock of the old *nim* had been rifted in two or three places from the branches to the roots. One of these, a fresh crack, gaped open so that I could lay in my closed hand. Slowly but surely the young fig-tree was eating out the heart of the *nim*, and would finally supplant it entirely. And I said, here is an illustration of what Christianity is doing in India. Hinduism is the

bitter *nim*, and Christianity the sacred fig-tree. As birds of the air brought the seed of the fig-tree and dropped it in the rotten heart of the *nim*, and it took root there, so messengers from afar brought the seed of gospel truth, and planted it right in the midst of the old effete systems of Hinduism. And it thrusts its roots downward and its branches upward, and has already grown to a vigorous young stock with numerous branches; and gradually it will root out these old idolatrous systems, and stand in their place, a beautiful, wide-spreading tree,—the *Ficus religiosa* of Bethlehem. And it will bear precious fruit, the fruit of redeemed, sanctified souls, ready to be gathered into the garner of God.—*From an address of Rev. L. Bissell, D. D., of Ahmednuggur.*



## WIDOW LIFE IN THE ZENANA.

In a part of India, which for manifest reasons I will not indicate more distinctly, I once knew a Hindu lady who, from the first moment I saw her, interested me profoundly. She was young, remarkably fair in complexion, and her countenance was full of a grave sweet intelligence which made her beautiful. She was the wife of an elderly gentleman, who was high-caste, rich, well educated, and who occupied a highly influential position in the place where they lived. He had been a widower when he married this young girl, and he was devoted to her. She was childless, always a great sorrow to a Hindu woman; but this made no difference in his love and kindness to her. She was better to him than many sons; they were deeply attached to each other, and she was happy. Her face showed it at once. It showed something else too, when I saw her first. It was evident she was a cultivated and thoughtful woman. Her dress and her apartment told the same tale. The women in the zenanas are generally clothed too scantily, but she was dressed becomingly and with perfect propriety; while her room, though as usual almost devoid of furniture, was neat and



orderly, and had a look of womanly occupation pleasant to see. A small round table stood at one end, on which lay some books, a work-basket, a photographic album, and some sewed mats. Among the books was a large Bengali Bible, which bore signs of much use, and an English New Testament, to which she pointed with much pride, and from which she afterwards read some verses with ease, in a tolerably good accent. She also showed me a handsome sewed rug, which she had worked for her husband "to pray upon."

It was evident that the zenana lady-teacher had found entrance here. The truth was, her husband being an intelligent and educated man, and finding his young wife not only with tastes and mind capable of cultivation, but with a strong desire to be taught, and to be a real helpmeet and fitting companion to her husband, he made inquiries after a teacher, — the result being, that for several years the lady who now accompanied me in my visit had been her instructress, and was the trusted friend of both husband and wife.

But their lives were not without trial. They had not a house to themselves. According to the usual custom among Hindus, they lived under the family roof, among brothers and uncles and their wives, the men in their part of the house, the women in theirs. This family was Brahminical and very bigoted, being most zealous after the rites of their own religion. Some of the elder women and the brothers looked with great disapprobation at the employments of their sister-in-law, and the liberty allowed her, though they dared not then openly oppose, her husband being head of the house. So she went on, adding to her acquirements, delighting in her books and her work, and living as happy and rational a life as was possible in the seclusion of the zenana.

She was exempted from joining in idolatrous ceremonies by her husband's permission; and though not baptized, she was a sincere and humble, though necessarily hidden follower of the Lord Jesus. She said she and her husband read the Bible together daily, and she hoped he

would yet "come out" with her, and they would be baptized together.

But one sad day the teacher came and told me the bitter news: the husband had been suddenly seized with cholera and was dead; her beloved pupil was a widow! A widow! — ah! dear friends, you little know what a terrible significance attaches in Hindu society to this single word.

"What will be her fate?" I exclaimed.

"What, indeed!" she answered through her tears. "She is *a widow*, and that tells it all."

We visited her once or twice, and then were forbidden the house. And what a change! Her beautiful hair had been shaved off; her jewels taken away; her nice clothes were changed for a coarse white sheet with a black border, which was wrapped round her person. She must now sleep on a mat on the floor, no longer on a bed; she must have only one scanty meal in the day, and that must be eaten alone; she must, besides, fast twice in the month for twenty-four hours at a time; she must do the most menial work of the zenana, and be the drudge of any one who chose to order her about. Worse than all this, her work was taken from her, and her beloved books were all burned. In a word, she was subjected by her bigoted relatives to all the privations and horrors of a Hindu widow's life, and with even more than usual strictness because of their former jealousy. Her kind protector was gone, she had no son, she was in their power; and henceforth "lamentation and mourning and woe" must be written over her life. The result need not be wondered at. Her reason soon gave way, and a deep dark cloud of melancholy settled on her mind.

I have told this true sad story of Hindu life to illustrate the condition of widows in India. And this is no extreme nor unusual case. It is Hindu *law*, as well as practice, that widows should be treated thus. In all heathen homes where Brahminical influence is paramount, these things are *now* done. — *Mrs. Murray Mitchell in Monthly Record of Free Church of Scotland.*

CHRIST'S KINGDOM AND MISSIONARY  
BOARDS.

[*From a speech before the English Baptist Missionary Society, by Rev. W. Landels, D. D.*]

To speak of the wants of any society is to employ language which is scarcely accurate, and somewhat fitted to mislead. It implies a wrong conception of the relation of the society to the churches, and of the churches to the work which the society contemplates. It is apt to give the churches a wrong impression of their duty, and it lowers the basis and neutralizes the force of missionary appeals. Our Society, *e. g.*, as represented by its committee, ought to have no wants; and could have none if the churches did their duty. The only thing it can be said to want now is that the churches shall supply it with the means of fulfilling the contracts they have allowed it to form in their name, and thus keep faith with those whom it has sent into the field; and of carrying on the work they have sanctioned its undertaking, so that its labors shall not be wasted. Beyond this, it has properly no wants. It exists for you and the churches you represent, and fulfills its mission when it faithfully administers the funds committed to its charge. If there be a call for laborers whom it cannot send, that is not its concern, but yours. It cannot use what it does not receive; and if fields must be left unoccupied because of limited means—if men are left to perish in ignorance of what Christ has done for them—the responsibility rests with you. The wants the committee present to you are not its own, but the wants of the world that needs and is open to the Gospel; the wants of your Lord arising, of course, not out of his straitened means, for there can be no such thing with him who is the maker and owner of all things, but out of the wise and gracious arrangement by which he grants to you the honor and the privilege of being associated with himself in the great work for which he lived and died, and still exercises his mediatorial power. It may be the committee's part to see that you are not left in ignorance of these wants, so far as they are known to itself. It may seek to stir

you up to a sense of duty, as one Christian may stir up another. It be may gratified when it receives your contributions, regarding them as expressions of your confidence. But it is no part of its duty, and it does not consist with its proper dignity, that it should go out and ask for them, hat in hand, like a beggar, seeking an alms, giving you the impression, which some are too apt to form, that it asks something for itself, and that, in granting its request, you are conferring on it a great favor.

We may frankly tell you that this is not the attitude in which we come before you to-day. We take other and far higher ground. We call your attention, not to the wants and claims of our Mission, but to the wants of the world and the claims of your Lord.

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*Sketches of Life, Social, Political, and Religious, in the Hawaiian Islands, from 1828 to 1861. With a supplementary sketch of events to the present time.*  
BY LAURA FISH JUDD. 16mo. pp. 258. New York. A. D. F. Randolph & Co.

The writer of this volume was a woman of no ordinary character. Possessed of intellectual abilities of a high order, of quick observation, of a keen sense of humor, and of a Christian spirit that ruled all wisely, she has thrown a peculiar charm over these records of early missionary life in the Hawaiian Islands. They give a fresh and graphic picture of the early trials of the missionaries and of the struggles of the native Christian community with foreign powers who seemed to consider that the Hawaiians had no rights entitled to respect. Not the least service to the history of the Islands is the record here given of the wisdom and tact shown by Dr. Judd, while practically governing the Islands in the name of the king, in thwarting the intrigues of the French and English governments. It is not too much to say, in view of facts now fully brought out for the first time, that it was due to him that the Hawaiian Islands are not today a dependency of England or France—a Bermuda off our western coast.

The brief sketch of the later history and development of the Hawaiian Islands from the pen of Hon. A. F. Judd, adds

much to the value of the work, and gives the reader a better conception of the practical results of missionary labor.

The following passage will illustrate the happy style of Mrs. Judd, and give evidence of the power of the gospel over the life and character of the Queen Regent, Kaahumanu, once a proud, haughty despot, indifferent alike to the property and lives of her subjects.

"It was not many months after our return to Honolulu, before our beloved friend, Kaahumanu, having completed her last tour around the islands, returned home broken in health, and evidently hastening to the end of her pilgrimage, more humble, more lovely, more affectionate than ever. Every breath was prayer or praise to God, for what he was doing for her people. She had been permitted to see them turning to the Lord, and professing their faith in the Redeemer by thousands, as in the day of Pentecost. Kinau, her niece and successor, had publicly declared herself on the Lord's side; while the king was docile and temperate.

"Kaahumanu wished to go to her favorite retreat in the secluded valley of Manova, and requested Dr. Judd and myself to accompany her. Here a bed of sweet scented *maile* and leaves of ginger was prepared, over which was spread a covering of velvet, and on this she laid herself

down to die. Her strength failed daily. She was gentle as a lamb, and treated her attendants with great tenderness. She would say to her waiting-women, 'Do sit down: you are very tired; I make you weary.'"

"Mr. Bingham, who was hurrying the New Testament through the press, had a copy finished and bound in red morocco, with her name in gilt letters embossed on the cover. When it was handed to her, she looked it through carefully, from Matthew to Revelation, to satisfy herself that it was all there, then she wrapped it in her handkerchief, and laid it upon her bosom, clasped both hands over it, and closed her eyes in a sweet slumber, as though every wish of her heart was gratified.

"Just at evening she awoke and inquired for her teachers, Mr. and Mrs. Bingham, who had just arrived, and who had come to her bedside. 'I am going,' said she, 'where the mansions are ready.' Mr. Bingham replied, 'Lean on the Beloved through the waters of Jordan.' 'Yes,' she answered, faintly, 'I shall go to Him and be comforted.' The swift-winged messenger hastened on his errand, and with a faint 'aloha,' a gentle pressure of the hand, the eyelids closed, and the throbbings of that affectionate heart were stilled forever."

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*Character of Candidates:*—That all who offer themselves for foreign missionary work may be men and women led thereto by the spirit and providence of God; free from all bias of self-seeking; uninfluenced by romantic thoughts and the spirit of adventure; ready to enter upon the service for life, devoting their all to the same, out of love to the Lord Jesus Christ, desiring to make him known as the power of God and the wisdom of God in order to save souls. Well may our churches pour out the heart in supplication that candidates may look upon the service as rendered to the head of the church, and not to any earthly society, a personal duty which they owe to the Lord who bought them; a duty which they shall stand ready to discharge in any part of the field, whither he may send them. Prayer should be offered that all who go abroad, being mighty in the Scriptures, may take the prophets who have spoken in the name of the Lord for an example of suffering affliction and of patience; that they may have a hopeful spirit; that they may be wise as serpents and harmless as doves; that they may be ready for privations, hardships, disappointments, and opposition; that they may not shrink from apostolic experiences of being beaten and stoned, though the more they love, the less they are loved; and that they may continue with cheerful courage, though as sheep in the midst of wolves. "Let this mind be in them which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation,



and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

## DEPARTURES.

February 26. From San Francisco, Miss Virginia C. Murdock, M. D., who is to join the North China Mission.

March 15. From San Francisco, Rev. Mark Williams and wife, returning to Kalgan, North China Mission.

## DONATIONS RECEIVED IN FEBRUARY.

## MAINE.

Cumberland county.	
Portland, St. Lawrence St. ch. and so.	8 26
Woodford, Cong. ch. and so.	20 00—28 26
Hancock county.	
Orland, Mrs. S. T. Buck and daughters,	30 00
Kennebec county.	
Augusta, Joel Spalding,	7 00
Winslow, Rev. Horace Wood and wife,	5 00—12 00
Lincoln and Sagadahoc counties.	
Bath, Winter St. ch. and so. (of which	
100 from Thomas Harward, to const.	
JOHN HARWARD, H. M., and 15, "a	
memorial gift from a daughter"),	453 17
Thomaston, A friend,	2 00—455 17
Oxford county.	
So. Paris, Cong. ch. and so. m. c.	4 00
Penobscot county.	
Hampden, Cong. ch. and so.	3 59
York county.	
No. Newfield, Susan Marston,	5 00
So. Berwick, Cong. ch. and so.	100 00—105 00
	638 02

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George	
Kingsbury, Tr.	
Alstead, 3d Cong. ch. and so.	20 00
Grafton county.	
Plymouth, Cong. ch. and so.	40 93
West Lebanon, Cong. ch. and so.	31 00—71 93
Hillsboro co. Conf. of Ch's. George	
Swain, Tr.	
Amherst, E. D. Boylston,	25 00
Bedford, Members of Presb. ch.	9 25
New Boston, John N. Dodge,	10 00—44 25
Rockingham county.	
Hampstead, Cong. ch. and so.	30 30
Sullivan county Aux. Society.	
Langdon, Cong. ch. and so.	9 00
	175 48

## VERMONT.

Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
East Hardwick, Cong. ch. and so.	14 25
Lower Waterford, A friend,	51
Lyndon, A friend,	1 00
St. Johnsbury, Miss S. T. Crossman,	10 00—25 76
Chittenden county.	
Burlington, 3d Cong. ch. and so.	65 22
Rutland county.	
East Poulney, Cong. ch. and so.	5 00
Wallingford, Cong. ch. and so.	43 75—48 75
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Northfield, Cong. ch. and so.	16 10
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro, Cent. ch. m. c.	22 75
Londonderry, George S. Hobart,	10 00
Putney, Cong. ch. and so.	9 38
West Brattleboro, Cong. ch. and so.	11 77
Westminster, Cong. ch. and so.	45 55—99 45
Windsor county.	
Springfield, Cong. ch. and so 200; A	
friend, 275;	475 00
	730 28

## MASSACHUSETTS.

Berkshire county.	
Housatonic, Rev. C. W. Mallory,	4 00
Pittsfield, Rev. S. B. Morley,	15 00
Williamstown, 1st Cong. ch. and so.	26 50—45 50
Bristol county.	
Attleboro Falls, Central ch.	5 15
Taunton, Union ch. and so.	14 57—19 72
Brookfield Asso'n. William Hyde, Tr.	
Brookfield, Cong. ch. and so.	100 00
Oakham, Cong. ch. and so.	64 12—164 12
Essex county.	
North Andover, Cong. ch. and so.	87 00
Essex county, North.	
Amesbury Mills, Cong. ch. and so.	11 00
Ipswich, 1st ch. weekly offering,	12 20
Salisbury and Amesbury, Union ch.	4 48—27 68
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Gloucester, Evang. ch. and so.	50 00
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Ashfield, Cong. ch. and so.	43 35
Northfield, Rev. S. S. Drake,	5 00
So. Deerfield, Cong. ch. and so.	30 50—78 85
Hampshire co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 2d Cong. ch. and so. 30.23;	
Andrew White, 4; James T. Ames,	
3;	37 23
Palmer, 2d Cong. ch. and so.	16 88
Springfield, Olivet ch. 20; E. A.	
Thompson, 6;	26 00
Westfield, M. R. R.	5 00—85 11
Hampshire co. Aux. Society.	
Amherst, S. C. C. S.	10 00
Florence, Cong. ch. and so.	112 12
Hadley, Russell ch. m. c.	11 99
Haydenville, Cong. ch. and so.	14 24
Northampton, 1st Cong. ch. and so.	
262.10; Nathan Sears, 25;	287 10—435 45
Middlesex county.	
Bedford, Elihu G. Loomis,	30 00
Cambridge, A friend,	1 00
Cambridgeport, A friend,	13 25
Concord, Trin. ch. and so.	29 00
Everett, Cong. ch. and so. 4.62; Mrs.	
G. M. Farrington, for China, 1;	5 62
Linden, Union ch.	2 00
Maplewood, Christian ch.	1 50
Melrose, Cong. ch. add'l, 5; Highland	
ch. 10.50;	15 50
Newton Centre, A.,	16 70
Somerville, Franklin St. ch. m. c.	5 04
West Somerville, Cong. ch. and so.	11 74—131 35
Middlesex Union.	
Leominster, A.,	10 00
Littleton, Cong. ch. and so. to const.	
WILLIAM KIMBALL, H. M.	100 00
Shirley, Rev. C. H. Whitney,	2 85
Townsend, Cong. ch. and so.	14 00—126 85
Norfolk county.	
Holbrook, Winthrop ch. and so.	128 11
Medfield, F. D. Ellis,	100 00
Wellesley, P. D. C.	12 50
Wrentham, Miss Jemima Hawes,	100 00—340 61
Plymouth county.	
Plymouth, 2 Cong. ch. and so.	5 00
Suffolk county.	
Boston, Shawmut ch. 2,000; Park St.	
ch. 1,062.68; Central ch. (Jamaica	
Plain), 988.35; Walnut Ave. ch.	

377; Highland ch. 328.42; Immanuel ch. 100; Central ch., A lady, 50; Eliot ch. 33.15; Mount Vernon ch. 25; Maveick ch. 2.46; Cash, 17th February, 500; S. D. Smith, 125; A friend, for the Dakota Mission, 100; A pulpit supply (40 + 40), 80; M. S.-B., 50; A friend (Jamaica Plain), 20; Mrs Benjamin Perkins, 15; Mrs. Mary L. Perkins, 15; A. C. 5; C. E. B. 2; Chelsea, Central ch. and so.	5,879 06
Worcester co. Central Asso'n. E. H. Sanford, Tr.	17 91--5,896 97
Clinton, 1st Ev. ch. and so.	94 16
Worcester, Samuel W. Kent,	10 00--104 16
Merriam, S. D. Hadley,	5 00
	7,603 37

## RHODE ISLAND.

Cranston, Franklin ch. and so.	13 00
Peace Dale, Cong. ch. and so.	11 00
Providence, Union Cong. ch.	778 11
Slatersville, Cong. ch. and so. to const.	
HENRY M. GREEN, H. M.	10 33--911 44

## CONNECTICUT.

Fairfield county.	
Redding, Cong. ch. and so.	30 00
Hartford county. E. W. Parsons, Tr.	
Avon, Lucy Thompson,	1 00
Canton, Cong. ch. and so.	20 50
Collinsville, Cong. ch. and so.	34 45
East Granby, Cong. ch. and so.	10 76
East Hartford, Cong. ch. and so.	12 21
Enfield, An old friend,	5 00
Hartford, Wethersfield Ave. ch. 37.21; Center ch. m. c. 6.70; Mem. of Asylum Hill ch. 35; Roland Mather, 1,000;	1,078 91
Kensington, Cong. ch. and so. 3; Miss Frances Wright, 5;	8 00
Newington, Cong. ch. and so. (of wh. 10.36 m. c.)	78 06
Plantsville, Mrs. A. J. Clark,	1 00
Thompsonville, James Ely,	10 00
Windsor Locks, Cong. ch. and so. add'l,	10 00
Warehouse Point, Mrs. Mary S. Lord,	10 00--1,279 89
Litchfield co. G. C. Woodruff, Tr.	
Milton, Cong. ch. and so.	10 00
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	15 00
Killingworth, H.,	1 90
West Brook, Cong. ch. and so. (of wh. 13.38 m. c.),	40 08--56 98
New Haven co. F. T. Jarman, Agent.	
Branford, Cong. ch. and so.	7 00
Middlebury, Cong. ch. and so.	50 14
Milford, 1st Cong. ch. and so.	17 62
New Haven, 1st ch. m. c. 5.28; North ch. m. c. 3.14; S. Wells Williams, to const. Mrs. URSULA J. STANLEY, H. M. 100;	108 42
Naugatuck, Cong. ch. and so.	28 75
Waterbury, 1st Cong. ch. and so.	150 00
West Haven, Cong. ch. and so.	31 50
Woodbridge, Cong. ch. and so.	76 21--469 64
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Jewett City, Cong. ch. and so. to const. Rev. GEORGE N. KELLOGG, H. M.	5 00
Lebanon, Goshen ch. and so. to const. WILLIAM L. STARK, H. M.	100 65
New London, 1st ch. m. c. 48.48; 2d ch. m. c. 5.61;	54 09
Norwich, E. T.	15 00--174 74
	2,021 25

Legacies.—Eastford, Rozel S. Warren, by J. D. Barrows, Ex'r,	400 00
Somers, Mrs. Ann E. Arnold, by Enos Arnold, Ex'r,	427 41
West Hartford, Abigail Talcott, add'l, by Calvin Day, Trustee,	72 53
West Haven, Mrs. Huldah Coe, by Leman W. Cutler, Ex'r,	1,000 00--1,899 94
	3,921 19

## NEW YORK.

Antwerp, 1st Cong. ch. and so.	43 00
Brooklyn, Plymouth ch. 615.46; South ch. 300; Mrs. John Byers, 100; Central ch. E. H. Marsh, 50; Rev. E. P. Thwing, 5; A friend, 1.50;	1,071 96
Canandaigua, 1st Cong. ch. and so.	100 00
Danby, Mrs. E. T. Miller,	1 00
Gloversville, Cong. ch. and so. (of which from Alonson Judson, to const. CYRUS STEWART, H. M.) with other dona. to const. Mrs. MARION D. MILLS, H. M.	152 00
Kiantone, Cong. ch. and so.	15 37
Lockport, Cong. ch. and so.	26 04
Marcellus, J. F. Hemenway,	5 00
Millers Place, Cong. ch. and so. m. c.	19 90
New York, "Yours truly," to const. NINA F. NUTTING, H. M. 100; Charles E. Pierson, 25; C. M. Mather, 20; Howie M. Haydn, for "Morning Star," 20;	165 00
North Pitcher, Cong. ch. and so.	1 75
Panama, D. D. Swezey,	5 00
Pitcher, Cong. ch. and so.	22 79
Potsdam, Mrs. Abner Clark,	300 00
Riverhead, Cong. ch. and so.	20 00
Saugerties, Cong. ch. and so.	16 00
Sinclairville, E. C. Preston,	2 00
Sodus, Rev. E. Perkins,	4 00
Upper Aquebogue, Northville ch.	20 25
Willsborough, Cong. ch. and so.	16 00--2,007 06

Legacies.—Batavia, Phineas L. Tracy, by John F. Lay, Trustee, add'l,	267 00
Batavia, Mrs. Harriet L. Tracy, by John F. Lay, Trustee,	214 94
New Lisbon, Maria Buck, add'l, by Rev. Charles D. Buck, Ex'r,	25 96
New York, James M. Morrison, by David M. Morrison, Ex'r,	1,000 00--1,507 90
	3,514 96

## NEW JERSEY.

Bound Brook, Cong. ch.	10 00
East Orange, Cong. ch.	22 77
Newark, For Africa,	60
Orange Valley, Cong. ch. add'l,	250 00
Princeton, F. Vinton,	1 70--235 07

## PENNSYLVANIA.

Blossburg, Welsh Cong. ch.	6 00
Charleston, Welsh Cong. ch.	9 00
Farmington, Cong. ch.	3 40
Germanatown, Theodosia Bayard,	50 00
Landsford, Welsh Cong. ch.	6 75
Mahanoy City, Welsh Cong. ch.	5 00
Montrose, Edwin Lathrop,	5 00
Philadelphia, Mrs. E. H. Pratt, 10; Mr. and Mrs. John Evans, 20;	30 00
Scranton, W. R. Storrs,	30 00
Wernersville, George Langdon,	50 00
West Philadelphia, F. Parker,	5 00--200 15

Legacies.—Philadelphia, Katharine M. Linnard, by Eugene Linnard, Ex'r, 854.66, less expenses,	745 81
	945 96

## MARYLAND.

Baltimore, Cong. ch., GEO. N. CRESSY, to const. himself, H. M.	100 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	135 00
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## NORTH CAROLINA.

New Berne, A friend,	5 00
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## OHIO.

Aurora, Cong. ch.	13 00
Brighton, Cong. ch.	4 15
Cleveland, Plymouth ch. to const. Prof. ISAAC BRIDGMAN, H. M.	135 66
Columbus, Mrs. James L. Bates,	25 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10;	20 00
Elyria, 1st Cong. ch.	338 85

Findlay, Cong. ch.	25 60
Granville, Welsh Cong. ch.	6 48
Kinsman, Cong. Presb. ch. to const.	
Rev. E. D. VANCE, H. M.	79 00
Newark, Plymouth Cong. ch.	22 00
Oberlin, 2d Cong. ch.	33 79
Paddy's Run, Cong. ch.	35 09
Painesville, A friend for Bulgaria,	5 00
Pittsfield, 1st Cong. ch.	16 00
Plain, 1st Cong. ch.	5 00
Rochester, Cong. ch.	3 60
Seville, 1st Cong. ch.	10 00
Toledo, Mrs. Eliza H. Weed, 20; Mrs.	
M. A. Harrington, 3.90;	23 90—792 12

## ILLINOIS.

Chicago, Union Park ch. m. c. 6.97; J.	
Sewall, 2;	8 97
Evanston, Cong. ch.	10 00
Farmington, Cong. ch. with other dona.	
to const. Rev. O. V. RICE, H. M.	44 10
Highland, Rev. L. F. Vulliet,	4 00
Malden, Cong. ch.	13 00
Maywood, Cong. ch.	6 00
Odell, Mrs. H. E. Dana,	10 00
Quincy, E. Littlefield,	5 00
Rockford, 1st Cong. ch.	39 27
Sycamore, 1st Cong. ch.	79 94
Tonica, J. C. Heywood,	6 00
Turner, Mrs. P. Currier,	4 00
Wyoming, William Walters,	5 00
Wythe, Cong. ch.	7 00
—, Friend,	5 00—247 28

## MICHIGAN

Alpena, Cong. ch.	54 90
Big Rapids, Cong. ch.	2 00
Calumet, A friend,	20 00
Ceresco, La. Miss. Society,	5 00
Hudson, Cong. ch.	5 01
Kalamazoo, Plymouth ch.	32 64
Lansing, Plymouth ch. with other dona.	
to const. Rev. T. P. PRUDDEN and	
MARQUIS D. TODD, H. M.	55 00
Manistee, 1st Cong. ch.	12 00
Northville, Sally Green,	5 00
Wayne, Cong. ch.	15 00
Webster, Cong. ch.	12 34—218 89

## MISSOURI.

Amity, Cong. ch.	3 15
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## MINNESOTA.

Lake City, 1st Cong. ch.	16 40
Minneapolis, Plymouth ch.	39 30
Zumbrota, 1st Cong. ch. add'l,	5 00—60 70

## IOWA.

Ames, James Bradley,	10 00
Belmond, Rev. J. D. Sands,	1 00
Blairstown, Mrs. J. H. French,	3 00
Bowen's Prairie, Cong. ch. m. c.	15 75
Cedar Rapids, 1st Cong. ch.	3 87
Chester Centre, Cong. ch.	26 50
Davenport, Cong. ch.	102 00
Dyersville, W. B. Glover,	2 00
Green Mountain, Two friends for educa.	
work under Rev. G. T. Washburn, of	
Madura,	100 00
Jefferson, Mrs. Camilla Eells, to const.	
Rev. DUDLEY B. EELLS, H. M.	50 00—314 12

## WISCONSIN.

Genesee, Cong. ch.	17 00
Green Bay, 1st Presb. ch.	24 56
Ithaca, Cong. ch.	5 78
La Crosse, 1st Cong. ch.	50 00
Monroe, "Our family miss'y box,"	6 20
Watertown, Cong. ch.	20 00—123 54

## KANSAS.

Ottawa, Cong. ch.	5 00
Wellsville, Cong. ch.	5 17—10 17

## CALIFORNIA.

Redwood City, Cong. ch.	1 00
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## WASHINGTON TERRITORY.

Colfax, Rev. Cushing Eells, to const.	
CHESTER C. EELLS, H. M.	100 00

## DAKOTA TERRITORY.

Grove Hill, Cong. ch.	2 20
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## CANADA.

Province of Ontario,	
Paris, Cong. ch.	5 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Hawaii, Hilo, Rev.	
T. Coan, 25; Mrs. T. Coan, avails of	
ferns, 25; for the West Central Africa	
Mission,	50 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions in part, 7,348 51

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer*.

1,400 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,

*Treasurer*.

For the work at Broussa (of which \$193  
for furnishing in part, the school  
room), 943 00

## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Amherst, Cong. s. s. 25;  
Hamptstead, Cong. s. s. for schools in Japan,  
40; 65 00

VERMONT.—Rutland, Cong. s. s. 82.19; Spring-  
field, Cong. s. s. 40; Windsor, Cong. s. s. for  
school in Arabkir, 26; 148 19

MASSACHUSETTS.—Athol, Cong. s. s. for pupil  
in China, 35; Belchertown, Cong. s. s. 4;  
Boston, Central s. s. (J. Plain), for pupil at  
Tung-cho, 40; Granby, Cong. s. s. 17;  
Lowell, Belvidere Union miss. school, for  
student at Pasmalie, 40; Milford, Cong. s. s.  
40; Newburyport, Kittie, 6; Alice, 4; Abbie,  
2; 188 00

Deduct amt. ad'd from Lawrence in

*Herald* of July, 1880, 12 50—175 50

RHODE ISLAND.—Providence, Un. Cong. s. s.  
for the Dakota Mission, 16 98

CONNECTICUT.—Middlebury, Cong. s. s. 15;  
No. Stonington, Cong. s. s. 30; Windsor  
Locks, Cong. s. s. for Pasmalie, India, 50; 95 00

NEW YORK.—Brooklyn, Greene Ave. Presb.  
s. s. 12.50; Lockport, Cong. s. s. to const.  
ROBERT GARRY, H. M. 100; New York, Rev.  
H. C. Haydn, D. D., for school in Turkey,  
balance 25; 137 50

ILLINOIS.—Chicago, N. E. S. Sch. for pupil at  
Harpoot, 46.27; A family miss. box, 1.58;  
Oak Park, Little Sunbeams, 5; Payson, Cong.  
s. s. for child in Madura, 25; Waverly, Cong.  
s. s. 13.84; 91 69

723 89

Donations received in February,  
Legacies " " " 27,161 06  
4,153 65

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\$31,315 31

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Total from September 1st, 1880, to February  
28th, 1881, Donations, \$157,602.15; Leg-  
acies, \$36,195.52 = \$193,797.67.

Belchertown, Mass., Miss H. W. Brown, Compre. Com.  
5 vols. Miss Elizabeth Montague, Scott's Com. 1 vol.  
Boston, Mass., Mrs. Myron Winslow, Compre. Com. 6  
vols. Other books, 39 vols.

Glastonbury, Conn., Mrs. Sarah A. Danforth, *Words  
of the Lord Jesus*, 3 vols.

Milford, Conn., F. Trowbridge, Scott's Com., 3 vols.  
Other books, 3 vols.

Norwich Town, Conn., Misses Gilman, Barnes' Notes,  
6 vols.

Unknown, Barnes' Notes, 7 vols.; Bush's Notes, 2  
vols.; Miscellaneous, 3 vols.



## FOR YOUNG PEOPLE.

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### THE LAND OF THE RISING SUN.

ONE of the most interesting books we have seen for many a day is Miss Bird's *Unbeaten Tracks in Japan*, in which she describes her travels up and down the Empire of the Mikado. It is not long since we gave something in these pages from that land, but as the publishers of Miss Bird's volumes, G. P. Putnam's Sons, of New York, have kindly granted the use of several of the



A VILLAGE ON THE TOKAIDO, NEAR MT. FUJI

illustrations, we gladly refer again to that wonderfully interesting nation, and to some things this writer tells us about it. Most travelers tell us much of scenes on the Tokaido, the great highway between Tokio and Kioto, and of Fuji, the "Matchless Mountain," and of the cities and open ports, but Miss Bird takes us into out-of-the-way places, and describes people and customs that few foreigners have ever seen.

## THE AINOS OF YEZO.

Of the four principal islands comprising Japan, Yezo is the most northern. While more than half as large as New England, Yezo has but 123,000 inhabitants. It is a rough, wild region, with a cold winter, and in the mountains and forests of the interior wild animals, especially deer and bears, abound. The chief city of the island is Hakodaté, and northeast of this port, toward the interior, is Satsuporo, where the Japanese government has established a college on the model of the Agricultural College of Massachusetts. Many of the students in this college, under the instruction of the American teachers, have become Christians, and it is hoped have learned how to work wisely, not only in the soil, but also in the Lord's vineyard.

Living close by the Japanese population of Yezo, yet quite distinct from them, is a singular race of people called the Ainos. It is commonly supposed that they were the original inhabitants of Japan, and that they were conquered and driven into their present northern home by the stronger race which now peoples the land, just as the Indians of North America have retreated into the western wilds before the white man. Comparatively little has been known of these Ainos, but Miss Bird spent many days among them, living in the house of a village chief, and talking with them freely of all their affairs. That she could



AINO HOUSES.

do this, having but a single Japanese attendant, and receive nothing but courtesy and kindness from young and old, shows that they are not savage in disposition, however rude their mode of life may be.

A common name given this people is the "Hairy Ainos," since the first point that strikes a

stranger is the abundance of their flowing locks. Miss Bird thus describes them: "The men are about the middle height, broad-chested, broad-shouldered, thick set, very strongly built, the arms and legs short, thick, and muscular, the hands and feet large. The bodies, and especially the limbs, of many are covered with short bristly hair. I have seen two boys whose backs are covered with fur as fine and soft as that of a cat. The heads and faces are very striking. The foreheads are very high, broad, and prominent. . . . The eyes are large, tolerably deeply set, and very beautiful, the color a rich liquid brown, the expression singularly soft, and the eyelashes long, silky, and abundant. The skin has an Italian olive tint. The teeth are small, regular, and very white."

These, then, are quite magnificent savages, and when it is added that their

voices are peculiarly soft and musical, and their smile sweet and gentle as that of a woman, we wonder how it is possible for them to be so degraded and stupid. They know nothing of their history, their tradition being that they descended from a dog. The Japanese call them dogs. They live by fishing and hunting, and seem like grown up children, having little care about the past



AINO MEN.

or future, and but little more care for the present than some animals have. Their language is very simple, but not written; they are clad, but only in skins and garments made from bark, and they seem to have almost no ideas about God, or of spiritual things. Their idols, of which there are several in each house, are very rude, consisting simply of small sticks of wood, the upper ends of which are cut into shavings, so that they look not unlike small and coarse



wooden brooms. Before these gods the people often wave their hands and pour out offerings of *saké*, their favorite drink; but they have no temples in which they meet for worship. Aside from these sticks of whittled wood, the Ainos pay some sort of homage, which may, perhaps, be called worship, to the sun and moon and sea, and also to the bear, an animal which abounds in Yezo, and which is hunted continually. Each year a cub is captured, and fed until autumn, when a great religious festival is held, and the bear is let loose, and after a long fight, in which all the people engage, is killed and eaten amid great uproar and drunkenness.

The people who worship in this rude way we might be sure would have little thought about the future. They seem to have some faint notion that the soul passes into another form after death, but they have a great dread of death and



INTERIOR OF AN AINO HOUSE

of places of burial. They will not follow their game if it happens to fall near a grave. When asked about their ideas of the future, one of them said, "How can we know? No one ever came back to tell us." Ought not Christians to let these people know of One who has come from heaven to tell us about the life beyond?

#### AINOS AT HOME.

The picture above represents an Aino family in their home. Each house has one room, with walls of reed and roof of thatch. There is a slight platform in one part of the house, covered with a mat, on which the family sleep. They sit on the floor, the fire being in a hole at the center, while the smoke finds its way through an opening in the roof. Their food is cooked in the single iron pot in which all sorts of edibles, roots, vegetables, fish, flesh, including slugs and seaweed, are stewed together. The people are very polite in their manners, and

often salute each other in a formal but graceful way, by extending their hands and waving them inwards, and then stroking their heavy beards. It is said that even little children just able to walk never enter or leave a house without a formal salutation to every person in it, *the mother alone excepted*. This latter fact shows sufficiently how little care is had for the women. They work all the time and attend to all the drudgery. How quickly would the gospel, should the Ainos receive it, lift these poor women out of the degradation in which they live!

With all their politeness and hospitality these people are terribly addicted to strong drink. They consume immense quantities of *saké*, an intoxicating beer of which they drink all they can get. The habit of drinking, though indulged in, is ordinarily believed, even by those who indulge it, to be opposed to religion, but among the Ainos it is part of religion. They have no idea that they could perform any worship without first "drinking to the gods," and their highest notion of happiness is to have enough *saké* to make them all drunk. How far from truth and from God do men go who have not the light of the gospel!

#### A BUDDHIST SERVICE.

There are two principal forms of religion prevailing in Japan, Shintôism and Buddhism. The former is peculiar to Japan, but the latter has millions of followers in China, Burmah, and India. There are said to be 68,000 Buddhist temples and shrines in Japan, and in many of them very imposing services are maintained. The description given by Miss Bird of one such service she attended at Hakodaté reminds one of the ceremonials of the Roman Catholic church. This is her account of it:—

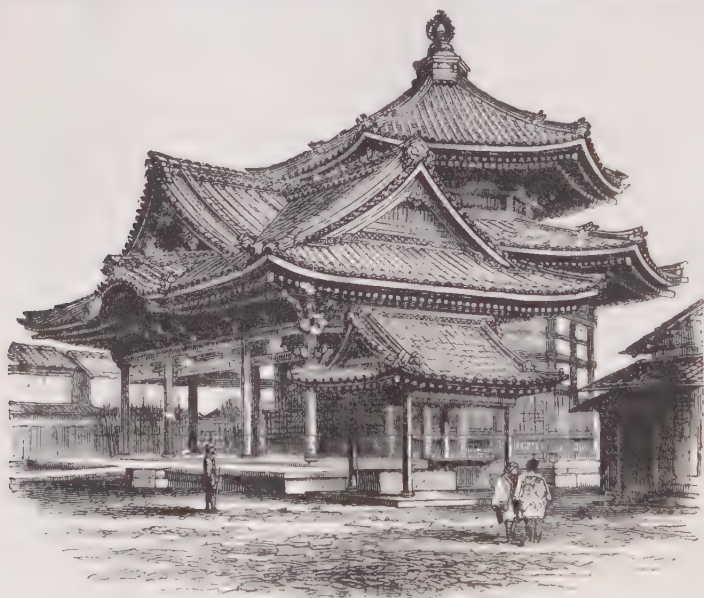
"Very low and sweet, though heard all over the city, is the sound of the great bronze bell which summons the hearers, and exactly at three o'clock the priests fold back the heavily-gilded doors of the chancel and light the candles and lamps which shed



BUDDHIST PRIESTS.

a 'dim religious light' through the gorgeous interior, revealing the high altar, covered with an altar-cloth of green brocade, and sides hung with white brocade embroidered with gold. On the low altar incense ascends between vases of white flowers, and a dreamy sensuousness pervades the whole building."

Twelve priests elaborately dressed in silk, of white and of various colors, then kneel with their backs to the people. "Before each is a low lacquer desk for the service books and the sweet-toned bells which accompany service. Two more priests kneel at the side of the altar. A bell sounds, fourteen shaven heads all bowed three times to the earth; more lamps are lighted; a bell sounds again, and then litanies are chanted monotonously, with bells tinkling, and the people responding, at intervals in a tongue to them unknown, *Namu Amida Butsu*. After an hour the priests glide away in procession, and one of those who has been kneeling at the altar mounts a square pulpit just within the rail which separates them from the people, sits down, not in Japanese fashion, but cross-legged, after the manner of the founder of his faith, and preaches for an hour with much energy." In a sermon which our traveler heard at Niigata from one of the priests, he described the Buddhist hells, and how impure souls pass into the bodies of one hateful beast after another, per-



THE ROKKAKUDO — A TEMPLE AT KIOIO

haps spending thousands of years in these various transmigrations. This is the Buddhist belief respecting the future, but it seems to have very little power to keep men from impure lives. To die and lose all consciousness is their greatest wish. Their idea of a Saviour is of one who can save them from living, not one who can give them eternal life, as Christ promises to do. They have no conception of a happy, heavenly home, such as the Bible says Jesus has gone to prepare.

There is in all the world nothing that gives light about the future except the Bible. It is delightful to think that within the last few weeks thousands on thousands of copies of this blessed book have been scattered throughout Japan. Translations have now been made into Japanese, and the people eagerly buy them. If they will but read what they buy, the old sad notion about the future



will give place to purer and brighter hopes. And they will learn to pray, not in a blind, but reasonable way. The picture below represents a method of praying, in vogue in some parts of Japan, for the soul of a mother who dies when her first child is born. This mother's soul, according to Buddhist belief, must remain in a fearful place of punishment, the Lake of Blood, until she is rescued by prayer. So the friends fasten a piece of cloth, at its four corners, on bamboo poles, over a pool of water, placing a dipper near by with which passers can pour water upon the cloth. *This pouring of water is a prayer*, and its benefits are supposed to be applied to the soul of the young mother whose name is on a tablet close by. And not until the cloth is worn or decays away so that it will no longer hold any water, can the soul be delivered from the tortures it must endure, not on account of any sin, but solely because of misfortune. To people among whom such false notions of justice and of prayer prevail we are seeking to carry the blessed gospel of him who came into the world to save the lost. Buddhism and Shintôism do not help men while they live, or comfort them when they die. The religion of Jesus Christ, however, can do, and is doing in Japan, what the old faiths have failed to do. It is winning many converts, and it is



STRAW RAIN CLOAK.

remarkable how most of these converts, some quite young people being of the number, are moved to tell of the new religion they have received.

Eleven years since the first missionary of the American Board went to Japan. Now we have seventeen churches there, and a year ago there were 514 church members. The *Missionary Herald* for January last tells how the young men from the Kioto school went out joyfully during their summer vacation to tell of Christ from house to house, often having from ten to eighty hearers, and also how some of the Christian boys from Osaka sold a great many Bibles to those who had never seen one. Has not the good seed grown quickly in Japan?



THE FLOWING INVOCATION.

those who had never seen one. Has not the good seed grown quickly in Japan?

## WORK FOR ALL.

SEVENTY years ago there were very few Sunday-schools in the world, but had there been as many as there are now, and had they desired to do something towards teaching the gospel of Jesus to the children of Turkey, or India, or China, or Africa, they could not have done so. The way was not open to carry to these nations any Christian message. But there has been a marvelous change within seventy years. Now any Sabbath-school, or mission-circle, or any individual, wishing to do some Christian work in almost any part of the world, has the opportunity. For instance, if any Sunday-school would like to maintain a Christian school teacher in Turkey, it has only to send its money to the Treasurer of the American Board in Boston, and select from the list of not less than a hundred schools whichever it may please. The cost of each school is from \$15 to \$48. Some schools may prefer to support a native preacher, or a theological student in India or Ceylon or China. This can be done at a cost of from \$40 to \$100. Others may like a \$20 share in meeting the running expenses of the "Morning Star," as she sails for her blessed Christian work among the islands of Micronesia. So you may work in just what part of the world you will, either by supporting a native preacher, or Bible reader, or a teacher of a Christian school, or a scholar, or in keeping your ship moving on her errand of mercy. Will not each Sunday-school not now engaged in some special missionary work, select some country and some form of work to which it will give its missionary offerings, and for which it will specially pray, and from which it may hear occasionally in these pages?

## "WHAT THE PENNIES DO."

CHILDREN, did you ever see a house moved? What makes it go? Some of you say, horses, the rope, the men. Yes; all these are needed; but a horse has n't feet or wheels, and if you fastened a horse with a rope to a house without wheels, do you think it would stir? Ah! it is rollers that are wanted, is it? And have you noticed how often these rollers need changing? They roll round and round and round till they roll out behind, and the men have to keep putting fresh ones under in front. That is just like the missionary society: prayer, God's Spirit, missionaries, secretaries, and a treasurer, are all necessary, but the great society rolls on pennies. You children drop them into the box, and the officers of the missionary society get hold of them, and they put them under the society's work; then there is a mighty pull, and the work rolls along. And the pennies roll round and round till they roll out again, and into somebody's pocket. So unless you keep putting pennies under in front, down comes the house, and it will not stir at all. But I saw the other day a wooden house rolling up the street, and it did not have any one tending the rollers. It had huge wooden wheels under it. And they rolled round and round and round, and did not roll away, because they were fastened in their place. I think that is like the endowment some of you have helped to raise for Armenia College, and for some other good purposes. But few such endowments are to be found, therefore be sure you send your pennies to be wheels under the great mission cause, with a prayer that they roll into the right place and help move the cause along right grandly. — *Rev. C. T. Collins.*

# THE MISSIONARY HERALD.

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THE "Morning Star" arrived at Honolulu, March 22, after a successful trip through Micronesia. The letters she brings, which are of a most encouraging character, reached us after this number of the *Herald* was ready for the press, and will be given next month.

LETTERS have been received from Messrs. Bagster, Sanders, and Miller, the latest date being February 15. They were still at Benguela, busily engaged in preparations for the march towards the interior. A messenger to the king of Bihé started from the coast December 31, to ask that porters might be sent to take the missionary party inland. An efficient guide had been secured, and the arrival of the porters was looked for within a few days; so that an early start was anticipated. Mr. Bagster had had an attack of chills and fever, but was quite recovered, and was full of hope for the future. "We evidently," he says, "are wonderfully blest."

AMONG the donations for the last month was one from the Rev. George Allen of Worcester, it being his *seventieth* annual gift to the Board. Mr. Allen, now in the ninetieth year of his age, is probably the only person now living who attended the first public meeting held in behalf of the American Board. It is suggestive of what may yet be done when we recall the fact that the whole period of foreign missionary work from America is covered by the adult lifetime of one who is still giving and praying for the coming of Christ's kingdom.

MISSIONARY zeal should not be suffered to depend upon reports of successful operations in the field, or on the narration of thrilling incidents connected with the work abroad. Such fuel will not give a steady heat. The best inspiration to Christian labor comes not from what we see of results, but from what we believe concerning the promise and power of him in whose name we toil. One of our missionaries, writing in the midst of many outward signs of promise, says: "It seems as if the dear favored people with you could wait the grand leisure of heaven to know how much and what the Lord the King blesses. I see through a glass darkly only; but it is unspeakably precious to work on in his sight alone, as it were, and wait for the glory to be revealed."



THE receipts for the month of March from donations and legacies amounted to \$30,395.40, showing a gain over the corresponding month of last year of \$3,839.36. For the first seven months of the year, however, to April 1st, the receipts indicate an advance of only about one per cent.

The above statement, though in one view satisfactory, does not give promise of that advance in contributions which was hoped for, and which is so necessary for the proper development of the foreign missionary work. The Otis legacy was a divine interposition in an hour of extremest need. It has served to meet immediate demands; but it must necessarily be expended in meeting these demands, and when it is gone, as it soon will be, the enlarged work will be on the hands of the Board without means to sustain it, unless the churches in the meanwhile shall have enlarged their contributions. The call for larger gifts comes at a time when, in the providence of God, the financial prosperity of our people renders larger giving possible. Thousands of Christians could easily treble their gifts of three years ago. An able article in a recent number of the *Congregationalist*, on the grave responsibility of the present time, says, with truth, that "what is needed is an advance in contributions to the foreign work of not less than ten per cent. a year for the next five years. Is not this possible? Is it too much to ask, in view of the increase of the churches in numbers and wealth, and of the ever-widening field abroad and its pressing need? Even with such an advance, every dollar of the legacy set apart for the enlargement of existing missions, and for higher Christian education, will be spent before the five years are out. Half is gone already. Is not such an advance on the part of the church the fitting response, — the proper thank-offering to the Head of the church for his gracious interposition?"

WE are glad to record the fact that the English Bishop of Bombay has adhered to the agreement made some two years ago between the missionaries of our own Board in the Mahratta field, and those of the Society for the Propagation of the Gospel, defining the territory which should be occupied by the two societies respectively, and adopting certain rules by which they should be mutually governed. Certain S. P. G. missionaries have desired to repudiate the agreement, the adoption of which has prevented much friction, and has turned the energies of the Christians to the evangelization of the heathen rather than to conflicts about forms of Christian faith. It is to be hoped that the firm action of the bishop in the matter will settle the case, and that the missions of both societies may progress without unseemly interference on the part of those who should be fellow-workers unto the Kingdom of God.

THE letters of Mr. Gulick from Spain, Mr. Browne from Arabkir, Eastern Turkey, and of Messrs. Hume and Bissell from Ahmednuggur, given among the letters from the missions, furnish delightful illustration of self-help on the part of those who receive the gospel from the lips of our missionaries. No form of progress is so full of hope for the future as this. Wherever the native Christians take upon themselves the maintenance of their own Christian institutions, there is clear evidence that they appreciate their value, and that they are soon to become fellow-helpers with us in preaching the Gospel in the regions beyond.

THE reports of the attitude of the English government on the issues in the Transvaal are calculated to increase our hope that the old ideas of national honor, based on force and pride, and not on righteousness, are yielding to better principles. Smarting under the defeat of its forces by the Boers, the temptation of the English was to refuse to treat with their enemies until they had defeated them in the field. In the face of a large party who say that the honor of England is trampled in the dust, and that nothing can retrieve that honor or preserve English prestige in Africa except a severe beating of her foes, the Liberal administration has been bold enough to treat with the Boers. Why should a nation claiming to be Christian refuse to right a wrong, even if her forces have been defeated? All honor to the English statesmen who propose to inquire what is just rather than what the prevalent notions of national honor require. Very possibly British prestige in Africa may suffer a temporary check, but in the long run it will gain immensely. For a while the African may attribute England's forbearance to weakness, but when he finds that it springs from a love of justice he will reverence what he hated. Before men, as before God, it is righteousness, not force, which exalteth a nation.

THE Catalogue of the Syrian Protestant College, at Beirut, has reached us, with a record of medical, collegiate, and preparatory departments. The Arabic names of the students and graduates recorded in this catalogue indicate the race for which the college labors. The one hundred and twenty-one names of undergraduates connected with this college show the marvelous change in Syria since the day when Pliny Fisk could find in Beirut not a school nor a teacher, and hardly a book or a reader. That was not sixty years ago.

IT has been said that there are nearly one hundred thousand doctors in the United States, or one to each six hundred of our population. The medical schools of New York and Philadelphia graduated last month over five hundred more physicians. Why are not a larger number of these graduates seeking that field which is of the utmost promise to men of their profession? We are glad to learn that some ten persons now pursuing medical studies have in contemplation missionary service abroad. But why are not the ten multiplied by ten?

DR. IRVING gives, in the April number of the *Foreign Missionary*, a valuable table presenting the results of missionary operations in India. According to this table there are now in India 644 foreign missionaries, 682 native preachers, 6,836 native helpers, and 130,958 communicants. The most striking fact which these results indicate has reference to the increase of native preachers within the past thirty years. In 1850 there were in India and Burmah 48 native preachers; in 1880, 682, an increase of *fourteenfold*. The communicants have increased sevenfold within this same period, while the number of foreign missionaries has not so much as doubled. The growth of the native agency is the surest sign of the progress of the evangelical work.

WE are gratified to learn of a delightful meeting of the Mission Branch of the Woman's Board of the Interior, recently held at the Pilgrim Church, St. Louis, at which the receipts of the year were reported as amounting to over \$1,300. Good for Missouri! This is preparing the way for the coming annual meeting of the American Board.

PROTESTANT MISSIONS IN AFRICA.<sup>1</sup>

THE population of this continent, exclusive of its islands, is estimated by Dr. Behm, in the last issue of Petermann's *Mittheilungen*, at 201,787,000. Of these the number of Protestant communicants in the various colonial and mission churches was reported in 1880 as 122,470; the number composing the communities connected with these churches, 506,966; the number of Jews, 350,000; of Coptic, Abyssinian, and similar "Christians," 4,535,000; of Mohammedans of various kinds, 51,170,000; of heathen, 145,225,000; making the number of those not yet reached by the gospel 201,280,000.

To carry the gospel to these millions, thirty-four religious societies are at work.

In South Africa and the colonies and free states of Sierra Leone and Liberia, there are connected with colonial churches 468 ministers, evangelists, and teachers, of whom 54 are natives. The other white missionaries and teachers on the continent are reported as 662, with 1,095 natives, making 1,757 mission workers proper, and 2,225 ministers, missionaries, and teachers of all kinds engaged in religious work.

This statement may give a too favorable impression of missionary efforts on the continent as a whole. South Africa receives by far the largest share. With but 22,000,000 out of the population of 202,000,000, South Africa has 1,035 of the whole number engaged in religious work, leaving less than 1,200 for the remaining 180,000,000. This is as though in the whole State of Massachusetts there was but one Christian minister and one Sunday-school teacher.

## I. THE BARBARY STATES, INCLUDING ALGERIA.

This northern part of the continent, with the Sahara, is supposed to contain 15,200,000 people, of whom, perhaps, 350,000 are Jews, 400,000 "Christians," 14,450,000 Mohammedans or Mohammedanish.

In *Tunis* the London Society for Promoting Christianity among the Jews has two missionaries and twelve assistants, with 473 pupils in schools; also the British and Foreign Bible Society has a station. In *Algeria* this last society has a station, and 1,727 copies of the Bible, in whole or in part, were distributed in the year 1879; also, the United Presbyterian Church of Scotland has one missionary and one native evangelist. In *Morocco* the London Jewish Society has one missionary, one assistant, and nine other helpers, with schools in which are 172 pupils.

The total for this vast population is 8 missionaries and assistants, and 22 natives; in all, 30 laborers; and 655 pupils in schools, chiefly Jewish.

## II. SENEGAMBIA.

Beginning at the southern edge of the Sahara, and taking in the Senegal, the Gambia, the Sierra Leone, and the Mandingo country, this region may be set down as having 17,000,000; the largest portion, Mohammedans of various shades, running out into heathenism of the most degraded types. Perhaps the Mohammedans number 14,000,000, the heathen 2,980,000, the "Christians" 20,000, of whom 6,553 are reported communicants of Protestant churches.

At *The Senegal* the Paris Société des Missions Évangéliques has 2 missionaries, 24 communicants, 40 members of congregations. — At *The Gambia* the English Wesleyan Methodist Missionary Society has 4 missionaries and assistants, 11 other paid agents, and 26 "local preachers," 650 members, 2,650 in the congregations, 413 in Sunday-schools, and 363 in day schools. — At *Sierra Leone* the English Episcopal Church has

<sup>1</sup> The authorities for the statements which follow are Dr. A. Petermann's *Mittheilungen* aus Justus Perthes' *Geographischer Anstalt*, Herausgegeben von Dr. E. Behm, *Ergänzungsheft*, Nr. 62; Behm und Wagner, *Die Bevölkerung der Erde*, vi. 1830; *The Statesman's Year Book* for 1881; S. W. Silver & Co.'s *Handbook to South Africa*, 1880; *Africa*, by Keith Johnston; and the reports of the various missionary societies referred to. The reports are for 1880, unless it is otherwise stated; and this reference is made once for all.



self-supporting congregations, a bishop and clergy, with about 5,000 communicants. Of the English Wesleyan Methodists there are also colonial churches, with 12 ministers and assistants, 50 subordinate paid agents, 135 "local preachers," 5,732 members, 16,894 in the congregations, 3,757 in Sunday-schools, 2,462 in day schools. In the more specific missionary work of the Sierra Leone country the English Church Missionary Society has 10 European and 16 native laborers, 66 communicants, 275 in the congregations, 326 in the schools. The English United Methodist Free Church Missionary Society has 4 "itinerants," 81 "local preachers," 2,807 members, and 749 Sabbath-school scholars. — At *Sherbro* the United Brethren Society (Dayton, Ohio, United States), has 7 laborers besides native teachers, 60 communicants, 110 Sabbath-school scholars, and 60 day scholars. — At *Mendi* the American Missionary Association has 8 missionaries, 5 native laborers, 2 churches, 87 communicants, and 179 pupils in schools.

The total colonial ministers and assistants in Senegambia are 12, with 50 native assistants, 16,894 adherents, 5,732 communicants, and 3,757 in the schools. The total in the missions are 24 missionaries and assistants, 78 other laborers, 922 adherents, 821 communicants, 1,907 Sabbath-schoolers, and 1,677 day scholars. The deadly malaria has been a great obstacle to missions in this region.

### III. LIBERIA.

The population of Liberia, including Medina and other recent additions, may be 1,400,000; of whom about 20,000 are Americo-Liberians. The largest proportion of the natives are Mohammedans of a certain sort, perhaps 1,000,000; the heathen may number 380,000, the "Christians" 20,000, of whom the communicants may be 4,700. There are 26 Baptist churches, reporting 24 ministers, and 1,928 communicants. The report of the Methodist Episcopal Church of the United States gives 25 ministers, 10 assistants, 4 native preachers, and 47 "local preachers" and teachers, 2,200 members, 1,831 Sabbath-school scholars, and 300 day scholars. The American Presbyterian Church (north) reports 9 missionaries and assistants, 270 communicants, and 65 pupils in schools. The African Baptists of the United States support some preachers.

Total, 104 ministers, assistants, and teachers, reported, 4,759 communicants, 2,428 Sabbath-school scholars, and 780 day scholars.

### IV. GUINEA.

The population of the Guinea coast and interior, from Cape Palmas to the Ogowé, may be roughly stated at 25,000,000. It is a region of bald heathenism, with a slight infiltration of Mohammedanism; the heathen being, perhaps, 24,050,000; Mohammedanish, 900,000; and "Christians," 50,000, of whom 5,000 may be communicants. — Dr. Behm assigns 31,770,000 to Middle Soudan, north and east of Guinea, where are the great Mohammedan states of Wadai, Baghirmi, Bornu, Kanem, Sokoto, Gando, Massina, etc.

On the *Gold Coast* the English Wesleyan Methodist Society reports 15 missionaries and assistants, and 125 other paid agents, with 288 "local preachers," 6,038 members, 26,600 adherents, 2,510 Sabbath-school scholars, and 2,622 day scholars. The Basel Evangelical Missionary Society reports 57 European and 73 native missionaries and assistants; 36 stations, Accra, Adangme, Akem, Ashantee, etc.; 1,922 communicants, 4,193 adherents, 175 Sunday-school scholars, and 1,130 day scholars. — The American Baptist Missionary Society (South) reports 2 missionaries and 2 native assistants, with stations at Abeokuta, Lagos, and Ogbomoshow. — In *Yoruba* the English Church Missionary Society reports 7 missionaries, 93 native evangelists and teachers. Stations at Abeokuta, Badagry, Oshielle, Ibadan, Ota, Lagos, etc.; 2,041 communicants, 6,109 adherents, and 1,598 in schools. The English Wesleyan Methodist Society reports 10 missionaries and assistants, 35 other paid agents, and 44 "local preachers," 1,236

members, 5,407 adherents, 889 Sabbath-school scholars, and 901 day scholars. — On the *Niger* the English Church Missionary Society has a native bishop, and ministers, 11 in all; 23 lay teachers, 11 stations, 211 communicants, 1,561 adherents, and 27 scholars. There is peculiar interest in this Niger mission of this great society, in view of the fact that it is officered and manned by natives, and worked with enterprise and vigor. — At *Old Calabar* the Scotch United Presbyterian Society has 9 missionaries and assistants, 17 native assistants, 20 stations, 198 communicants, 1,769 adherents, 687 Sabbath-school scholars, and 703 day scholars. — At the *Cameroons* the English Baptist Missionary Society reports 11 missionaries and assistants, 15 stations, 166 communicants, 233 Sabbath-school scholars, and 217 day scholars. — At the *Gaboon*, *Corisco*, and *Ogooué*, the American Presbyterian Church (North) reports 16 missionaries and assistants, with 31 native workers, 331 communicants, and 179 scholars.

The totals for Guinea sum up 147 missionaries and assistants, and 348 native workers, making 495 in all; 4,869 communicants, 52,913 adherents, 4,494 Sabbath-school scholars, and 7,634 day scholars. Until recent years this Guinea Coast has, probably, been the most fatal to Europeans of any part of Africa.

#### V. LOANGO AND CONGO.

Dr. Behm assigns to "the Loango Coast" 300,000. To this, with the interior kingdoms of Muata Yanvo, of Kasongo, and of Marutse Mabonde, he gives a total of 6,200,000. This does not include the vast region stretching from the Equator South to Muata Yanvo's country, and west of the great lakes of Victoria Nyanza and Tanganyika. In this latter region Behm estimates the population at 20,000,000. Savages they are reported to be, and many of them cannibals.

The Livingstone Congo Inland Mission commenced work on the Congo in 1878, and reports now 11 missionaries and assistants at 4 stations. The English Baptist Missionary Society which began, also, in 1878, reports 4 missionaries and 3 native helpers, 2 Sabbath-schools and 2 day schools, and two converts, one of them the King of Congo.

The total for the Congo is, 15 missionaries and 3 native assistants.

#### VI. ANGOLA AND BIHÉ.

The Portuguese estimate the population of Angola, which includes the coast region merely, at 2,000,000, of whom, perhaps, 10,000 are "Christians," Roman Catholic adherents. Inland from Angola, in Bihé, the American Board of Commissioners for Foreign Missions is commencing work; 3 missionaries are there, 2 are on the way, and others are shortly to follow.

#### VII. SOUTH AFRICA.

The population of this part of the continent is reckoned at 22,000,000, of whom, probably, 21,584,000 are heathen, and 416,000 "Christians;" 127,968 of these are reported as communicants. The British possessions, Orange Free State, and Transvaal, according to the census of portions in 1877, and estimates of other portions, have 2,041,000, of whom, probably, 350,000 are whites; Zulu and Matabele lands are set down at 1,350,000; other regions, 18,409,000.

The old Dutch Church has a complete organization, churches, schools, theological seminaries, and missionary societies. Its colonial adherents are reported to be 132,000, including 16,000 natives; mission adherents, natives, 23,000; communicants, 53,030; average congregations, 30,529; ministers, 72; 11 stations among natives within and beyond Cape Colony. The English Episcopal Church has its full organization; its missions are chiefly under the Society for the Propagation of the Gospel. There are also Congregational, Baptist, Wesleyan and other Methodist churches, with their organizations. Silver's *Handbook* for 1880 reports the Anglican church adherents to be

45,441, of whom 26,327 are whites and 19,114 blacks; 77 clergy, and 7,205 communicants. The Wesleyan Methodist adherents, 34,781, of whom 11,246 are whites, and 23,535 blacks; 10,375 communicants, and 52 ministers. The Congregationalists and Baptists, adherents, 32,286; whites 5,709, and blacks, 26,577; communicants, 6,114, and ministers, 26. The various Presbyterians, adherents, 5,621, whites being 2,218, and blacks, 3,408; 1,860 communicants, and 13 ministers. The various Lutherans, adherents, 22,855, of whom the whites are 8,953, and the blacks, 13,902; the communicants 11,256, and ministers, 32. Other Protestants, adherents, 22,442; communicants, 7,773, and ministers, 49.

Besides what is done by the several churches in their localities, various missionary societies are at work. Among the *Ovahereros*, the Finnish Lutheran Missionary Society has 4 stations. — In *Ovampo*, *Damarra*, *Herero*, and *Namaqualand*, the Rheinischer (Barmen) Missions Gesellschaft reports 21 missionaries, 20 stations, and 5,800 converts. — In *Cape Colony* the same Society reports 10 stations, 15 missionaries, and 8,000 baptized converts. — In *Cape Colony*, *Kaffraria*, *Orange Free State*, *Transvaal*, and *Natal*, the Berliner Missions Gesellschaft reports 71 missionaries and assistants, 44 stations, 8,000 baptized converts, 4,187 communicants, 2,349 pupils in schools. — In *Cape Colony*, *Kaffraria*, and *Bechuanaland*, the London Missionary Society reports 15 missionaries and assistants, with 18 native helpers; 1,144 communicants, and 986 scholars. These last are from incomplete returns, and this may be said of the reports of some other societies. — In *Kaffraria* and *Natal* the Scotch Free Church reports 29 missionaries and assistants, with 46 native helpers; 2,190 communicants, 2,800 pupils in schools. At Lovedale, “the busiest industrial college in the missionary world,” were 393 pupils. — In *Kaffraria* the Scotch United Presbyterian Church reports 8 missionaries and assistants, with 22 native helpers; 1,310 in congregations, 1,044 communicants, 324 Sabbath-school scholars, and 791 day scholars. — In *Cape Colony*, *Orange Free State*, and *Natal*, the English Wesleyan Methodists report 115 English ministers and assistants, 388 other paid assistants, 1,050 “local preachers,” 99,169 attendants on worship, 18,288 members, 16,446 Sabbath-school scholars, 13,435 day scholars. Their report does not distinguish between the work among the colonists and the missionary work among the natives. — In *Basutoland* the Paris Société des Missions Evangéliques reports 21 missionaries and assistants, 126 native assistants, 83 stations, 4,252 church members, 3,030 pupils in schools. — In the *Transvaal* and *Natal* the Hermannsburg Society reports 33 missionaries, 47 stations, 4,000 converts, 3,189 communicants. — In *South Africa*, *West* and *East Districts*, the United Brethren (Moravians) report 64 missionaries and assistants, 273 occasional helpers, 15 stations, 10,819 members, 2,588 communicants, 2,486 pupils in schools. — In *Natal* and *Zululand* the Norwegian Society reports 8 stations, 9 pastors, 270 baptized persons.<sup>1</sup> — At *Spelunka*, *Valdezia*, the Swiss Free Church of the Canton de Vaud reports 2 missionaries and 5 native catechists. — In *Natal*, the American Board of Commissioners for Foreign Missions has 9 missionaries and 15 assistants, 66 native assistants, 15 churches, 610 communicants, 937 pupils in schools. — In *Cape Colony*, *Orange Free State*, *Transvaal*, *Natal*, and *Zululand*, the Society for Propagation of the Gospel reports 7 bishoprics, 95 missionaries and assistants, 24 to the heathen, 10 native clergy, 44 teachers, 24,456 church members, and 5,182 communicants.

Totals. The statistics seem to show the following as to the colonial churches: 318 ministers and assistants, 388,500 adherents, 108,850 communicants, 16,500 in Sabbath-schools (incomplete), and 13,500 in day schools (incomplete). The various societies laboring among the natives seem to make the following showing: 314 missionaries and assistants, 442 native assistants, 28,000 adherents, “baptized converts,” and “converts;” 19,114 communicants, 324 Sabbath-school scholars (incomplete), and 13,379 day scholars. The colonial churches and missions sum up together, for the

<sup>1</sup> Carlyle, *South Africa*, p. 249.



22,000,000 of South Africa, 596 white ministers and missionaries of all grades, and 442 blacks, a total of religious and day-school teachers, clerical and lay, men and women, all told, 1,005; 416,000 adherents; 127,964 communicants; 16,824 Sabbath-school scholars; 26,879 day scholars.

#### VIII. EAST CENTRAL AFRICA.

Between South Africa and Galla and Somaliland, and inward to the great lakes, using irregular boundary limits, and making a free estimate of the population after Dr. Behm, there may be 57,067,000 people, of whom 1,000,000 may be called Mohammedanish, and 56,067,000 heathen. — At *Lake Nyassa* the Scotch Free Church commenced a mission in 1875. In 1880 the report names 3 stations, Livingstonia, Bamdawi, and Marenga, 10 missionaries and assistants, 3 schools, and 70 pupils. The Chinyanja, the language of the Manganja people, has been reduced to writing, and a grammar and vocabulary prepared. The school at Livingstonia has had 100 pupils. Sunday services in English and Chinyanja are held; industrial and agricultural work is in progress; a female medical department has been started. — At *Blantyre* the Scotch Established Church reports an out-station also, at *Zomba*, 40 miles from Blantyre. There are 9 missionaries and assistants, 1 ordained missionary, 2 medical missionaries (one on leave), 1 general agent, 4 artisans, 1 school-mistress, 1 dairy-woman, 2 schools, 175 scholars; two native meetings on Sunday, besides the home service, and a daily evening service. The native language has been mastered, and portions of school-books printed in *Chiao*; boys and girls are taught writing and arithmetic, girls sewing. Agricultural and industrial work is done; large buildings are erected. At *Zomba* 20 acres are under cultivation. The course of religious teaching goes on daily. Genesis, Jonah, and Matthew have been translated.

In *Zanzibar*, island and mainland, the English Universities' Mission reports (1879) 24 missionaries and assistants — 6 ladies. On the island, with the stations of Mbweni and Kingani, there is a church, hospital, infant-school, and zenana mission for Mohammedan women. In the Usambara country, 3 stations, Magila, Umba, and Pambili. In the Rovuma district, 2 stations, Masasi and Newala. — At *Urambo*, at Ujiji on the eastern shore of *Tanganyika* and Uguha on the west shore, the London Missionary Society, which commenced in this region in 1877, reports for 1880 seven missionaries and assistants. — Farther north, at *Kisilutini* and *Fredericton* on the coast, the Church Missionary Society reports 5 missionaries and assistants, and 12 native workers, 737 native "Christians," 66 communicants, 137 scholars. A mission was begun here in 1844. In 1876 the *Ayanza* mission was founded. There are now 4 stations on the lake and between it and the ocean, Rubaga, Uyui, Mamboia, and Mpwapwa; 11 missionaries and assistants. — At *Ribe*, near the English Church Mission on the coast, the English United Methodist Free Church has been at work since 1862, and reports 5 stations, 7 itinerant preachers, 6 "local preachers," 24 members, and 46 Sabbath-school scholars.

Total for East Central Africa, 91 missionaries and assistants; 90 communicants (incomplete); 737 adherents (incomplete); 438 scholars.

#### IX. ABYSSINIA AND GALLA AND SOMALI LANDS.

Population, Abyssinia 3,000,000; Galla and Somali lands, 15,500,000; "Christians," 3,000,000; Mohammedan, 3,000,000; heathen, 12,500,000. Abyssinia is nominally Christian. . . . The (Swedish) Evangeliska Fosterlands-Stiftelsen reports, for 1880, 14 missionaries and assistants laboring at Massowah, Geleb, and Mensa . . . . The London Jewish Missionary Society has an agent in Abyssinia.

#### X. EGYPT.

The population, including the southern regions, is given by Dr. Behm as 17,420,000. Of these the "Christians" may number 600,000; the Mohammedans, 16,800,000; Protestant communicants, 985.

The Established Church of Scotland has a mission to the Jews in Egypt, 4 missionaries and assistants, a church for seamen and others; 355 pupils in schools, of whom 147 are Jewish children. — The British and Foreign Bible Society reports in 1880 a distribution through its agents of 3,225 copies of the Bible in whole or in part. . . . The St. Chrischona Institute has 2 brethren keeping a German school for boys and girls in Alexandria.<sup>1</sup> The British have one Anglican church, and there is a service Sundays for German and French Protestants.

Miss Whateley, of the Society for Female Education in the East, has several schools. The chief missionary work is in the hands of the American United Presbyterian Missionary Society, which reports 40 stations, 22 missionaries and assistants, 127 native workers, 11 churches, 985 communicants, 1,575 Sabbath-school scholars, and 2,218 day scholars.

Total for Egypt, 30 missionaries and assistants, and 127 natives, in all 157; 985 communicants; 1,575 Sabbath-school scholars, and 2,218 day scholars.

## RECAPITULATION.

Population of Africa, exclusive of islands . . . . .	201,787,000	
Protestant communicants reported . . . . .	145,220	
Protestant Christian adherents reported . . . . .	508,035	
Coptic and similar Christians, estimated . . . . .	4,535,000	
Jews, estimated . . . . .	350,000	
Mohammedans, estimated . . . . .	51,170,000	
Heathen, estimated . . . . .	145,225,000	
Total not reached by the gospel . . . . .	201,280,000	
Total societies working in Africa . . . . .	34	
Missionaries and assistants of all classes . . . . .	662	}
Native assistants, additional . . . . .	1,095	
Ministers and assistants, etc., in colonial churches . . . . .	384	}
Native ministers and assistants in same . . . . .	54	
Total Protestant religious teachers in colonial churches and in missions . . . . .	2,195	
Numbers in the congregations — adherents — of colonial churches . . . . .	425,463	
Adherents of mission churches . . . . .	82,572	
Total of adherents . . . . .	508,035	
Communicants in colonial churches . . . . .	119,341	
Communicants in mission churches . . . . .	25,879	
Total of communicants . . . . .	145,220	
Scholars in Colonial Sabbath-schools reported, incomplete . . . . .	18,331	
Scholars in mission schools reported, incomplete . . . . .	12,555	
Total in Sabbath-schools . . . . .	30,886	
Scholars in Colonial day-schools reported, incomplete . . . . .	4,112	
Scholars in mission schools reported, incomplete . . . . .	29,243	
Total pupils in day-schools . . . . .	33,355	

MORE copies of the Scriptures were distributed in Japan during the year 1880 than during all the years, taken together, since Commodore Perry succeeded in opening the empire to Western civilization and Christianity.

<sup>1</sup> *Die Egv. Mission Ost Afrika.* G. Burkhardt, 2d ed. Von Dr. R. Grundemann, Bielefeldt, 1877, p. 79.

DAVID LIVINGSTONE.<sup>1</sup>

IT might seem superfluous to some persons that another book should be written concerning the life and work of Dr. Livingstone. The volumes that came from his own pen, though mainly devoted to his geographical discoveries, are truly autobiographical, one of them even containing a chapter on his ancestry and his early life. His *Last Journals*, edited by Waller, bring the story down to his death, and until his body, brought from the depths of Africa by as strange a funeral procession as the world ever saw, was laid to rest in England's great mausoleum. Could not the world learn enough of Livingstone from these voluminous records, extending from his birth to his burial? It might have learned enough of his discoveries, but not enough of him. We think that many will rise from the perusal of Dr. Blaikie's volume with a different impression concerning Livingstone from the one they had previously formed. He will not seem to them less remarkable as a discoverer and a man of science, but they will see him, as they could not have seen him before, as a man of God, of loftiest faith, and of a self-devotion to his Master's work so nearly absolute that human eyes can detect no flaw in it.

It was not unnatural that the Christian world generally should have felt when Livingstone left his work at Kolobeng, and entered upon his explorations, that he had turned aside from his original missionary purpose of carrying the gospel of Christ to the unevangelized. It was said that the spirit of adventure was strong upon him, and while few blamed him for following what seemed a natural impulse, it was thought to be, if a worthy, yet quite another, end from that which first led him to Africa. How mistaken this impression was they will find who read this *Personal Life*. Livingstone never sank the missionary in the explorer. It was given him to see, as few would have seen, the relations of the special form of labor upon which he entered to the ultimate evangelization of Africa. What others may have thought an indirect method of giving the gospel to that continent was to his clear vision the method by which, during his lifetime, he could most effectually labor for its redemption to Christ. He never lost sight of this end. "I will not consent to go simply as a geographer, but as a missionary," he wrote, when friends in high places urged him to attend to nothing but discovery. He became an explorer that he might be the more efficient missionary. His soul was burdened by reason of the woes which rested on the millions of Africa, and he believed profoundly that the remedy for these woes was in the gospel of Christ. Yet this gospel would not be sent to Africa until the world could be made to see the condition of that land. The way to check the slave trade, the grand obstacle to the evangelization of Africa, was to reveal its atrocities: the way to attract Christian laborers to the heart of the continent was to make known what was unknown concerning it. There is something sublime in the faith Livingstone cherished concerning the issue of his labors. With a spirit at the farthest remove from that of the egotist, he yet believed that he was working for grand results. "I shall make this country and people better known," he writes. "If the good Lord permits me to put a stop to the enormous

<sup>1</sup> *The Personal Life of David Livingstone, LL. D., D. C. L.*, chiefly from his unpublished Journals and Correspondence in the possession of his family. By WILLIAM G. BLAIKIE, D. D., LL. D. New York. Harper & Brothers. 8vo. pp. 504.



evils of the inland slave-trade, I shall not grudge my hunger and toils." He was ambitious, as was known, to discover the sources of the Nile, but the inner motive for this desire we find to be that he might make use of the pedestal of fame upon which this discovery would lift him as an advantageous position from which to plead for Africa. Men would hear him then and be moved by him. Livingstone just missed of that discovery, but he did not miss the higher end he sought. His life and work, and his very death, in its place and manner, in the heart of Africa, and upon his knees in prayer, have caused his pleadings to be heard around the world. The unwonted interest in the "Dark Continent," developed with the last twenty years, the many commercial and missionary enterprises now pressing toward the interior, are largely the result of Livingstone's labors. He foresaw these results, and never for a moment did he flinch from the toil which was involved in fulfilling his purpose of preparing the way of the Lord in Africa.

It is a great height in Christian experience when one can say honestly, that "there are no sacrifices." Before the soul can feel thus the eye must clearly see two worlds ; it must measure eternity as well as time, and the love of Christ and the love of souls must have taken supreme possession of the heart. This lofty spiritual experience Livingstone seemed to have reached, and we are more impressed by it than by the records of his remarkable discoveries or of his personal heroism. This volume, relating chiefly to his inner life, is an inspiration. It will make better Christians of those who read it. It will make more and better missionaries, now and in the future. It will hasten the day for Africa, which, as Livingstone clearly saw, is yet to come.

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## THE JAPANESE IMPRESSION ABOUT A FUTURE LIFE.

BY REV. M. L. GORDON, M. D., KIOTO, JAPAN.

*The Mikado's Empire* is by far the best work on Japan and its people in the English language. Mr. Griffis, during the few years of his sojourn in that country, had remarkable opportunities for observation, and he used them remarkably well. The result is a book not only exceedingly interesting but generally accurate ; one which does full justice to Japan, and reflects credit upon the author and the nation to which he belongs.

This general accuracy of the book vests its occasional misstatements with special importance, and one of these I am impelled to notice. It may be explained, doubtless, by the author's short stay in the country, too short for an adequate study of the inner and spiritual life of the people.

On page 161 we find the following language : "Among the Asiatic poor, where ceaseless drudgery is often the lot for life, where a vegetable diet keeps the vital forces low, where the tax-gatherer is the chief representative of government, where the earthquake and the typhoon are so frequent and dreadful, and where the forces of nature are feared as malignant intelligences, *life does not wear such charms as to lead the human soul to long for an eternity of it. No normal Japanese would thrill when he heard the unexplained announcement 'The*

*gift of God is eternal life' or 'whosoever believeth on me, though he were dead, yet shall he live!' Such words would be painful to him, announcing only a fateful fact."*

Now the question is, are these words which we have italicized true? If so, then the Japanese are, in their mental make-up, more wonderfully strange and unique than any of the products of their handiwork in bronze or lacquer. Are they of all nations and peoples destitute of "this pleasing hope, this longing after immortality" which we have come to look upon as so characteristic of the human race?

Such a statement demands strong and clear proof. The author offers none. Diligent inquiry among various classes in Japan has brought me none. Months ago I inserted a card in the leading journal published in Japan, questioning the correctness of the author's position, and soliciting evidence of its truthfulness. No reply came; for the simple reason, as it seems to me, that there is none to come. A young Japanese friend has told me that, once in his boyhood, as he stood gazing at the starry splendor of a winter's night, how at the thought that while those stars would shine on in undiminished brilliancy from century to century, he was the creature of a few brief years, *his heart went out of him*. Do we not find in this "a touch of nature" which proves the kinship of the Japanese to the whole human race? And, in the absence of all proof to the contrary, may we not reasonably assume that this feeling exists somewhere — though often partially obscured it may be — in every Japanese soul?

## LETTERS FROM THE MISSIONS.

### Japan Mission.

#### REMARKABLE OPENINGS IN ISE.

MR. DE FOREST, of Osaka, reports another tour made by him, this time to the rich, populous, and idolatrous province of Ise, some seventy miles east of Osaka. To this province multitudes of pilgrims annually go to visit the shrine of the sun-goddess, Dai Jingu. The story of the tour, as given by Mr. De Forest, is as follows: —

"Some three or four months ago, the Christians in Osaka sent a young missionary, Hattori, to Ise. There was no special opening in that region save that it was the home of the relatives of one of the Christians here. They listened for a few days to the new religion, and, as is not uncommon, wanted no more of it. But in Ogawa, a near village of a hundred houses, there is a celebrated teacher of the use of the spear, who, years ago, stumbled upon a Chinese Bible, and ever

since has been wanting to know what this religion could be. Hearing that Hattori could teach this way, he sent him an invitation, and provided him with a room in his own house. Delighted with the unsealed Bible, he called in the chief men of the village, and several became at once interested. He immediately sent his son to the Kioto school. Then he took Hattori to two or three other places, and by his influence speedily formed little bands of ten or twelve to study the Bible. Daily study and daily inquiry morning, noon, and night, soon created a demand for a foreign teacher, and it fell to my lot to go. The Kioto station lent me Nakai, a Bible-seller, who had just made the unprecedented sale of a thousand volumes in one week in the city of Okayama. Together we pushed across the plain through snow, sleet, and mud, reaching the new field on Saturday, P. M., February 12.

"We were warmly welcomed by Hattori

and the spear-teacher, and before we fairly had time to get warm and eat supper the campaign began. A hundred men, women, and children gathered at the house that had been prepared for preaching, filling the room to overflowing, so that a part of the audience had to stand on the ground where they listened until about eleven o'clock. The meeting was decidedly protracted. Hattori spoke first, saying he would only introduce the matter by telling what the word Jesus means. 'For hundreds of years we in Japan have thought that the word Jesus means *fearful, dangerous* ; but now we are beginning to learn that it means Saviour, Deliverer ;' and warming up he made a good introduction-speech of about an hour in length.

"I felt thoroughly introduced. But Nakai, the Bible-seller, arose, saying he had just a few remarks to make before the foreigner's sermon, and would take but a moment. But he slipped off onto the condition of his country, and the abominations connected with idolatry. I never heard before such a list of abominations as he narrated as coming directly from idolatry. He went along like a torrent for a full hour and a quarter, carrying even the children with him in his apt stories, and impressing all with the cure that the religion of Jesus offers.

"It was now ten o'clock, and, feeling sorry for the hearers, who must have been chilled, I told them that I would speak some other time, and declined to keep them any longer. But they assured me that they loved protracted meetings, and urged me to forget the late hour, and speak my full thoughts. Promising, therefore, as the other two did, not to keep them long, I told them of the one true God, and how those nations that did not know him inclined to sink lower and lower, while obedience to his laws brought the truest prosperity. It is enough to add that we succeeded in getting to bed about midnight."

#### A SUNDAY AT MATSUZAKA.

"On Sunday morning we started on foot for Matsuzaka, a city of about 10,000 people, five miles distant. Sakai, Hattori, and Nakai were constant companions

for a week, and they did work well. It was hardly noon before notices were posted through the city that an American would preach the Jesus-religion in the theatre at two o'clock that day. At that hour not a soul had assembled. We waited and waited for an hour to see only a dozen or so come into the barn. (Japanese theatres are usually shabby sheds, not comparable with even a decent barn.) It was then proposed to give it up, and try in a private house at night. But wanting to satisfy the few who had gathered, I spoke of the three great men Asia had produced — Confucius, Shaka (Sakya Muni), and Jesus. They seemed surprised that a foreigner should know anything about Confucianism and Buddhism. But when they heard that Jesus also was of the same race as these two great teachers, that he was an Asiatic like themselves, and that if they didn't know as much of Jesus as they did of Shaka, they could not be said to have an acquaintance with the great men of even their own race, they were amazed. The vast majority supposed thoughtlessly that Jesus was an American or Englishman. As I went on the people began to come in, until about seventy were present, many of them being Buddhist priests."

An appointment was then made for an evening service, but, as at the theatre, no one was present. The people were strangely shy. Suddenly the police officers entered and excitedly forbade the assembly as illegal. The native helpers and Mr. DeForest calmly contended that they were breaking no law, and were doing only what was permitted in other parts of the empire. After long argument the officers finally yielded the point, and on their leaving the crowd filled the house to listen to a sermon on the wide difference between prayer to the true God and prayers to gods made by men. After some account of the sermon, for which we cannot make room, Mr. De Forest continues : —

"The interest awakened was manifest by the repeated and hearty approval of the audience, and the assertions of some that, 'really, if one would think, there is not a statement or teaching in the whole Buddhist religion but is loaded with nonsense.' Others said, 'Just think of it !



Here we have lived in the midst of all this our whole lives, and never opened our eyes to this folly until a foreigner comes ten thousand miles to show it to us.'"

#### A SERMON IN THE THEATRE.

"The next day an audience of a hundred and fifty gathered in the theatre, and I spoke on, *What is man?* 'It has been the endeavor of philosophers in all ages to answer this question, and especially have the teachers of different religions made it a study. My business to day is to tell you how the religion of Jesus answers this great question. Christianity tells us that man is composed of body, mind, and soul. Look at these bodies of ours, with the most wonderful instruments that make up the whole. The eye, the ear, the tongue, what is the ultimate action of these organs? Who can know why the heart beats, why blood circulates, why the brain is the material organ of thought? What is this body of ours made for? The religion of Jesus does not explain the complex machinery of our bodies, but it does emphatically say that these bodies are not ours, they are lent to us for a few years by the God who made them, and that we must use these bodies just as God has bidden us. Any other use is sure to bring misery. God says, for one thing, we must not bend these bodies before idols. He has told us that man is the highest of all visible creations, and that in worship we should bow only to the invisible God of the universe. He says, moreover, that our bodies are dignified and honored with the indwelling of his Holy Spirit, and so we must not sin against this body, — his temple. If saké-drinking defile this wonderful creation of God, then we may not use saké. If lust brings dishonor, shame, sin, punishment on these bodies, then we have no right to follow lust; and any religion that does not battle with such sins is entirely weak and useless. You have two or three religions here in Japan, and yet what is the common and unblushing use of the bodies God has given you? Why, in Osaka alone there are some fifteen thousand licensed harlots! and I am told that the province of Ise is far worse. I am a foreigner, and it is

none of my business, you think. Yes, but the same God made me and you, and we are brothers. I have left my land to live here and to die here. My children, too, are growing up in Japan. I am virtually a Japanese. And when I see the shame, the unutterable shame, that covers this land so densely that a blush is hardly ever seen, I want to call to you, my brothers, to look about you, and see if you cannot hasten to cure this deadly evil. God, and God alone, made your bodies. Glorify him in your use of them.'

"In this way I spoke regardless of time. And that evening a little band came to the hotel to talk it over with us. One said, 'I have sworn off from any more saké, and want to be considered a Christian.' Another young man, who saw himself as never before, also said, 'Count me in too.' Several others had already given it up, one of whom was an old man of sixty-four, who afterwards accompanied me on foot some twelve miles, and everywhere worked up hearers, taking care at the same time to provide well for my body by carrying along the tenderest beef he could buy."

#### THE DARKNESS OF CONFUCIANISM AND BUDDHISM.

"Another place we visited was *Haze*, a village of some thirty-five hundred people. Here was a Buddhist priest who was very popular with the villagers, and who yet has been seeing that Christianity would sadly interfere with the temples. Several of his people having already thrown off Buddhism, and having become students of Christianity, he, with unusual generosity, offered the great temple for our preaching. But the Christians felt delicate about accepting, and so the school-house, which was wedged in between a Shinto shrine and this Buddhist temple, was lent to us by the village chief. Some two hundred hearers speedily gathered, many of them evidently being the better sort of people. Many of the young men were of a thoughtful class, of which there are large numbers in Japan. Being in a school-house, I took occasion to show how the true religion was not opposed to reason, but that as nations accepted and obeyed Christi-

anity, science and law came to occupy a prominence never attained under false religions. 'Your government has caused schools to be built all over the land—medical schools, law schools, and schools for scientific courses. Now where do they go for teachers to put over these schools? Have any of you ever heard that the government has hired a single teacher from India, the country where Shaka's religion originated? Do you send to China, where the millions are forever saying, *Confucius*, *Confucius*? Think of it. All the sciences that are being taught in this land to-day are taught by men educated in Christian countries, graduates mainly of Christian colleges. Your astronomy and geology, your system of law, your medical books, all come from Christian countries. Do you suppose that among these scholars right before you, studying astronomy, that twenty years from now there will be one worshipper of the sun? If there be, you might well put him in a box, and exhibit him as a show for two cash a head. What is the sun? Why, it is a huge lantern that God hung up there for his children on earth. And for a man, endowed with the power of thought and speech, with free-will, placed by God at the head of visible creation, to worship a lantern that has no brains or tongue or eyes, that has no free-will, really, what possible gain can there be?'

"I never care for better listeners, for more eager, hungry listeners, than those who there heard of the Almighty God. All their gods are sadly limited. Before we left that town, one man came, saying, 'I have shamefully abused my wife, and I want to be a better man to her. Let me be a disciple too.' Another brought his little boy, seven months old, and said if the great teacher would only lay his hands on his child and pray to the true God, he felt sure the boy would not grow up such a fool as the father had been. A prayer won the father's heart. 'Now I am satisfied, perfectly,' he said, and he escorted me some ten miles, seeing that there should be no lack of sweet potatoes and oranges, and caring as best he could for my comfort."

#### HISAI. RESULTS OF THE TOUR.

"We went to *Hisai*, a city of a former Daimiō. We had hardly arrived before the school-house was thrown open, and the ample room filled so that an entire side of the house was taken out, that the porches, too, might be converted into a temporary audience-room. It began to be the same old story over again,—protracted preaching, eager listening. We invited to the hotel that night any who might wish to make inquiry about this way. Fifteen of as bright, thoughtful men as I have ever met here came. One, a young man, with unusual modesty, said he had heard the preaching, and while wondering, he could not help having doubts. Could we tell him, 'What is this power in man that enables him to conquer?' 'What is the soul?' 'What is the ruin of the soul?' 'Can a man love his enemies outside of Christianity?' 'Is love natural to man, or is it acquired only in Christianity?' With such questions he made me wonder. Who was he, with bowed head, that concealed his face, asking such questions? After they had all gone I asked who he was. 'He is the mayor of the city,' was the reply.

'But the mail closes soon, and this story must come to an end. I wonder what Paul would have done, if, in the middle of his letter to the Romans, he had been told that the mail would close immediately. I can only add that we preached twenty-two times in six days; that in three of the places no foreigner had ever before been seen; that in four centers there were already, before my going, and as the result of the young man sent out by the Osaka churches, little bands of Bible students who had read together nearly all of Matthew; that these four bands number about thirty who have formed the 'Christ's Ever-Persevering Company,' and have engaged Hattori to stay with them; that over two hundred books were sold, and many others ordered; that some gave up their concubines, some husbands and wives were reconciled, one Christian wedding coming off this month; that we had several hours' talk with a priest in lineal descent of the Great Sun Goddess, and he has been in

secret a student of the Bible for a year; that we had several hours also with one of the teachers of the Shinto school, who also has the Scriptures in his closet, etc.

"To God only wise, be glory through Jesus Christ, forever. Amen."

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### North China Mission.

#### NEW DEED OF THE SHIH CHIA TANG TEMPLE.

MR. SMITH, of Tientsin, sends an extended account of three months of labor in the province of Shantung, where he hopes to be permanently located with Dr. Porter, so soon as suitable houses can be provided for their residence. In a brief note from Mr. Smith given in the *Herald* for March, he refers to a serious quarrel in the village of Shih Chia Tang, arising from the determination of some of the villagers to withhold the lands of the temple which they had deeded to the Church of Jesus Christ. It was somewhat doubtful whether the original deed was strictly legal, and the contest between the parties became very heated. After six weeks of negotiations, mutual concessions were made, and a new deed was drawn which was signed on the 12th of November. Of this deed Mr. Smith says:—

"The agreement sets forth that the village was benefited by the famine relief in 1878, and was persuaded that Christianity is true; rehearses the agreement of 1878; specifies the total amount of land given (thirty-one Chinese acres—four and one half acres English); gives minute description of each of the temple buildings; states that six Chinese acres are ceded back to the village hereby, and that the remaining twenty-five acres belong to their church at Shih Chia Tang, to be cultivated forever, but may not be pawned or sold. This land is to be measured accurately, taxes passed to the church, deeds stamped, every family in the village voluntarily assenting, and a tablet to be set up in proof. No one is ever to violate this contract, on penalty of being fined by the Middlemen, one hundred piculs (ten thousand Chinese pounds) of white rice; and furthermore, if any one makes any disturb-

ance, he is to be sent to the district magistrate by the 'shepherd,' to be severely dealt with.

"This unique document is signed by twelve middlemen and by twenty-six persons from the village, to whose signature their 'mark' is likewise appended. On my return to Shantung in December, all the land was accurately measured in presence of all the owners of adjoining territory, specially invited by them for this purpose, and the transaction was confirmed by a feast of which they all partook, according to a local Shantung custom. The next day we prepared another 'feast,' according to Oriental usage, to which all the Peace-talkers were invited, this being the way in which the obligation is gracefully acknowledged. A few days later the villagers spread another feast, to which they also invited the Peace-talkers, and the affair is concluded, and 'order once more reigns in Warsaw.' When the stamp of the Yamen is actually affixed, the tenure by which the temple and its land is held is as secure as that of any land could be, and it is never likely to be questioned.

"This gift of the temple originally—certainly sufficiently singular—attracted great attention, and excited aspirations not likely to be realized. There is little prospect of other cases of this sort, and problems of native church building in China must be worked out by quite another solution. Neither do gifts of private houses, even could they be general, meet the case. The moment questions of property begin to emerge, that moment peace departs. Even churches at home have been known to have their little misunderstandings—in some instances even going beyond this stage—about church property. As yet there are no churches here, but there is a good deal of human nature.

#### RESULTS OF THE CONTEST.

"The long difficulty at Shih Chia Tang has acted as a perpetual advertisement of our faith. Distant villages have heard of it and wondered. In one town, about twelve miles away, one of our members heard a Buddhist priest telling a street audience that he had heard of a certain place to the southwest, where all the peo-



ple in the village had become insane, throwing away their gods into a gutter! The church-member never happened to have heard of Shih Chia Tang, and came to inquire if it were a fact. Several other persons from different quarters have made a pilgrimage to this village, desiring to see for themselves if all be true which they have heard. Some of the Peace-talkers, men of influence and ability, have become inquirers. A few Sundays since about seventy-five were present at the services; the average cannot be less than fifty. During the time of the most serious trouble at Shih Chia Tang, our most influential helper was sent there to stay, with a view to calm the turbulent waters. One or two church-members were there also, partly to keep the peace and partly to study with this helper. Thus grew up a sort of station class, kept at Shih Chia Tang for the present, on account of the good accommodations in the front temple for sleeping, and in the rear one for a school-room. The identical boards which once hung over the temple door, giving the legend: 'Three Mountains Great Scholars,' referring to the divinity within, are now worked up into a dining-table for the scholars! We have selected seven or eight of the most eligible candidates from all over the field, who are now studying there, with a view to helping in their several districts—help which is much needed. We have lately added two more to our list of Sunday-preaching places, making nine in all. For all these centers we have but four men, one of whom supplies four places."

teacher, it may be remembered, tried to persuade him to change his mind, but signally failed. This old teacher is rich—has a great many temples under his care, and can give away 'livings' with ease. Some months ago I learned incidentally that the old teacher had made another vigorous effort to get his former pupil back. In July he came a long distance to renew his offers,—volunteered to give the young man another and larger temple to keep, with more and better land attached, and, besides this, about forty thousand cash in ready money as a bonus, as much as a man would earn in a year of ordinary work, the only condition being a renunciation of this foreign folly. The young priest only laughed and declined the offer. 'No,' he said, 'not if he gave him an hundred thousand cash—five hundred thousand. Yellow gold is not precious. Peace and happiness have no price.' He offered, however, to give his old master some Christian books to study, though this dispenser of Buddhist temples cannot even read, but the old man would not look at them, nor touch them, lest, as he said, his own mind should be unsettled, and then who would look after his temples? This was final. The young man resumed his hoe, and the old one went about among his temples. A year has elapsed since the former took the decisive step of breaking his incense dish, and brought to us his gods. He has never received a cash from us in any way. He is now studying at Shih Chia Tang. Would it be strange if the way should open for him to become a helper?"

#### A CONSISTENT TEACHER.

##### THE CONVERTED PRIEST.

"Some months ago [see *Herald* for July last, page 271] I wrote of a young priest who had given up his temple, his land, and his visible means of support with the hearty consent of all his family, because he saw he could not conscientiously keep on in the old ways. He did this spontaneously and joyfully, and has never felt or imagined himself as at all a martyr. This was a year ago. Since then he has supported himself by weaving cloth in the winter and by hoeing corn in summer, at five cents per day. His old

"A mile or two north of Ti Chi lives a school teacher, Mr. Lu, long familiar with our books, who was baptized in May, 1879. Since then he has continued to teach school as before for a mere pittance, but this winter his conscience has compelled him to relinquish this means of support. His patrons are heathen, and insist that he shall be the same; they made it an express condition that he should go to no Sunday meetings; they insinuate that he takes unfair advantage of his position to instill Christianity into his pupils; they required him to write cards for heathen

ceremonies, and cut short his supply of dried weeds for fuel. Of his own accord he leaves them, though promised nothing by us, and he is to come and study our doctrine more fully. We hope he may yet become a helper."

#### A CHEERING RECORD.

Mr. Ament, writing from Peking, January 7, gives further account of the remarkable work in the Hsien Hsien district, referred to in the *Herald* for July last, page 273. He says:—

"You learned about a year ago of the providential opening in the Hsien Hsien district. One man fleeing to Peking to escape starvation, accepted the truth as it is in Christ, in our street chapel, was baptized with all his family, returned to his native home, and entered vigorously upon the work of leading his friends and relatives to the same fountain of light. He has succeeded beyond our highest expectations. It is certainly a pleasure to meet this man, always bright and active in the Lord's work. Only four visits have been made to this place as yet by the foreign missionaries, but observe the results: where only one year ago one man welcomed Mr. Roberts on his first visit, there is now a village permeated with Christian truth, with a church of over twenty members, and an interesting school attached. A large school-room, owned by a rich man not a church-member, serves us for a chapel, and is offered for our use free of charge. During the nearly three weeks spent among them, two or three daily meetings were held in this chapel with a continual increase in numbers and interest. With one exception all the male members of the church are able to read, it having been made a condition of admittance that candidates should be able to read, at least, the Lord's prayer and the Ten Commandments. Many having made a beginning in this way, have gone on to a considerable degree of excellence in reading the Scriptures. But singing is the specialty in this company of Christians. *Sing they must and will.* If they do not know the proper tune, they make up one for themselves. If volume of sound, or noise and energy, are the essentials of

good singing, this surely is a success. Owing to the efforts of one of our young men from Tung-cho they have become acquainted with many hymns, and sing very well, their chief chorister being one of our school-boys, about twelve years of age."

#### A NEW MAN IN CHRIST.

"There is one man recently baptized who deserves more than a passing notice. He is an old man, the father of the first person baptized in the village. Formerly he had been notorious for his ungovernable temper, and had been a nuisance in his own family, and almost a pest in the village. Possessed of a large frame and powerful voice, no one dared to confront him when angry. Last spring a sudden change came over him, and he, to the surprise of all, applied for baptism and admission to the church. Even his own son warned us against receiving him, and said that if accepted, he would ruin the church and impede the further progress of the gospel in that place. But opposition only increased the old man's desire. He pleaded so long and earnestly, read his Bible so diligently, and seemed so changed in all his ways, that he was finally admitted. During this last visit, his zeal for the church has been almost violently aggressive. He longs for the church's prosperity. His sense of sin, also, and consciousness of the goodness of God in pardoning him, often fill him with the profoundest humility. Bold for the truth, he fears most of all lest he should in any way disgrace his profession. A Chinaman in tears is a sight which seldom greets a missionary's eyes, tears because of sin in him and love in God. But this old man is often so overcome by his emotions that he is unable to speak. He said, 'I can speak of the foreign pastor's grace in leaving his home and land, and coming to give us the gospel, but of the grace of Christ in dying for sinners like me I cannot speak forth my feelings. It is too great, too great,' and his tears dropped like rain. He was once possessed of considerable property, but because of his rash and unmanageable temper he became involved in litigations, and his property all went into the official's

hands. He often says, 'If I had only known the gospel years ago how much trouble I might have saved myself and my family, and I would not have been as I am now, almost a beggar.'"

#### ROMANISTS. THE OUTLOOK.

"In our Hsien Hsien church we have also a goodly company of women. A visit made by Miss Chapin and Miss Porter did much to enlighten them and give them a start in reading and singing. They are regular in attendance upon Sabbath service, and in the evening are able to hold meetings of their own, singing and praying together. Miss Porter invited one woman with her husband to come to Peking and spend the winter in study. She is here now, and is making most commendable progress.

"During my visit at Hsien Hsien I took the opportunity to call upon the Jesuits in their fine cathedral and residence, just east of the district city. Sending in my card, I was received by a reverend priest, evidently a veteran in the service. He ushered me into a large, fine reception hall, but refused to answer questions concerning their work, or to allow me to visit their schools, of which there are several on the place. There are over twenty French priests at this cathedral; some of them are recent arrivals, evidently from among the number driven out of France by the operation of the Educational Bill. Although I was not allowed to inspect the premises, one could see at a glance that this is an immense establishment, with schools for young and old, orphanages for boys and girls, with foreign sisters of charity in attendance. This place was one of the first in North China opened by the Romanists. Over two hundred years ago Matthew Ricci came here and laid the foundations of their present work. No one can say that their influence on the whole has not been beneficial. This whole region seems less wedded to idols and more friendly to, or rather less afraid of, the preacher in foreign garb than most other sections.

"The Sabbath before leaving Hsien Hsien we observed the Sacrament of the Lord's Supper, when five persons

were both baptized and admitted to the church. One of these was from a neighboring village, the first outsider, so to speak, all the others being from the single village which is some six miles west of Hsien Hsien. Other villages seeing that the new doctrine was not to be confined to this one place, have sent invitations to have a preacher come to them and 'explain the book.' Many villages were visited and most interesting meetings held, and only want of time and strength prevented us from working longer. In three villages now we have converts, and in several others earnest inquirers. I am convinced that all that is needed to develop a widely-extended work in this region is the presence of the missionary with a good corps of native helpers. In a manner not often seen the people seem ready for the preacher and his message."

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#### *Mahratta Mission.*

#### CHURCHES REVIVED.

UNDER date of February 3, Dr. Fairbank gives the following hopeful report of the churches near Ahmednuggur, where not long ago there was some interference with the work begun by our missionaries by certain missionaries of High Church proclivities connected with the S. P. G. Society.

"I am cheered by the revived state of several villages in the 'parishes' of the Shingawè, Chāndè, and Newāsè churches. The pastors and mission agents are awake and at work with new zest. Meetings are solemn. Many are asking admission to the churches. I cannot call it a 'revival' in the full American signification of that word. But it seems as if this were to be a year of the right hand of the most high. With real spiritual power and growth in sanctification, our churches will not be harmed by the presence and glitter of ritualism. It is only when we are worldly and formal that such things harm us."

#### INDEPENDENT CHURCHES. GENEROUS GIVING.

Mr. Robert A. Hume reports the action of the Jāmbgāw church organized in 1879,



in securing and supporting a pastor. It has heretofore been served by the pastor of the Pârner church, from which many of its members came. Mr. Hume says :—

“There are six paid agents connected with the Jâmbgâw church whose total monthly salaries are \$27. These agents have been accustomed to pay full tithes for religious purposes, but now one who receives \$5 a month, pays one seventh of his income, most of them pay one eighth, and one pays one ninth. The Christians who are not mission agents are poor, and few of them have been paying for church purposes. Now all have promised to pay according to their ability, and one Hindu has promised fifty cents, and another twenty-five cents, monthly for the support of the Christian pastor. The church, with a view to calling a pastor, has collected \$12.50, and has obtained a grant of \$20 from ‘The Union of Churches.’ In this way the pastor’s salary of \$7 a month is secured for more than a year, and the church hopes to ask no help hereafter.

“The fact that the Pârner church could not receive any more help from the Jâmbgâw church, and the liberal way in which that church had arranged to support a pastor, led the members of the Pârner church to resolve in a similarly liberal manner to support their pastor. There were nine mission agents connected with the Pârner church, and two others have now joined it. The total monthly salary of the eleven is \$49.50. If all these paid full tithes, as before, only two thirds of the pastor’s salary would be supplied. But all have promised to give more than a tenth; one giving one seventh of his income, many one eighth, some one ninth, etc. Others give according to ability, and two Hindus in my employ give half a rupee each. In this way the pastor’s salary is made up without any outside help, and the church treasurer makes all collections, and pays the pastor. Last month a pastor was ordained over the Jâmbgâw church.”

Dr. Bissell sends the reports of the churches at Ahmednugur and Kolgaw. The former has 260 communicants, fifty of whom are from the older pupils of the Normal and Girls’ schools at that station.

This church receives no aid from the mission. The church at Kolgaw has seventy-one members living in six villages, some of them ten or fifteen miles distant. Bible readers are maintained at the more important villages, and the members of the church seldom meet together except at the bi-monthly communion services. These scattered Christians have now undertaken the entire support of their pastor, and have sent the following letter to the mission :—

*“The Kolgaw Church to the American Mission send Christian love and greeting: We thank you heartily for the help you have heretofore given us. Now, encouraging each other, we have determined to undertake the full support of our pastor, and from the beginning of 1881 we make this effort. Not only those of us who have some regular service join in this, but others also cheerfully engage to help; and a few friendly non-Christian men have promised to give something. For the coming year, therefore, we propose to ask no grant from the mission, but we ask your prayers that God will help us in this effort, and increase our strength for future service.”*

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### Eastern Turkey Mission.

#### ARABKIR. VIGOROUS SELF-HELP.

MR. BROWNE, of Harpoot, writes of a visit made early in January to Arabkir, to attend the examination of the schools and the dedication of the new High School building. He says :—

“First came the examination of the girls’ school, numbering some forty, which was very satisfactory, though the range of studies was not all that could be desired, nor such as will be adopted this year. In the afternoon came the dedication of the new High School building. This has been a year of quite unparalleled business prostration to this city, its special industry being utterly destroyed by the general paralysis of trade and high prices. Therefore it seems to me worthy of special note that in such a year, besides meeting ordinary expenses for pastor, schools, etc., the people have erected the best school

building in our field, large enough on the lower floor for the primary and intermediate schools, the high school and two fine recitation rooms in the upper story, while of this whole expense they receive *less than one fifth as our aid*. You can readily imagine their pride and joy in dedicating such a building, erected with such sacrifice, to the service of educating their youth 'for Christ and the church.'

"The following day came the examination of the Intermediate School with its fifty pupils. It occupied the entire day, the delighted spectators filling the large chapel, and remaining to the very last, when I took occasion to express my gratification at the excellent appearance of the school, and the satisfaction it gave us to see the teachers trained under our eye so faithfully fulfilling their noble mission.

"The third day, the great day of the feast, the chapel was densely crowded to witness the first examination of their High School. It had been their purpose to have it in the new school building, but it was wisely decided to have it in the chapel, to better accommodate the large numbers who had expressed a desire to be present. Not only the audience of the previous day, but large numbers of Armenian notables remained throughout, and even the Catholic bishop showed his interest by frequently questioning the classes, his teachers and those of the Armenians following his example. The 800 persons present indicated the intense interest excited throughout the city by the establishment of this High School. Men of the highest honor among both the Catholic and Armenian communities warmly applauded the laudatory address of the bishop at its close.

"The Armenians have some very expensive and showy schools here, but none, as they confess, of such real merit as this. I was exceedingly pleased with the several Bible classes, and not less with the manifest interest they excited among those who never hear any such thing in their school. This is the foundation of our whole school system, its glory and its strength, from primary school to college. For we *know* the beauty of the Lord our God rests upon them.

"The succeeding Tuesday I set off for a week's tour among the near villages. Suffice it to say I visited our seven villages, though there are many others here begging us for a preacher or teacher, while we have only four helpers for those already occupied. On the whole I felt encouraged at the state of the work in these villages. There seems a great call for laborers in this harvest already white for gathering."

#### AN OPEN DOOR.

"There is a deep and increasing dissatisfaction among the better class of the Armenians in all this region with what the old church has to furnish. They are beginning to openly avow their rejection of many of its ceremonies and superstitions, and are looking askance at us if peradventure they may see in our faith what they seek. At such a critical period how important we should have the means of supplying their mental and spiritual needs, for should this great want remain long unsatisfied it will result in a wide-spread and fatal infidelity, which seems to me the great danger before us. Never, since the opening of the Harpoot work, twenty-five years ago, was there need of such vigilance and untiring efforts. This great work seems ever growing upon us. To say nothing of entering the most inviting and hopeful openings, we must sustain properly the more important points long occupied, but imperfectly held and quite inadequately worked. We must furnish a sufficient supply of such well-trained and educated teachers as are now imperatively demanded by the advancing education of cities, towns, and villages alike, so as to furnish the means for satisfying the 'great awakening' of this long slumbering, but at last aroused and ambitious, nation. To fail to see in all this our grand opportunity, or to hear our Leader's voice, 'Go forward,' would be equally our folly and, our sin."

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#### Austrian Mission.

#### THE FREE CHURCH.

OF the church organized at Prague last year, Mr. Adams writes, February 25: —

"The church increases in numbers perhaps as rapidly as could be expected. I feel also that, on the whole, its character and devotion are such as to justify the hope of its usefulness and power in the future. The number of communicants is now fifty one, of whom five are in Brünn, ten in Tabor, and eleven in Stupitz and Sibrin. Thus in Prague and its suburbs there are twenty-five. At every communion season since its organization some have been added to the church, and now there are several others who we trust will not be long content to remain in formal connection with Rome. You will therefore see that all who leave the Romish church in Bohemia and Moravia, in connection with our work, join this one church, and that there is little present prospect of forming a second.

Possibly it may come about in Tabor before very long; still there are some things in the work there which are not as hopeful as we could desire, though the communicants are, we trust, real disciples of the Lord. Brother Rybar, Pastor Schubert's first evangelist graduate, has been stationed there since October, and his zeal and devotion have been greatly blessed. Apparently there is less friction than formerly, and the number of hearers of the word increases.

"One or two cases of persons in the higher walks of life, who have been brought into the meetings, and become apparently interested, are quite encouraging. A student being at home in vacation went with his parents to the meetings which they had begun to attend. His attention was arrested from the very first, and he was ready to break off all his old associations immediately. Though his parents had been glad to have him accompany them to the meetings, they were somewhat frightened when they saw how far he went. They left the meetings themselves, and sought to induce him to be more quiet concerning the 'new truths.' When he returned to school he talked so much of the Bible and salvation that the family where he boarded felt bound to inform his parents that their son would ruin his prospects in life if he did not cease from his present course. The mother went to

remonstrate with him. What will be the final result, we cannot know. Brother Rybar proves himself to be an efficient worker. He is faithful in pastoral work, a more than ordinary preacher, and of such pleasing address as to secure the attention of all with whom he seeks to converse. He is satisfactory proof of Mr. Schubert's call to the work of training evangelists.

"In Prague the congregations are somewhat larger than they have been. The brethren and sisters are active in seeking out and bringing in all who will listen to their invitations. Some of these remain, and their interest deepens, while others soon fall off. A young man of good education, and holding a lucrative position, received, some two years ago, the gift of a Testament from one of the brethren, with the invitation to attend the meetings. The Testament he has carefully read, but has attended no meeting until very recently. Now he comes regularly and seems interested. A public school-teacher has just begun to visit our hall and listen attentively to the truth. The hall is often very well filled. Once in three weeks Mr. Novotry or myself preach in Stupitz or Sibrin. The attendance there is irregular. Sometimes as many as twenty-five or thirty are present."

#### THE ATTITUDE OF THE GOVERNMENT.

"We have now no interruptions from the authorities, and a meeting is held somewhere every evening, and on some evenings two are held.

"The student Alais Adlof, who is supported by the mission, and who was expelled last year from the gymnasium because he became 'confessions-los,' and joined the free church, but who afterwards received permission to enter another gymnasium, was by the director of the latter forbidden to attend any of our meetings. The appeal of his guardian against this prohibition has only caused its confirmation by the governor, with the intimation that his attending the meetings has a bad effect upon the other students. Appeal has been made to the ministry, but though all precedents demand the annulling of the prohibition, it is very doubtful what the result will be.



"The government is more and more reactionary. Possibly the ultramontanes will get things so completely into their hands as to disgust all parties and produce a reaction against them. When this much-to-be-desired time may come no one can foresee. But the same God who sent his only begotten Son that all who believed may be saved, rules in the affairs of this and all nations to-day, and the Messiah will not fail to see of the travail of his soul and be satisfied. This our confidence with regard to the coming of God's kingdom, here or elsewhere, cannot be weakened by all the machinations of the enemy."

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### Mission to Spain.

#### OUTSTATIONS. SELF-HELP.

MR. ORRAMEL H. GULICK, who is still with his brother at Zaragoza, sends the following accounts of the out-stations of that field, which he had just visited. He writes, under date of February 26:—

"*Tauste*, about thirty-five miles distant, has a flourishing school of children, and a Sabbath congregation that may be estimated at from thirty to forty. Here self-help is making progress, as indicated by the prompt payment of the tuition fees, which in part support the helper, and in a paid list of twenty subscribers to the Christian newspaper, *El Cristiano*. This last is an evidence of life and progress I highly appreciate.

"*Pradejon* is near the same line of railroad, and about eighty miles hence. Here self-support has made the best showing possible. The neat little room furnished and owned by one of their number was filled by an earnest company of about forty. Not a cent is called for of

the Board's money for the maintenance of the work at this place. The leader of the work at this point is a baker who maintains his family at his trade during the week, and on the Sabbath and week-day evenings leads his friends in Bible-study and in worship. This flourishing little company of believers have bought a small house in the heart of the city, and are raising money to buy another adjoining, so as to have a larger audience room and a firm foot-hold in the place. These believers have faced boldly much persecution in the past, and stand a bright example—the brightest—of courage and self-help. The Romanists of Pradejon now say they ought to have killed the Protestants when they were few; now the number is so large it cannot be done.

"*Logroño* is a city of importance, one hundred miles from Zaragoza. An interesting congregation of eighty persons under the teaching of a helper, Don Jose Eximino, filled the room to overflowing on a week-day evening, though scarcely any of the company knew of our arrival till we met in the chapel. There is much cause for encouragement at the evident interest in this flourishing city.

"*Pamplona*, near the Pyrenees, 110 miles from Zaragoza, is beautifully located in the province of Navarre. This is the most picturesque and the neatest city that we have yet seen in Spain. A small company of about twenty, the only witnesses for Protestant Bible-reading Christianity in this stronghold of Popery, met us here. Individuals of this little band have suffered long and sorely for their Protestantism, at the hands of their fanatical neighbors. All on the cars gladly accepted and read our Protestant tracts. We returned impressed with the whiteness of the harvest and the scarcity of the reapers."

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### GLEANINGS FROM LETTERS.

J. K. Greene, Constantinople. — You will be glad with me that in spite of the dreadful poverty of the people, the papers for which I am responsible, especially the weeklies, have increased in subscription

some twenty per cent. this year. Mr. Browne writes from Harpoot, that if the people of that region only had bread, their orders for our papers would astonish us. Yet from Harpoot they order seventy-five

weekly papers. Probably more than one third of our subscribers this year are non-Protestant. We are particularly pleased that the Greco-Turkish paper, in spite of long-continued assaults on us by the Greco-Turkish paper published by the Greeks, has increased its subscribers twenty-five per cent. The newspaper stamp and the heavy tariff of the Turkish post devour our income. Yet we shall this year pay all expenses, I think, save my own salary and that of my two translators. My chief joy, however, is that, cost little or much, I can through the papers preach the truth of Jesus to so many who would not otherwise hear the gospel.

*Lucius O. Lee, Marash, Central Turkey.*—I have been out on two short tours as an apprentice. I am sure I shall enjoy going about in this work when I can talk. Our visit to Zeitoon was of peculiar interest, and it really looks as though there might be great Christian developments there some day. Mr. Marden evidently did a great deal of primitive missionary work there last summer.

*Edward Chester, M. D., Dindigul, Madura Mission.*—Of the ten young men from our Dindigul Medical School who have just passed the examination for their medical diplomas, five are native Christians, three the sons of Catechists, two have studied for a time in our seminary at Pasumalai, and one is the son of a well-to-do native lawyer in Madura, who was years ago a student in our seminary under Dr. Tracy. And in direct accord with this, it is a fact of no little importance, in connection with our Dindigul Medical School, that aside from the good it is doing in bringing dispensaries and European medical treatment nearer the mass of the people, it is opening up one more honorable and most useful profession to our native Christian young men. By the kindness of our Madura collector, and his confidence in my judgment, I am permitted to suggest the selection of the young men for the different dispensaries, and have thus been enabled to secure one of our native Christian young men for every dispensary which has been established where we have a resident missionary. And now there will

not be a single mission family which is without the services, in their own town, of a trained medical man who is a native Christian.

*J. C. Berry, M. D., Okayama, Japan.*—The missionary physician, by virtue of his professional work, occupies a mid-way position between the Christian missionary and the proud, unenlightened heathen of rank. As a rule the latter will not go to the former, neither will he allow the missionary to come to him. My experience has been, however, that he will always come to what he regards as the somewhat neutral ground of the house of the physician, and when once there it is usually possible to carry him a step farther. Indeed, my relations with the people are now so intimate as to constitute our house common ground whereon government officials and political agitators frequently meet, and where, laying aside for the time their common "bone of contention," we talk together of him who taught, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

*Miss Mary H. Porter, Peking, North China.*—Miss Chapin and I spent a month in country work, visiting two villages, in each of which are little groups of church members. I found more to cheer and less to sadden in the spiritual condition of the women who are called by the name of Christ than ever before, and our trip was, on the whole, most delightful. We took with us a native helper and Christian woman, and went, not only without molestation but in entire security and comfort, three or four days' journey from any foreigners. The very fact of our being alone made the native brethren especially considerate, and our stay at each place was marked by something of peculiar interest. As one of the results we have three girls from the country in our school, and one young woman under instruction from another village.

*W. S. Ament, Peking, North China.*—You will be pleased to know that the Week of Prayer has been more successfully observed the present year than for several years past. Meetings of foreigners and of natives have been well attended, and a high degree of interest has been sustained.

Never before has it been our privilege to welcome a United States minister as a regular attendant and participant in such meetings.

*A. P. Peck, M. D., Pao-ting-fu, North China.* — The demand for medical work here is very great, our greatest effort being to control it within reasonable limits. At present, besides taking my time to attend to the patients, it also occupies Mr. Pierson for the same time in interpreting. We have fitted up a neat little medicine room, with a reception room on one side for the men, and another on the other side for the women, each communicating with the middle dispensing room. We have restricted our clinic days to two in the week, Tuesday and Saturday afternoons. I am surprised at the number of women who come, an evidence to me of the hold our ladies have gained on them. The suicide cases are getting to be an item in the work. There have been eight cases since I came, all but one by taking opium.

*D. F. Watkins, Guadalajara, Western Mexico.* — The work is prospering. We celebrated the Lord's Supper yesterday, and the hall was crowded. The platform behind the pulpit was richly adorned with more than one hundred bright little faces. I baptized eighty persons, fifty of them being adults who were received into full membership. Crisanto Cepeda, who, lighted torch in hand, led the mob that killed Mr. Stephens, was one of this number. He had been on probation four years and a half; he has been preaching for two years to the little flock whose faithful pastor he had in the way indicated helped to kill. When I came to baptize him, a breathless stillness pervaded the hall and when I broke the silence by mentioning the fact that Crisanto, once a persecutor, had willingly taken up the work of our martyred Antonio Reyes, he, like many present, burst into tears. I have baptized one hundred and fifty-seven persons during this year.

## NOTES FROM THE WIDE FIELD.

### THE JEWS.

THE DISPERSION OF THE JEWS. — An article in Herzog's *Encyclopedia* gives the following statements: "The total number of Jews throughout the earth is commonly reckoned at from six to eight millions. This estimate, however, is far too low. On the ground of information derived from many quarters, we reckon it at the lowest figure at twelve millions. We must remember that the science of statistics is yet in its infancy, and all who have experience of the work of collecting statistics are aware how difficult it is to ascertain the truth: and, in particular, statistics of religious persuasion are beset with difficulty. It is not difficult especially to see that there may be many more Israelites than official returns make apparent. The Jewish population of Europe has been given by a recent statistician at rather over five millions — one Jew to every fifty-five of the whole population; but this is decidedly below the mark. In Amsterdam alone there are 36,000 Jews; in Poland there are a million of Jews; in Africa, Algeria, Tunis, Fez, Morocco, are 100,000 Jews; and the lands of the Nile have them in multitudes. Statistical returns of Asia are extremely imperfect, but in Arabia, Persia, Afghanistan, India, there are large Jewish populations; and even China has a sprinkling of Israelites. A return of half a million is far too small for the United States of America; and there are Jews in Mexico, the West Indies, and the Brazils as well. In Palestine there is still a Jewish population of 16,000, in Jerusalem about 6,000, in Safed 3,000, in Tiberias 1,500, in Jaffa 300.

"The following table shows one Israelite in —

Norway and Sweden . . . . .	to 4,300 inhabitants.	North America . . . . .	to 75 inhabitants.
Belgium . . . . .	to 2,500 inhabitants.	Italy and Great Britain . . .	to 700 inhabitants.
Greece . . . . .	to 560 inhabitants.	France . . . . .	to 800 inhabitants.



Europe as a whole . . . to	55 inhabitants.	Amsterdam . . . . . to	12 inhabitants.
Russia and Poland . . . to	27 inhabitants.	Warsaw . . . . . nearly	3 inhabitants.
Turkey in Europe . . . to	98 inhabitants.	Jerusalem . . . . . nearly	2 inhabitants.
Germany . . . . . to	81 inhabitants.	The world as a whole . . . to	116 inhabitants.

CONVERTED JEWS IN PERSIA.—The Agent of the British and Foreign Bible Society in Persia reports a remarkably interesting religious work in Hamadan, which is the headquarters of the Jews in Persia, 3,000 of them residing in the place. He reports that in 1875 "Hezkiel Hyim, a son of one of the richest and most influential Jews there, was led by the *Word of God* alone to the conclusion that the Messiah ought to have come and been put to death while the second Temple was still standing. He soon found a brother in the faith in a Cohen, or descendant of Aaron, Dr. Aga Jân. Hyim is a young man of remarkable ability, deeply read in the Hebrew Scriptures, the Gemara, the Targums, etc. The two friends got a New Testament, and became firm believers in Jesus of Nazareth. They openly confessed their faith, and reasoned in the synagogues, and from house to house, from the Old Testament, that Jesus is the Christ. In the same quarter resides an old chief of the Jews, Dr. Eliyahu, two of whose sons are also doctors of great repute among the Mohammedans. Though the eldest of his four sons was for some time a bitter enemy of the brethren, yet before long Dr. Eliyahu, Dr. Moosha, and Dr. Rahamim (and now the two other sons also) were convinced by the arguments of Hyim. A shopkeeper named Reuben, and Solomon, Hyim's younger brother, also joined them. Hyim's father, who is a wealthy and bigoted Jew, offered him a present equal to £100 to a native of Persia, if he would keep his new faith secret, at the same time threatening to disinherit him if he continued to preach and speak of Jesus. He firmly declined the offer, and he and his brother were disinherited.

"For some time the Jews listened attentively to the arguments of Hyim and his friends, but after a little the Mollah issued a proclamation that any one who associated or conversed with them should be put out of the synagogue. The rank of Drs. Eliyahu and Aga Jân's families, who, with Hyim's families, are three heads of the Jews, did not save them from persecution. It would be impossible to relate here one tenth of what they suffered. Dr. Rahamim was once beaten so severely in the street that his arm and ribs were broken, and his gold watch was taken from him and never recovered."

These persecutions continued, but produced no effect upon any of the number. One person, Yair, after having been beaten several times, was taken before the governor, who ordered him to be bastinadoed "until his feet dropped off." Yair met all his persecutions firmly, saying, "If you think to make me deny Jesus by beating me, you are mistaken, for if you cut off my head I will confess him with my latest breath." According to this agent of the Bible Society there are now forty men and fifteen women in Hamadan, who profess their faith in Jesus Christ, besides others who believe in secret. The movement is the more remarkable inasmuch as the place has been visited but once by any American or European missionary, and then only for a single week. The American Presbyterian Board have an out-station at Hamadan, with a church and native pastor, and a recent letter from one of its missionaries states that *three hundred* Jews are believed to be converted. A formal request has been sent to that Board that it would send two missionaries and their wives to reside at Hamadan.

#### FOREIGN MISSIONS OF THE AMERICAN METHODIST EPISCOPAL CHURCH.

The Missionary Society of the Methodist Episcopal Church in this country conducts both the home and foreign missionary work of the church. The annual report of the society for 1883, recently issued, gives the total receipts as \$559,371.14, and the disbursements as \$378,335.09; but the report nowhere indicates what proportion was

expended upon the foreign work. In the appropriations for 1881, \$299,174 are called for for the foreign department. Notwithstanding an increase of \$5,511.84 in the income of the society, its expenditures, together with a deficit of the previous year, leave it with an indebtedness of \$112,150.71. The following table of the foreign department indicates the fields occupied and the forces at work :—

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Society.	Native Workers of Wom. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Local Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	No. of Day Scholars.
Africa . . . . .	2	1	2	—	—	—	50	—	—	1,962	306	25
South America . . . . .	3	3	2	5	—	12	6	12	—	236	259	626
Foochow . . . . .	5	5	4	10	11	70	14	11	2	1,468	697	193
Central China . . . . .	4	2	3	1	—	3	1	3	6	52	58	75
North China . . . . .	6	6	3	—	2	5	—	—	8	162	115	79
Germany and Switzerland . . . . .	2	2	—	—	68	9	51	—	25	9,338	2,353	—
Norway . . . . .	1	1	—	—	20	—	16	—	—	2,598	409	—
Sweden . . . . .	—	—	—	—	37	—	79	—	—	5,988	1,836	—
Denmark . . . . .	3	2	—	—	5	1	3	3	—	629	110	52
North India . . . . .	20	19	5	104	12	67	11	337	43	1,666	1,128	8,281
South India . . . . .	29	5	2	1	8	—	46	—	—	1,338	686	—
Bulgaria . . . . .	4	2	—	—	4	1	—	—	4	23	13	—
Japan . . . . .	10	9	4	7	1	15	3	15	20	478	160	407
Mexico . . . . .	8	—	15	10	2	14	4	9	25	337	398	544
Italy . . . . .	1	1	—	—	15	—	—	—	—	430	279	—
Grand Total . . . . .	97	63	30	138	185	197	284	390	133	26,702	8,807	10,282

## SPAIN.

RELIGIOUS LIBERTY.—Rev. William H. Gulick, of Santander, sends us an account of a Spanish pastor now in prison for preaching the gospel: “Señor Antonio Martinez de Castilla is the young and successful pastor of the Protestant church of Reus, province of Tarragona. In the course of his evangelistic work in the province, considerable interest in the gospel had been awakened in the little town of Barbera. About two years ago he was invited by his friends in that place to hold a meeting there. He was aware of the law that forbids the holding of any meeting of more than twenty persons without giving notice beforehand to the mayor, and he had carefully restricted the number present to the required limits of an unauthorized meeting. When he came out of the room in which the meeting had been held he found some seventy or eighty persons before the house who had gathered there from curiosity, and some even, as the prosecuting attorney admitted, from hostility. He passed through the throng distributing a few tracts and speaking a few words to some informally; but it was clearly proved that he neither called the people together, nor addressed them in any way excepting in the manner stated. In spite of this evidence, however, he was condemned by the courts to two months’ imprisonment, and to pay a fine of \$25.”

During his imprisonment, which began February 4, Pastor Martinez has had opportunity to converse on religious themes with many influential callers. He writes that he has been allowed the privilege of a small room in the prison, by the express order of the new governor of the province, who is inclined to be friendly. It was hoped that on the coming in of a new government, under Señor Sagasta, a pardon would have at once been granted Martinez, but when Mr. Gulick wrote, nothing had been heard about it. The English newspapers, however, report that a pastor, whose name they do not give, has been released, and that on Sunday, March 13, the newly organized Council of Ministers summarily put an end to various vexatious proceedings against

Protestants in districts remote from Madrid. This action was taken notwithstanding the protests of the Papal nuncio, and it gives hope of a better day for religious liberty in Spain.

## AFRICA.

UMZILA'S COUNTRY.—The *Proceedings of the Royal Geographical Society* for March contains a report of a serious misfortune which befell the party of Roman Catholic missionaries on their way from Gubuluwayo to Umzila's country. They were journeying from Matebele land, with guides furnished by Lobengula, when they were robbed and left in a destitute state in the country of the Mashonas. The missionaries were found by some of Lobengula's men, and were taken on to Umzila's town, where the people refused to receive them or give them food. The missionaries, however, insisted on remaining, and it was reported that Umzila had promised to procure the restoration of the stolen property. A reinforcement of four missionaries, with fresh supplies, was about to start for the Matabele frontier.

UGANDA.—The English Church Missionary Society has tidings from Mr. Pearson up to July 29. Affairs were no better, and Mr. Pearson with difficulty obtained any food. Mtesa, under the instigation of the Arabs, was contemplating a war with Mirambo. His army had returned from a war against Usoga, and it is said that a thousand captives died on the homeward march. Mr. Pearson saw three hundred women, "wretched women, in a half-dying state, driven to Mtesa's palace. It is to be hoped that on the coming of the Waganda envoys who have visited England, and whose safe arrival at Uyui on November 23 is reported, Mtesa may listen to reason, and be checked in his erratic courses. Mr. Mackay, at Kagei, has completed his translation of Matthew's gospel into the language of Uganda.

LAKE NYASSA.—The action of certain missionaries of the Scotch Established Church at Blantyre in assuming the functions of civil magistrates, was many months ago condemned by the officials of that church, and the offending parties were recalled. We are now assured that the missionaries of the Free Church at Livingstonia repudiate all responsibility for or connection with these transactions.

ENGLISH MISSIONS IN NATAL.—A schism has long existed in the Episcopal Church of Natal, growing out of the peculiar theological position of Bishop Colenso. The Society for the Propagation of the Gospel is now rejoicing over the withdrawal of two of Bishop Colenso's clergy, and their "submission" to the Bishop of Maritzburg.

## NORTH AMERICAN INDIANS.

*The Iapi Oaye*, the paper issued by our missionaries among the Dakotas, thus describes a scene among the Modocs: "Imagine the Modoc Indians engaged in singing 'Ninety and Nine.' This was only the other day. Then Bogus Charley, the chief, said: 'I don't drink whiskey, play cards, nor swear. I left off these like I take off my coat. We done bad. 'Tis hard work. We'll do the best we can. I been tried in my heart. Twenty six years ago I know'd Shag-Nastie-Jim. We good friends. Now we bad friends. I pray God morning and night to make my heart better.' Then Bogus Charley walked across the room to his old friend. They shook hands heartily, and knelt, while Mrs. Tuttle knelt beside them and prayed that the Holy Spirit would make them good friends. Tears ran down their faces, though not a muscle moved; while all the whites wept, deeply moved, and went and shook hands with these moral heroes. When these poor Indians were brought together into the presence of the Lord Jesus, peace was the result. 'He is our peace who hath made both one.'"



## SOUTH SEAS.

LOYALTY ISLANDS.—The *London Missionary Chronicle* for March contains a memorial of the old Chief Hnaisiline, who died June 17. The story illustrates the wonderful changes effected by Christianity in these islands. Hnaisiline was supposed to be about sixty-five years of age at the time of his death. "He was a man of undaunted courage, of immense muscular strength, generous almost to a fault to his enemies, firm as a rock, very truthful, just to all, a friend of strangers (especially the white man), and very fond of children. Up to about thirty years of age he was a savage and a cannibal, and knew no better. During that time he practiced polygamy. One son only survives as the offspring of that period, who now succeeds him in the chieftainship. Christianity was then introduced by teachers of the London Missionary Society from Eastern Polynesia. He was prevented from openly espousing the cause of the teachers by his old father Jewene, but he helped them all he could. When his father died he publicly cast away his heathen practices, and all his wives but one, and embraced Christianity. From that time to his death he was faithful to his profession, and may be truly said to be the founder and constant supporter of Christianity on Maré. He married twice during his Christian career, and two sons and one daughter by the last wife survive him. During his father's rule many ships were taken, and their crews killed and eaten. Hnaisiline, as a young man, did his utmost to prevent those cruel deeds, and succeeded in saving the lives of some of the white men. When he became chief, he was known everywhere as the friend of the white man, and of missionaries and teachers."

Such a man at the head of affairs proved a great help in evangelizing the islands. He was constant in his attendance on the means of grace, liberal in giving, and faithful in exhorting others. When first taken sick, he was asked if he thought he should recover. He replied, "I don't know. It is with God. I leave myself, body and soul, in the Lord's hands." When near his end he said, "I shall die at cock-crowing. Give my love to the missionary; tell him I am going to that place where both he and I have fixed our foundation. You cannot conceive how much I suffer; but the Lord helps me to bear it." And so with words of admonition and cheer the old chief fell asleep in Jesus.

## AUSTRALIA.

The *Record* of the Scotch Free Church gives the following statistics of the Presbyterian churches of Australia. Victoria, with 867,634 inhabitants, has 135,000 Presbyterians and 154 ministers. New South Wales, 675,316: Presbyterians, 66,222; ministers, 83. Queensland, 180,000: Presbyterians, 19,000; and 26 ministers. South Australia, 250,000: Presbyterians, 18,000; and ministers, 13. Tasmania, 110,000; Presbyterians, 10,000; and ministers, 14. New Zealand, 420,000: Presbyterians, 88,000; ministers, 125. West Australia, 27,838: Presbyterians, 529; and ministers, 1.

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## Notes for the Month.

## TOPICS FOR SPECIAL PRAYER.

*Supply of Missionary Candidates*:—That the Lord of the harvest will send forth laborers into his harvest; that he will pour the spirit of Christian enterprise upon the young men and young women of our churches; that they may use all needed means for ascertaining their duty in this regard; that none may be left to injure their own souls by disregarding the calls upon them by God's providence and Spirit to endeavor to save the souls of the heathen; that none may remain at home without a reason satisfactory to the Searcher of hearts for not going far hence unto the Gentiles; that no allurements of comfort or emolument at home may deter from self-denying service abroad, any to whom is addressed the summons, Go ye: that parents may encourage children who are entertaining the question of personal duty; that from those now in Schools of the Prophets, in seminaries of learning and elsewhere, there may be supplied preachers, teachers, and physicians in all required numbers: that to the Macedonian cry there may be the prompt response from many a heart, "Here am I; send me!" "The Lord gave the word; great was the company of those that published it."

For the several Missions of the Board which are soon to hold their annual meetings, that they may be guided by the Holy Spirit in all their deliberations and decisions.

## DEPARTURES.

March 31, from Boston, Frederick L. Kingsbury, M. D., and wife, and Miss Sara E. Graves, of Waterbury, Vt., who are to join the European Turkey Mission at Samokov.

Miss Susan P. Blake, of South Byfield, Mass., recently connected with Wheaton Seminary, Norton, to join the Western Turkey Mission at Sivas.

Miss Olive N. Twitchell, of Milford, Mass., formerly of Plantsville, Conn., a graduate of Abbot Academy, Andover, to join the Western Turkey Mission at Broosa.

April 7, from New York, Mr. Frederick A. and Mrs. Margaret D. Walter, of Bridgeport, Conn., to join the West Central African Mission. Mr. and Mrs. Walter go to Germany and Scotland to visit their kindred, and thence to Lisbon expecting to proceed to Bihe in the autumn.

## DEATH.

March 23, at South Valley, New York, Rev. Asher Bliss, aged 80. Mr. Bliss entered upon missionary service among the Seneca Indians in 1832, in connection with the American Board.

## DONATIONS RECEIVED IN MARCH.

## MAINE.

Cumberland county.	
Cumberland, Cong. ch. and so.	47 00
Portland, St. Lawrence St. ch. and so.	7 41
Westbrook, 2d Cong. ch. and so.	25 00—79 41
Kennebec county.	
Augusta, J. W. Bradbury,	100 00
Penobscot county.	
Bangor, 1st Cong. ch. and so.	21 64
Brewer, 1st Cong. ch. and so.	7 80
Hampden, Cong. ch. and so.	4 13—33 57
Somerset county.	
Skowhegan, Cong. ch. and so.	10 50
York county.	
Kennebunk, Union Cong. ch.	4 16
	227 64

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 1st Cong. ch. 12.68; 2d Cong. ch. m. c. 27.01;	39 69
Roxbury, Cong. ch. and so.	2 65
Swanzy, Cong. ch. and so. 7; A friend, 2;	9 00—51 34
Grafton county.	
Bristol, Cong. ch. and so.	4 21
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Francetown, Aaron Fisher,	5 00
Goffstown, Cong. ch. and so.	52 90
Hancock, Cong. ch. and so.	25 00
Hollis, Cong. ch. and so.	15 71—98 61
Merrimac county Aux. Society.	
Concord, 1st Cong. ch. and so. with other dona. to const. CHARLES S. PARKER and NATHANIEL BOUTON, H. M.	166 00
Fisherville, Cong. ch. and so. 9; Rev. A. W. Fiske, for Turkey, 15;	24 00
Salisbury, Cong. ch. and so.	10 00—200 00
Rockingham county.	
Exeter, N. Gordon,	50 00
Strafford county.	
Centre Harbor, Cong. ch. and so.	22 00
Durham, Cong. ch. for 1880,	40 00
Farnington, Cong. ch. and so.	15 98—77 98
	482 14

## VERMONT.

Bennington county.	
Bennington, 2d Cong. ch. and so.	39 31
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, X,	200 00
Chittenden county.	
Essex Junction, Cong. ch. and so.	7 00
Essex county.	
Guildhall, Cong. ch. and so.	5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	7 58
Lamoille county.	
Johnson, Dexter Whiting,	10 00

## Orange county.

Thetford, 1st Cong. ch. and so. with other dona. to const. JOHN T. QUIMBY, H. M.	22 50
Orleans county.	
Brownington and Barton Landing, Cong. ch.	18 44
Greensboro, R. E. CRANE, with other dona. to const. himself H. M. 50; Rev. Moses Patten and family, 25; Mrs. H. S. Tolman, 3;	78 00
Newport, Cong. ch. and so.	8 30—104 74
Rutland county.	
Clarendon, Cong. ch. and so. 31.67;	
Mrs. N. J. Smith, 5;	36 67
Washington county Aux. Soc. G. W. Scott, Tr.	
Waitsfield, Mrs. D. M. Phelps,	3 90
Worcester, Cong. ch. and so.	7 45—11 35
Windham county Aux. Soc. H. H. Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	75 00
Brattleboro, Cent. ch. and so.	20 50
Wilmington, Cong. ch. and so.	12 00—107 50
Windsor county.	
Chester, Cong. ch. and so.	20 50
Springfield, Cong. ch. and so.	70 80
Woodstock, 1st Cong. ch. and so. to const. MASON W. LADD, H. M.	152 51—243 81
	795 46
Legacies. — Orwell, Lovisa Root, in part, by Rollin E. Brown, Ex'r,	1,000 00
St. Johnsbury, Luke Spencer,	50 00—1,050 00
	1,845 46

## MASSACHUSETTS.

Berkshire county.	
Pittsfield, 1st Cong. ch. and so. (of which 200 from Mrs. A. C. Morley, to const. E. T. MORLEY and C. E. MORLEY, H. M., and 100 from Mrs. Phineas Allen,)	300 00
Bristol county.	
Easton, Cong. ch. and so.	41 00
Essex county.	
Andover, Chapel ch. to const. ARTHUR W. KELLY, H. M.	500 60
Essex county, North.	
Georgetown, 1st Cong. ch. and so.	30 00
Ipswich, 1st Cong. ch. and so.	20 00
Newbury, Mary M. Isley,	4 00—54 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. m. c.	32 79
Marblehead, 1st Cong. ch. and so.	75 00
Saugus, Cong. ch. and so. m. c.	5 50
West Buxford, Cong. ch. and so.	11 97—125 26
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 2d Cong. ch. and so.	35 81
Holyoke, 2d Cong. ch. and so.	49 74
Monson, Cong. ch. and so.	68 49

Springfield, E. A. Thompson,	3 00	
Westfield, 1st ch. 2.94; 2d ch. 57.18;	60 12	
West Springfield, 1st Cong. ch. and so.	20 00	—237 16
<b>Hampshire co. Aux. Society.</b>		
East Hampton, 1st Cong. ch. and so.	125 55	
Enfield, Cong. ch. and so.	75 00	
Hadley, Russell ch. and so.	29 30	
Haydenville, Cong. ch. and so.	19 51	
Northampton, Edwards ch.	95 64	
South Amherst, Cong. ch. and so.	8 00	
Southampton, Cong. ch. and so.	30 34	
West Hampton, Cong. ch. and so.	24 76	
Worthington, Cong. ch. and s. s.	40 60	
Hampshire county, a friend,	200 00	—648 70
<b>Middlesex county.</b>		
Arlington, Cong. ch. and so.	50 00	
Chelmsford, Rev. C. C. Torrey,	3 93	
Dracut, 1st Cong. ch. and so.	10 00	
No. Woburn, Cong. ch. and so.	33 34	
Sherborn, Pilgrim ch.	32 55	
Somerville, Franklin St. ch. m. c.		
7.22; Prospect Hill ch. m. c. 5.03;	12 25	
So. Framingham, South Cong. ch.	425 00	
Sudbury, Un. Ev. ch. and so.	27 63	
Wayland, H. B. Braman,	10 00	
West Newton, Mary A. Stevens,	10 00	
Winchester, Cong. ch. and so.	718 97	—1,333 67
<b>Middlesex Union.</b>		
Action, Cong. ch. and so.	32 00	
Ashby, Cong. ch. and so.	7 04	
Ayer, Cong. ch. and so.	24 10	
Pepperell, Cong. ch. and so.	7 25	—70 39
<b>Norfolk county.</b>		
Braintree, 1st Cong. ch. and so.	8 22	
Brookline, Harvard ch. and so.	247 74	
Dedham, Cong. ch. and so.	222 19	
Dover, Cong. ch. and so.	5 00	
East Medway, 1st Cong. ch. and so.		
m. c.	4 35	
Quincy, Cong. ch. and so.	27 00	
So. Weymouth, 2d Cong. ch. and so.	43 00	—557 50
Old Colony Auxiliary.		
New Bedford, North Cong. ch.		192 28
<b>Plymouth county</b>		
Abington, 1st Cong. ch. and so.	20 19	
Campello, Cong. ch. and so.	50 00	
Marion, \$5, in April <i>Herald</i> , as from		
Merriam, should have been ack'd		
from S. D. Hadley, <i>Marion</i> .		
Marshfield, 1st Cong. ch. and so.	59 19	
Middleboro, 1st Cong. ch. and so.	57 77	
Rockland, Cong. ch. and so.	50 00	—237 15
<b>Suffolk county.</b>		
Boston, Old South ch. 3.480; Phillips		
ch. 601.04; Park St. ch. 166; Pil-		
grim ch. (Dorchester), 17; Eliot		
ch. 7.50; Union ch. 5.10; Mav-		
erick ch. 2.78; Central ch., A friend,		
2; Mr. Williams, 50; H. A. John-		
son, 18; Mrs. C. Williamson, 10;		
A pulpit supply, 20;	4,379 42	
Chelsea, 1st Cong. ch. and so.	42 21	
Revere, Cong. ch. and so.	1 54	—4,423 17
<b>Worcester county, North.</b>		
South Royalton, 2d Cong. ch. and so.		20 00
Worcester co. Central Ass'n. E. H.		
Sanford, Tr.		
Berlin, Cong. ch. for Africa,	5 00	
Douglas, 1st Cong. ch. and so.	5 00	
Northboro, Cong. ch. and so.	50 00	
Shrewsbury, J. S. Hastings,	1 00	
Worcester, Old South ch. 74.28; do.		
Rev. Geo. Allen, 3; Salem St. ch.		
add'l, 5; Minnie A. Winter, 5;	87 28	—148 28
	8,898 16	
<b>Legacies.</b> —Braintree, Mrs. Charlotte		
L. Plaisted, by Russell Lane, Ex'r,	797 00	
Groveland, Abigail Greenough, by		
W. P. Greenough,	100 00	
Ipswich, John Day, by Eben Cogs-		
well, Trustee (prev. ack'd, 3,298.12),		
99.68 less expenses, 40.75;	58 93	
Northfield, Mrs. Amanda Field, by		
Thomas J. Field, Adm'r,	250 00	—1,205 93
	10,095 09	

## RHODE ISLAND.

Coventry, Mrs. Owen Spencer, 2 00

Slatersville, Beneficent Cong. ch. 411.75;	
North ch. and so. 44.17;	455 92
	457 92

## CONNECTICUT.

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	96 00
Greenfield Hill, Cong. ch. and so.	35 00
Ridgefield, Cong. ch. and so.	33 12—164 12
Hartford county. E. W. Parsons, Tr.	
Enfield, 1st Cong. ch. and so. to const. JOSEPH P. CONVERSE, H. M.	100 00
Hartford, M. H.	50 00
Manchester, 1st Cong. ch. and so. to const. EDWARD TAYLOR, H. M.	104 25
Marlboro, Cong. ch. and so.	20 00
Southington, Cong. ch. and so.	109 10—383 35
Litchfield co. G. C. Woodruff, Tr.	
Goshen, Mrs. E. Crandall,	2 50
Norfolk, Cong. ch. and so.	300 00
Plymouth, Cong. ch. and so.	40 00
Riverton, Cong. ch. and so.	5 04
Thomaston, Cong. ch. and so.	31 36
Torrington, Cong. ch. and so.	52 40
Warren, 1st Cong. ch. and so.	21 50
Woodbury, Cong. ch. and so.	21 00—473 80
Middlesex co. E. C. Hungerford, Tr.	
East Haddam, 1st Cong. ch. and so.	110 95
New Haven co. F. T. Jarman, Agent.	
Ansonia, A friend,	8 00
New Haven, Taylor ch. and so.	3 46—11 45
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, 1st Ch. of Christ,	98 12
Norwich, 1st Cong. ch. and so.	22 80
Old Lyme, 1st Cong. ch. and so.	43 52
Salem, Cong. ch. and Pastor,	21 20—185 64
Tolland county. E. C. Chapman, Tr.	
Rockville, 1st Cong. ch. and so.	245 74
Windham county.	
Chaplin, Cong. ch. and so. to const.	
JOSEPH FOSTER, H. M.	119 75
Killingly, Rev. E. S. Huntress,	5 00
Westford, Cong. ch. and so.	6 00—130 75
	1,705 81

<i>Legacies.</i> —Greenwich, Hannah Mead,		1,705 01
by Cornelius and W. J. Mead,		
Ex'rs,	250 00	
New Fairfield, Mrs. Hannah Smith,		
by Norman Hodge, Adm'r,	38 69—288 69	
		<hr/> 1,994 50

## NEW YORK.

Bainbridge, A. F. Moses,	200 00	
Bethel, Cong. ch. and so. 11; W. R.		
Thomas, 10;	21 00	
Greene, Cong. ch. and so.	8 00	
Lebanon, Cong. ch. and so.	5 10	
Malone, Cong. ch. and so.	56 39	
Morrisania, Cong. ch. and so.	5 33	
New York, Morris W. Lyon,	200 00	
New Lebanon, Presb. Cong. ch.	7 00	
Oxford, Asso. Presb. ch.	17 51	
Palmira, G. W. Jessup,	2 00	
Rensselaer, 1st Cong. ch. 14.78; Miss J.		
Williams, 10;	24 78	
Richville, 1st Cong. ch. and so.	10 00	
Rochester, Rev. WILLIS C. GAYLORD,		
to const. himself H. M.	50 00	
Sidney Plains, Cong. ch. and so.	10 00	
So. Cameron, C. P. Hubbard,	10 00	
Verona, S. G. Brewster,	1 00	—448 11

<b>Legacies.</b> —Bergen, I. M. Hitchcock, by A. E. Hitchcock, Ex'r,	329 50
E. Bloomfield, Elisha S. Tracy, by W. C. Tracy, Trustee, for education of a young man at Harpoot, Tur- key, for the gospel ministry,	35 00—364 50

## NEW JERSEY.

Chester, Cong. ch. and so.	19 46	
Jersey City, 3d Cong. ch.	9 56	—29 02
<b>Legacies.</b> —Newark, John W. Poinier,		
by Horace J. Poinier, Adm'r,		500 00
		529 02



## PENNSYLVANIA.

Blossburg, \$6 ack'd from Blossburg and \$9 from Charleston, in April <i>Herald</i> , should have read \$15 from B.	
Philadelphia, Central Cong. ch. with other dona. to const. Rev. EDWIN W. RICE, H. M. 34.02; I. M. Van Harlingen, 50;	84 02
Pittsburgh, Rev. T. Edwards,	5 00
Troy, Rev. G. P. Sewall and wife,	10 00—99 02

## TENNESSEE.

Nashville, Cong. ch. 13; A friend, 50;	63 00
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## OHIO.

Alliance, Welsh Cong. ch.	2 50
Brookfield, Welsh Cong. ch.	12 00
Chardon, Cong. ch.	11 18
Cincinnati, Columbia Cong. ch.	14 56
Cleveland, 1st Cong. ch.	18 00
Delaware, Rev. John H. Jones, to const. MARY E. DAVIES and CLARENCE L. JONES, H. M.	200 00
Hudson, Edw. W. Morley,	75 00
Kelley's Island, Cong. ch.	24 80
Mantua, Cong. ch.	7 00
Marietta, 1st Cong. ch.	35 00
Painesville, 1st ch. Mrs. R. Hitchcock, for organ for school in Bardezag, 100; Reuben Hitchcock, for chapel in Sophia, Bulgaria, 176;	276 00
Portage county, A friend,	5 00
Sandusky, 1st Cong. ch.	153 05
Windham, 1st Cong. ch. 23.73; A friend, 5;	28 73—862 82

## INDIANA.

Fort Wayne, Cong. ch.	16 41
Indianapolis, May Flower ch.	14 25
Terre Haute, S. H. Potter,	25 00—55 66

## ILLINOIS.

Aurora, 1st Cong. ch.	41 00
Champaign, Cong. ch., Young People's Aid Society.	20 00
Chicago, N. E. Cong. ch. m. c. 13.61; Union Park Cong. ch. m. c. 10;	23 61
Danville, Mrs. Anna M. Swan,	4 00
Galesburg, 1st Church of Christ,	18 85
Payson, Cong. ch.	18 80
Plymouth, N. F. Burton,	6 70
Stullman Valley, Cong. ch.	12 08—145 04

## MICHIGAN.

Detroit, 1st Cong. ch.	66 21
Grand Haven, Rev. R. Lewis,	5 00
Richland, 1st Presb. ch.	21 12
Tawas City, Cong. ch.	6 50—98 83

## MINNESOTA.

Minneapolis, 1st Cong. ch. 26.25; Plymouth ch. 24.97;	51 22
Waseca, Cong. ch.	15 00—66 22

## IOWA.

Dubuque, 1st Cong. ch. 15; Mrs. S. N. M. 30 c.;	15 30
Eldora, Cong. ch.	9 76
Genoa Bluff, Cong. ch. (of which from H. A. Morse, 6.25),	25 00
Maquoketa, Cong. ch.	24 76
Sherrill's Mount, Rev. Jacob Reuth,	1 00—75 82

## WISCONSIN.

Bloomington, Cong. ch.	6 35
Hammond, Cong. ch.	5 00
Kaukauna, Cong. ch.	2 50
Madison, 1st Cong. ch. to const. Rev. H. A. MINER, H. M.	50 00
New Richmond, 1st Cong. ch.	15 72
Quincy, S. P. Berry,	5 00
Kacine, Presb. ch. m. c.	31 32
River Falls, 1st Cong. ch.	21 67
Two Rivers, Cong. ch.	1 10—138 66

## KANSAS.

Clear Creek, 1st Cong. ch.	8 00
Highland, Cong. ch.	5 00
Washara, Cong. ch.	1 00—14 00

## NEBRASKA.

Columbus, Cong. ch.	5 50
Steele City, Cong. ch.	5 00—10 50

## CALIFORNIA.

Oakland, 1st Cong. ch.	130 00
Sonoma, Cong. ch.	11 00—141 00

## OREGON.

Forest Grove, Cong. ch. 5; J. W. S. 50c.	5 50
Oregon City, 1st Cong. ch.	16 50—22 00

## WASHINGTON TERRITORY.

Anacortes, G. Hagadorn, 3; Mrs. M. Burnell, 90c.;	3 90
Fidalgo, Pilgrim ch.	1 25—5 15

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokove, church, for Bohemian work in Austria,	6 84
China, Foochow, J. C. A. Wingate, U. S. Consul,	25 00
England, Liverpool, J. Q.	50 00
Italy, Florence, Th. A. Roberts,	50 00
Sweden, Ostra, Karup & Domestorp, F. v. Möller,	52 00
Turkey, Tocat, Barsan Jenahyan,	4 40—188 24

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer*.

For several missions in part,	7,348 51
For traveling expenses and salaries to Dec. 31, 1880, of Misses Crawford, Burrage, Wheeler, Childs, and Garretson, 2,578.56; for expenses of Miss Hattie Parsons, at and from Constantinople, 189.50;	2,768 06

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

*Treasurer*. 1,542 68—11,659 25

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, 1st Parish s. 10; Milltown, Cong. s. s. for boys' school in Turkey, 42.45;	52 45
NEW HAMPSHIRE.—Keene, 2d Cong. s. s.	35 00
VERMONT.—Bennington, Cong. s. s. 15; Burlington, 3d Cong. s. s. for school at Marsovan, 40; East Dorset, Cong. s. s. for Japan, 13.71; Georgia, Cong. ch. for Pastor Schubert's school, 10; Thetford, Cong. s. s. 32;	110 71
MASSACHUSETTS.—Northwood, Bands of Hope,	36 73
CONNECTICUT.—Higganum, Cong. s. s. balance for Pasumalai, 15; Naugatuck, H. N. Williams, in part, for boys' school, Harpoor, 18;	33 00
NEW YORK.—Oswego, 1st Cong. s. s.	5 18
NEW JERSEY.—Chester, Cong. s. s.	4 25
PENNSYLVANIA.—Honey Brook, Union s. s. 3; Philadelphia, Central Cong. s. s. 15;	18 00
INDIANA.—Fort Wayne, Cong. s. s.	5 49
IOWA.—Sergeant's Bluff, Iowa Missionary Workers,	5 00
	305 81

Donations received in March,	26,986 28
Legacies " " "	3,409 12
	\$30,395 40

Total from September 1st, 1880, to March 31st, 1881, Donations, \$184,588.43; Legacies, \$39,604.64 = \$224,193.07.

Quincy, Mass., Mrs. N. T. Guild, Scott's Com. 6 vols.; miscellaneous, 70 vols.	
Pittsfield, Mass., Mrs. J. C. Cooley, Commentaries, 5 vols.	
Philadelphia, Unknown, Scott's Com. 5 vols.	
New York, Rev. E. P. Gardner, miscellaneous, 21 vols.	
Milwaukee, Wis., Levi Burnell, Scott's Com., 6 vols.	

## FOR YOUNG PEOPLE.

### FAITHFUL AFRICANS.

THE picture below represents two friends of the great missionary and explorer, David Livingstone. To be sure Chumah and Susi were Livingstone's servants, but if ever any mortals deserve the name of friends, they do. Their story should be told everywhere, not alone to their honor, but to the honor of the African race to which they belong. Susi became attached to Dr. Livingstone when serving as a wood-cutter in 1861, on board the little steamer, "Pioneer," used for exploring the Shiré River. Chumah, when first seen, was a lad belonging to a party of captive slaves which was being driven by the camp where Livingstone and Bishop



CHUMAH AND SUSI.

Mackenzie were resting, their drivers not knowing that any white people were near. Livingstone describes these drivers as marching very proudly,

dressed in all the finery they could muster, as if they were doing some very noble thing. The slaves were fastened together by long sticks, having a



ILALA. THE HUT IN WHICH LIVINGSTONE DIED.

yoke at each end in which the neck of a poor slave was securely held. The children were bound by chains to the men and women. So the long sad



procession moved on, until the drivers caught sight of the white men, when they darted like mad for the forest. Dr. Livingstone and his companion soon cut the cords which bound the captives to their yokes, and set them free. The poor slaves knew not what to make of such kindness. They had never seen anything like it. One little boy said, "The others tied us and starved us; you cut the ropes and tell us to eat. What sort of people are you? Where did you come from!" Chumah was one of these released slaves who were kindly treated and placed under instruction at the mission station at Chibisa's. Afterwards Chumah went to India with Dr. Livingstone, and was placed in a mission school there. Two years later, in 1866, Susi and Chumah formed part of the company of thirty-six persons with whom Livingstone set out from Zanzibar for the interior of Africa, upon what proved to be his last journey. Many of this company proved faithless and worse than useless, but these two could always be depended upon. Oftentimes Livingstone would have been utterly helpless without them, but they looked up to him as master, and seemed to love him and care for him as a father. No matter what the hardships of the long seven years' journey were, they seemed as much interested in their master's plans as they would have been had they been his own sons. They carried him on their shoulders over rivers and morasses. When he grew weak so that he could not walk, they saw that he was borne as gently as possible in a "kitanda," or palanquin, which they constructed. The picture on the opposite page shows the "kitanda," from which Dr. Livingstone is being carried by his faithful friends into the hut at Ilala, where he died, May 1, 1873.

#### AFTER THEIR MASTER'S DEATH.

But Chumah and Susi were faithful to their master after his death. In the midst of their deep grief they felt that his body ought to be embalmed and sent, together with the records he had made of his discoveries, to his home in England. They at once determined to pay this honor to him whom they loved so much. It was a very difficult undertaking; some said it was impossible; it actually took them nine long months to reach the coast with their precious burden. The first difficulty they foresaw would arise from the superstitious notion of the native tribes, that to carry a dead body through their territory would bring disaster. It was doubtful whether these tribes would permit them to pass. Hence it was necessary to conceal the nature of their burden. The picture on the next page shows the village built under the direction of Chumah and Susi, in which their company lived while they were preparing the body for transportation. On the left of the picture you will see a round hut open to the sky. It was strongly built, so that no wild beast could enter. Here they embalmed the body as best they could, exposing it to the sun for two whole weeks, keeping close watch by night and day. Then wrapping it carefully in bark and cloth, and making it look as much as possible like a bale of goods, they took up their long and sad march to the coast. It was a hard and perilous journey. Many tried to persuade them to give up their purpose. But nothing could turn them aside from their determination to do what they might for their master, even though he were dead, and with loving hands they brought his body over land and sea, so that England might bury it with honor in Westminster Abbey. Are there

many white men who would have been as faithful? Is not the race to which these noble men belong worth saving? Shall we not do what we can to give



THE VILLAGE BUILT BY THOSE WHO WERE CARING FOR LIVINGSTONE'S BODY.

them all the gospel of Christ? Chuma, when last heard from, was guiding an exploring party on its way to Umzila's kingdom.

# THE MISSIONARY HERALD.

VOL. LXXVII.—JUNE, 1881.—No. VI.

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THE friends of the Board far and near will rejoice to know that the Home Secretary, Rev. Dr. Alden, is recovering from his recent serious illness, and that though his physicians enjoin a period of rest from labor, his ultimate return to his post of service is confidently anticipated.

THIS may well be called the Micronesian number of the *Missionary Herald*. The accounts from the Pacific show how the isles are waiting for God's law. It is a story of surprising interest. Letters from other mission fields have also called for an unusual amount of space. The need and value of woman's work are strikingly shown in the communications of Mr. Fowle, of Cesarea, and of Mrs. Allen, and Misses Sears and Van Duzee, of the Eastern Turkey Mission.

The *Baptist Missionary Magazine* is mistaken in saying that the Bassein mission furnishes the only instance of a people formerly heathen sending out foreign missionaries from their own number. There are already three such instances in the field of the American Board. Several native Sandwich Islanders are now laboring in the Marshall, Gilbert, and Marquesas islands under the Hawaiian Board; the Ponape Christians have sent several preachers and teachers to the Mortlocks and to Ruk; and converted Armenians in Eastern Turkey have taken Koordistan as their foreign missionary field. Such instances are to be multiplied rapidly in the future. Every convert should be a propagandist.

ONE of the most serious obstacles to the progress of the gospel in all lands to which our missionaries have gone is the unhallowed conduct of foreigners, Americans or Europeans, resident in or travelers through these countries. The natives naturally regard as Christians all who come among them from Christian nations, and the sad misconception of Christianity thus formed it is often impossible to remove. A company of men in India not long since expressed their fear at telling their wives that they were Christians, because all the "Christians" they knew were accustomed to get drunk. In a village of Eastern Turkey one of our missionaries met a young man who said he knew a little English. But it turned out that the English he had caught by his ear consisted chiefly of oaths. Satan sends his missionaries abroad while the church is halting.



THE Custom House Statistics of the Sandwich Islands for 1880 show at a glance the commercial prosperity of the islands. The exports for the year amounted in value to \$4,968,194.40, the imports to \$3,673,268.41, making an excess in exports of \$1,294,925.99. The statistics of emigration and immigration show that the arrivals exceeded the departures by 3,665. Whatever may become of the native population, the Sandwich Islands are clearly destined to hold an important position in the Western world.

IN response to the request given in the January number of the *Herald*, a large number of the older commentaries and religious books have been received and forwarded to our mission fields. The native preachers have a very limited religious literature in their several languages, and as most of them read English, these volumes of comments on the Scriptures or of sermons or biography, are of the greatest interest and value to them. The most recent call for aid of this kind comes from Erzroom. Who will respond?

IN the *Missionary Herald* for May, page 173, two lines were omitted in copying the manuscript for printing; in paragraph III. Liberia, at the end of the period, "there are 26 Baptist churches . . . 1,928 communicants," there should be inserted the following, "The Protestant Episcopal Church of the United States reports 1 bishop and 31 others, missionaries, teachers, and assistants, 361 communicants, 597 Sunday-school scholars, and 415 in day and boarding schools."

On page 172, line 2 should read "the number of Protestant communicants . . . was reported in 1880 as 145,220," instead of 122,470.

THE American citizens of Smyrna in Asia Minor, including the United States Consul and Messrs. Bowen, Crawford, and Constantine, have united in an appeal in behalf of the sufferers by earthquakes in Scio and Cheshme. They estimate the killed as numbering about five thousand, and the wounded many more. The houses of those who escaped unharmed have been destroyed, and the maimed multitude have been rendered helpless and dependent. Contributions are asked from the benevolent, and Treasurer Ward will transmit to the Committee of Americans in Smyrna whatever may be given.

THE Presbyterian Board of Missions has been sorely afflicted in the recent death of four of its missionaries; among the number was Miss Campbell, of the Laos Mission, who was drowned while bathing.

The king of the Sandwich Islands, now on his way around the world, happened to be in Japan on the ninth anniversary of the organization of the "Union Church" of Yokohama. Towards the erection of the meeting-house of that church the Christians of Hawaii had contributed \$1,000, and in remembrance of that gift the church invited King Kalakaua to attend its anniversary celebration held on the 10th of March last. The king was welcomed in an address by Dr. T. W. Gulick, a native of Hawaii, but now a resident of Japan, and replied in a pleasant speech, accepting with hearty thanks the gift of a Japanese Testament which was there made him. What would have been thought sixty years ago of a suggestion that the king of Hawaii should give an address in a Christian church of Japan! "If the Lord would make windows in heaven might this thing be?"

AFTER the remarkable unanimity of sentiment expressed at the recent quarterly meeting of the Woman's Board in reference to confining their efforts as a Board to the one object of making the gospel known among the perishing in foreign lands, it is to be hoped that no further efforts will be made to include under its organization a variety of home enterprises having other missionary ends in view. The discussion that has been going on for some time past will not have been in vain if the relations and claims of the various benevolent enterprises shall have become more clearly defined, and if the happiest results for all are seen to be dependent on unity of object in each. In the long run, despite some present advantage which the special friends of home missions might have seemed to gain at the expense of the foreign work, — for combination would inevitably end in division of funds, — they have reason to be grateful for a result which will lead to more earnest effort on the part of all, and to a larger aggregate income for the common cause which all are alike seeking to promote, whether at home or abroad. The results which must have followed a change of policy on the part of the Woman's Board through the necessary reduction of the missionary force, the giving up of schools and the return of great numbers of pupils to the ignorance and degradation of their wretched homes, the check given to the work now in successful progress at so many points, and opening with such promise in the near future, results which those who desired the change did not anticipate, but which we are persuaded would have proved not merely imaginary, are now happily averted. A bright future is now open before the two organizations of women, one for home and one for foreign work.

*As God hath prospered*, is the gospel rule for giving. That God has wonderfully prospered the people of this land within the past year, every one knows. Labor has enjoyed its full reward, and the profits of trade within recent months far exceed those of any similar period for many years. Has the giving been proportioned to the prosperity? Read on another page the statements respecting the financial outlook. Clearly the constituency of the Board has not conformed to the gospel rule.

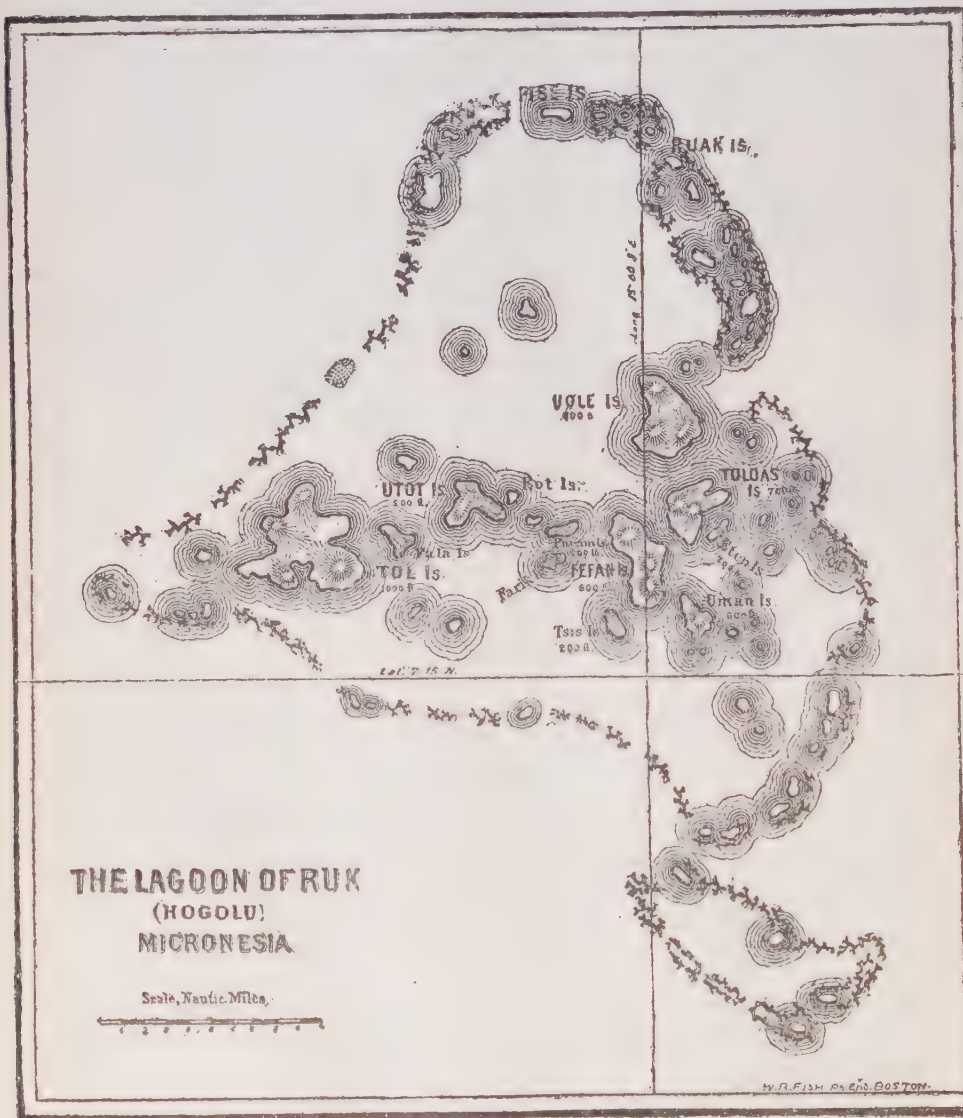
ENCOURAGING reports have reached us from many quarters of the mission field, of spiritual results following the observance of the Week of Prayer. The girls' schools at Hadjin and Sivas have been specially blessed. In the former place the church had been in a somewhat divided state, but all difficulties are now settled and the thirty names already propounded for admission on their confession of faith, are only a portion of those who have been led to hope in Christ since the beginning of the year; of the twenty-five girls in the Boarding School at Hadjin, twenty are confidently numbered among the converts. At Sivas all the girls in the Boarding School are hoping in Christ.

It is one of the signs of the times that among the Chautauqua series of brief books, one has been issued entitled "The World of Missions." This little "text-book" contains two excellent papers, already given as lectures by Henry R. Carrol of *The Independent*, on the agencies now in operation among Protestants for the conversion of the world, their fields of labor, and the success already achieved. At this day a liberal education requires at least some knowledge of missions.

## THE LAGOON OF RUK.

BY REV. E. T. DOANE, PONAPE, MICRONESIA.

RUK has been captured. On three of her islands Christian teachers have been landed. The friends of missions may want to read of this nearly central point of the Caroline group, and to learn something of its features and the native population.



Ruk is not the name of any one island ; it is the term applied to high mountainous land. Hence, when sailing to this archipelago, some speak of going to the High-Lands. Ruk is an archipelago by itself. It looks as if in some of the



ages past a small continent had been here nearly submerged, the peaks of the mountains only remaining. All through the lagoon, in its central portions especially, stand these half-sunken mountain peaks, forming of course islands, some of which have an elevation of 1,000 feet, some only 200 feet. Some of the more important of these islands are, Tol, Fefan, Toloas, Uole, Utot, Uman, the last three being the ones selected for missionary labor. Beside these there are quite a number of low islands; while on the reef there are quite a number of atolls, or islets. An immense barrier reef encircles Ruk. In places it is crowned with soil, the bread-fruit tree, the cocoanut, and other trees flourishing for the maintaining of the native population. In places this reef is partially sunken in two or three fathoms of water, making it dangerous for ships to pass in or out. But it is a long reef, probably 150 miles, perhaps the longest of any surrounding our Micronesia islands.

The hills of Ruk, or the islands, rather, of Ruk, have a rounded, time-worn look, and only in one place did I see a bold, out-cropping rock. The higher points are poorly covered with timber, while large plain-like districts are seen, covered with coarse grass.

The productions of Ruk ought to be abundant. The soil, what there is of it, seems to be good. The complaint of the people is of a limited supply of food. Tribal wars are said to be largely the cause of this, but indolence has doubtless something to do with it. The productions seen by us were bread-fruit, cocoanuts, sugar cane, taro grown in large and well-watered patches. Bananas and wild oranges, of a very good flavor, are also abundant. Fowls are common; the pig has just been introduced by the traders, and so the goat; the domestic dog is met with, though not in large numbers. No cattle are here; the woods abound with the large Micronesian wild pigeon, and wild fowls are found in the bush. Fish are caught in the waters of the lagoon, though they do not seem to be abundant.

#### THE PEOPLE AND THEIR DWELLINGS.

In his dwelling the native of this island is inferior to his brothers of Ponape or Kusaie. The house is low, roof rather flat, sides and roof thatched with the leaf of the palm; the ends closed up, save an opening left into which one *crawls*, as a dog to his kennel. The floor is covered with the leaves of trees; rarely matted with good mats. The house is without divisions, or only those of the simplest kind; the family seem rather to herd together; perhaps, however, time will show us a little more than we saw of the distinct lives of the members of the family. The large, not very skillfully-built proa houses, for storing the canoes and larger effects of the high chiefs, are mainly the residences of these royal ones. On the whole the home of the Rukite seemed to me rather a dismal place.

The Rukite himself, as I saw him, taking him all in all, is the finest-looking native we have in our Micronesian field. He is less in stature a little than the Gilbert Islander, and also in bulk of person, for the Gilbert Islander has a corpulency that is fearful. The Rukite, in his complexion, is of a soft saffron tinge, his form symmetrical, limbs round and of good length between joints, step easy, eye round, black, and lustrous, not dimmed by the use of ava or toddy from the cocoa-nut blossom, lips rather thin for a Micronesian, hair wavy and

long. In all this I thought him a fine-looking native. Some of the women are quite beautiful.

The Rukite has as yet but little of dress. The *maro* is the indispensable part of the attire. Around the neck large strings of shell-beads, made from the cocoa-nut shell, black and glossy, are worn. Pendent from the ears hang heavy bunches of the same kind of bead, with a brass button now and then. The face is smeared with a pigment of red and yellow ochre, and so, too, the whole of the upper part of the body. "When unadorned adorned the most," we may emphatically say of this stuff. The women wear about the loins a piece of rudely woven native cloth, figured with black threads to add to its beauty. Youth are usually without clothing.

In disposition the Rukites are mild, yielding, easily led. In their moral make-up they are thorough heathen. They have been called savage, and vessels have been warned not to allow too many natives on deck at once. There is some ground for this fear; for at different times vessels have been attacked in the lagoon and nearly taken. But this, I think, does not fairly represent the character of the people. During the many days the "Star" was at Ruk not the first sign of hostility was seen. When we walked inland and passed dwellings, the family would flee in alarm, or would crowd together in their little hut, till the strangers passed by. They would hardly have done so were they a fighting people. The population of the island is supposed to be from ten to twelve thousand.

There is much in this natural state of things to encourage the teachers we have left at Ruk among strangers. We shall trust they will be unmolested. And on the return trip of the "Star" another year we shall expect to find this people now reported as savages not a little calmed down, their youth in school, and their adults in churches.

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## FINANCIAL OUTLOOK.

THE donations received in the month of April were \$25,633.61, against \$23,406.67 in April of 1880, an increase of \$2,226.94. The legacies, however, in April, 1880, were \$12,282.57, in April, 1881, they have been only \$2,678.85. This makes the total receipts in April this year, \$7,376.78 less than in April of last year. This falling off will tell disastrously upon our financial condition, unless something be done to check it and to turn the current the other way. During the eight months of the financial year thus ending, the total receipts from donations and legacies have been \$252,505.53, while last year in the same months they were \$257,243.41, which shows less this year than last by \$4,737.88. At the annual meeting two years ago it was solemnly resolved:—

"That this Board, and the churches which are its constituency, are called upon by the Master's command and by the providence of God to use all possible proper means to bring the income of the Board from ordinary sources up to the sum of \$500,000 for the coming year, with the expectation and purpose that this sum shall be increased from year to year, as the work of the Board shall be hereafter expanded."

Last year at the annual meeting, this resolution was substantially reaffirmed. "The failure to attain to the \$500,000 which we set before ourselves as the goal

to be reached during the past year should rouse us," said the Report of the Committee on the Home Department, "to most persistent efforts to attain and even go beyond it during the year before us."

To make good these resolutions of the past two years, the receipts during the four months which remain need to be greatly increased. As was stated in the *Herald* of December, twenty per cent. advance upon the donations of the previous year will be requisite in this. The increase by each generous giver of at least ten per cent. upon last year's donations seems absolutely necessary to meet expenditures on the scale of the previous year without the expected enlargement. If those who have this year already given ten dollars will add another dollar, and those who have given five dollars will add fifty cents; if those who have given one hundred dollars will give another ten dollars; and if those who have not yet made their annual gift will in these remaining months make the same proportionate increase, while the expectations of enlargement with which the year commenced will not be met, we shall be able at least to continue without embarrassment what has already been undertaken. Though we thus speak, we hope there are not a few who will count it a privilege to add twenty per cent. to their gifts, and thus secure the onward movement to which God's providence is beckoning.

There is every encouragement in the prosperous condition of the business world, and in the hopeful state of our missionary fields, to make this advance. Our missionaries who went a year ago to Turkey are sending back narrations of deep religious interest and conversion of souls in schools and congregations. In Micronesia the churches among the Mortlocks have almost doubled their membership and Mortlock native Christians are eager to go to the islands further west.

In Africa, in India, in China, in Japan, the work is growing. In one of our Theological Seminaries are young men and women preparing to push on the movement in Africa, while others are banding together to go in a company to North China. Can it be that this advance in contributions this year shall be lacking? There remain four months and then the financial year closes.

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### "THE NEW DISPENSATION" IN INDIA.

THE recent anniversary address before the Brahmo Somaj of India by Keshub Chunder Sen, which has just been published in two successive numbers of the *Independent*, will attract no little attention as an expression of the views of the body he represents. It is the formal deliverance to the world of the "New Dispensation." The address shows most clearly how thoroughly the author has been influenced by Christian ideas. While he asserts that the New Dispensation is the summing up of the best religious thought of the world, it is quite remarkable that at least nineteen twentieths of his discourse are taken up with the sentiments and thoughts derived from the Christian Scriptures. The place which other great leaders hold, as Confucius, Gautama, Mohammed, is comparatively insignificant. The tributes paid to Christ and to Christianity are all very extraordinary, yet not the highest. He seems to approach him, and at times



one has the feeling that he is very near to him ; and yet the one supreme bond — that of a living faith in Christ as a redeemer from sin and the source of new life — is wanting. While no Christian can fail to rejoice in many of the utterances of this address, particularly in the denunciation of pantheism and the homage paid to Christ, there remains a painful impression that this man does not accept the gospel as a little child. The distinctive position taken is that he speaks as the voice of "a band of apostles entrusted with a New Dispensation." It is boldly claimed that this Dispensation "stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya." The new church he speaks of as "a complete dispensation, with its full complement of apostles, Scripture, and inspiration." One will look in vain through this discourse for anything to justify this extraordinary claim. What is there to certify to this "New Dispensation?" So marvelous an interposition from the heavens should surely have some seal. If it can show no miracles it should at least bring to view some luminous truths such as men have never seen before. But nothing of this kind appears. Chunder Sen's praises of Christ, though new to many Hindus, are only the echo of the songs with which the Christian church has for centuries hailed Jesus as "Lord of all." Many of India's brightest minds, like R. V. Modak and Narayan Sheshadri, and others who have sat at the feet of Wilson and Duff, long ago joyfully acknowledged the supreme excellence of Christ, and took him as their personal redeemer, but never thought of proclaiming a new dispensation. They were humbled by what they learned, and did not boast of what was new to them as if it were new to the world.

But we have neither wish nor purpose to speak in antagonism to the religious movement of which Chunder Sen is put forward as a leader. The attitude of our missionaries towards this movement is not by any means what it has often been represented as being, one of bitter hostility. They hope that much may be accomplished by it in delivering the Hindu mind from its bondage to caste and the thousandfold superstitions which have weighed on it so long. They hope it will tend to remove some of the prejudice which has prevailed throughout India against Christ and the Christian religion. But the question will arise whether this leader's praises of Christ are to be counted as an offset to the devotions paid by other members of the Somaj to the Hindu sages and to Mohammed. How far can Chunder Sen carry his brother "apostles" with him? It is right for us to consider whether men raised intellectually above the errors and follies of their time, and seemingly inspired with no little conceit because of their emancipation and their present superiority, will be led to the full and humble acceptance of the gospel which, as of old, is the power of God unto salvation. We hope for the best, but are not as sanguine as some.

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A GOLD piece has just been sent as a contribution to the treasury of the Board on the wrapper of which was written, "The silver and the gold are the Lord's, the copper is good enough for poor Maggie."

## IGNORANCE AS TO MISSIONARY OPERATIONS.

A WELL-KNOWN clergyman of New York has sent us a letter which would not find a place on these pages were it not for its bearing upon a matter of vastly more importance than the interests of this magazine. The density of ignorance prevailing in many minds claiming to have an interest in Christ's kingdom respecting the progress of that kingdom, and the indifference with which tidings respecting what our Lord is doing through his servants, our brethren now in the field, should be continually exposed and rebuked. The strangeness of this indifference is so well indicated in the crisp sentences of our correspondent, that, in spite of what he says of the *Herald*, we give his letter entire : —

“A VOLUME OF RARE INTEREST.”

“What is it? The *Missionary Herald* for 1880. A constant reader of the *Herald*, month by month, it came over me, as I turned the pages of the bound volume, what a wonderful amount of matter is here, touching almost all parts of the habitable globe, revealing the current life of remote lands, and the entrance of that Word that giveth light and life, setting forth the heroic deeds of our brother and sister missionaries, and opening windows for us to look in upon their every-day life, and see them at their work, in their contact with strange peoples. We go with them to church, to school, on extended tours into “unbeaten paths,” and find everywhere the same stubborn hearts of sin and unbelief, and the gospel, as of old, everywhere, the power of God unto salvation. One truth everywhere, one remedy ; the fruit one, the tongues many.

“What testimony to the value of missions and their manifold relations, from sources not to be gainsaid, the great papers presented at the Annual Meeting, and the series of Dr. Means on Africa, worth alone the cost of the volume. We can only hint at this mine of wealth. Why should this record of current church history be of less interest to the church than the Acts of the Apostles, except that that is nearer the fountain-head, and bound up with the life and words of our Lord? Here is the same spirit, the same all-conquering name, the same gospel preached by men of like passions with Paul and Peter, with the Holy Ghost sent down from heaven now as aforetime, and with results as marvelous.

“The life of the church is one continuous whole, and pity it is that so many who would be ashamed not sometimes to read a chapter from Isaiah, the Gospels, or the Acts of the Apostles, do deliberately ignore this later history which Isaiah foretold, of which Jesus spake, and to which the Acts of the Apostles is but an introduction ! And that, too, when all this is *theirs*, even as they are Christ's, and Christ is God's ! All these wonderful triumphs are going on, the nations waking, the church extending her boundaries and fortifying herself in the heart of pagan empires, and they know nothing about it ! They know of political caucuses, and senatorial rows, and the petty quarrels, the murders, the robberies, and the brighter and better side of social and public life, which fill the columns of the daily newspapers, but of all the sweet and winsome souls who are pouring out their lives to bring this world back to God, and of the galaxy of names resplendent for heroism and courage and deeds accomplished which have

changed the life of whole peoples, and the face of islands and continents, they willingly are ignorant! All this for a dollar and ten cents! Find another volume equal to this of the *Herald* for 1880 for such a sum! As if it concerned us not, when it is our Bible, our Christ, our kingdom, wherein is our inheritance, and whose glory is ours, — we being Christ's, — our brethren, doing a work as much ours as theirs, since it is Christ's, and not another's. *Our* honor bound up with the honor of Christ forever and ever, and not know anything about it! Well, it is strange, view it as we will."

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### MISSIONARY SHIPS.

IN the prosecution of modern missions the need of missionary ships was early felt. Labors in the island world of the Pacific could not be carried on effectively and on a wide scale without their aid. The comfort and safety of the missionaries would be imperiled if they were left to the infrequent and uncertain visits of merchant vessels. And the penetration of the vast continent of Africa, whose rivers and lakes form almost its only highways, calls imperatively for the aid of the missionary ship.

The earliest known missionary vessel was the "Duff," a ship purchased by the London Missionary Society in 1796, and sent to the South Seas under the command of Capt. James Wilson. Her career was brief, as she was captured by a French privateer in 1799. Fifteen years later the missionaries to Tahiti undertook the building of a ship, which was finished in 1817, and named the "Haweis," in honor of an eminent friend of the mission in England.

The next missionary ship was the "Missionary Packet," sent out by the American Board in January, 1826. She was a schooner of thirty-nine tons, forty-nine feet long, and thirteen feet wide, and was in command of Capt. James Hunnewell, of Charlestown. After a stormy passage around Cape Horn, she reached Honolulu in October, and served the mission for several years.

In 1830 Rev. John Williams, the heroic and martyr missionary, undertook the building of a ship with only native aid, and the "Messenger of Peace," a ship sixty feet long and measuring seventy tons, served him for several years in his adventurous plans. When he visited England, his appeals resulted in a collection of funds, sufficient for the purchase of the "Camden," of 200 tons, in which he sailed, 1838, April 19, on his return to Raratonga. The next year, 1839, November 20, he fell a victim to savage violence, on the island of Erromanga. The "Camden" was found too small for the service, and returned to England in 1843. An appeal for funds was made to the children of the Sabbath-schools, and called forth a liberal response. A new, strong, and handsome ship was thus procured, and fitly named the "John Williams," which sailed for Tahiti, 1844, June 5. For just twenty years this ship pursued her work among the Pacific islands, making four voyages to England during the period. She was wrecked, 1864, May 29, by drifting on shore in a calm, at the Island of Puka puka.

In February, 1867, the same fate befell the second "John Williams," as she was approaching her destination. The third "John Williams," sent out in 1869



has been more fortunate, and is still pursuing her errands of love and mercy. In 1874 a smaller companion ship, the "Ellengowan," was presented to the London Missionary Society by Miss Baxter, of Dundee, and is still in the same service.

The missions of the Free Church in Scotland, and of the Presbyterian churches in Canada, among the New Hebrides, have also the aid of a missionary ship. For a short time the little "Columba" of five tons was employed, but she was replaced by the "John Knox," which was built and sent out in 1856. Proving too small, a larger ship of 115 tons was built in 1860, at New Glasgow, in Nova Scotia, named the "Dayspring." She was much admired, and did excellent service, until wrecked by a hurricane in the harbor of Aneityum, 1873, January 6. Her place was directly supplied by the purchase of a new three-masted schooner of 160 tons, whose name was changed from "Paragon" to "Dayspring." She is still doing good service.

Among the Feejee and Friendly Islands, the Wesleyan missionaries employ the "John Wesley." And the "Allen Gardiner" was sent out by the South American Missionary Society in 1854, with a company of missionaries, to carry forward the work in the Falkland Islands and Patagonia, where Captain Gardiner and his associates had perished. She was still in the service in 1867.

The Church of England Missionary Society, as early as 1848, employed the schooner "Undine" in the work of the New Zealand Mission, under Bishop Selwyn. In 1852 the larger "Border Maid" took her place, and was succeeded in 1855 by the "Southern Cross," which was built in England, and sailed March 28. The same day, John C. Patteson, afterwards Bishop Patteson, sailed in another vessel. With his useful labors and martyrdom the "Southern Cross" was to be ultimately associated. She was wrecked on a New Zealand reef, 1860, June 17, and replaced in 1863, by the second "Southern Cross." This ship has an auxiliary screw, and can use steam power, and her career has been very successful.

In the next number of the *Herald* a somewhat detailed account will be given of our own missionary vessel, the "Morning Star."

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### THE FEWNESS OF THE GIVERS.

WHEN our Lord stood over against the treasury and saw the widow cast in her two mites, he not only permitted the disciples to observe the transaction, but he especially called them to do so. There are lessons to be learned by one who stands in sight of any one of the Lord's treasures which are too valuable to be neglected. To be sure he must remember that while we can see the gifts we cannot always, perhaps not in the majority of cases, understand the thought of the givers. We must bear in mind, also, that gifts are valuable not according to their size, but according to their cost to him who brings them. There are many elements entering into the account that only the Omniscient One can measure, so that we must beware how we attempt to pronounce definite judgments on the offerings of men. And yet there is divine warrant for observing the gifts as they come to the Lord's treasury, and for seeking to learn from them whatever profitable lessons we may.

One fact which will quickly arrest the attention of whosoever watches the treasury, is that the number of real givers is comparatively small. A contribution box may receive many coins which, though larger than those the widow gave, are naught to the givers. That is the reason why they are given. These persons have no desire to give anything, but it is awkward to make a public refusal, and so they drop into the box some loose coin, of the most trifling value to themselves. We will not call such persons givers. Applying the name only to those whose offerings are of actual cost to themselves, we fear that their number in almost all, if not all our churches, is relatively small. Cases like the following are by no means singular. A recent contribution from a city church of between two and three hundred members amounted to about \$400. Seven eighths of this sum are known to have been given by *four* individuals. The plates passed in another city church on a Sabbath morning, brought in a sum indicating an average gift from each member of about one dollar, and it was probably thought that this was a good showing. But it appears that this average was made by the gifts from *two* families, and that deducting their contributions, the average sum from each member of that church was less than nine cents. A New England congregation whose wealth is said to exceed two million dollars, gives less than one hundred dollars for foreign missions, and half of this sum comes from a single individual. We have been told concerning a church renowned for its benevolence, that not more than twenty-five of its members pay anything towards the several thousand of dollars annually contributed by this church for Home and Foreign Missions, and that half a dozen individuals give six out of every seven dollars with which the church stands credited. These are merely illustrations of a class of facts with which all who stand over against the Lord's treasury are familiar, showing that the givers are few.

Another fact, in pleasant contrast to the foregoing, will be noticed by those who watch the treasury, that there are in almost every community some who do know the luxury and who are reaping the rewards of self-sacrificing benevolence. They are often the poor, yet are they very rich. They have not received freely, as the world judges, yet they give freely. Very few rich men enjoy such a luxury as is theirs when they make their offerings to the Lord. A widow whose only son was killed during the late war supported herself for years, earning \$1.25 a week, and giving twenty-five cents every Sabbath to the offerings of the sanctuary. She has recently received a pension, and from the first payment she sends one fifth as a thank-offering; "the firstfruits for the Lord." These hidden ones, whether their gifts are large or small, who make sacrifices that they may give, and who yet, because of their deep love for Christ and his kingdom, are not aware that they are making any sacrifices at all, are the true givers. And perhaps of more value than the coins they drop into the treasury are the prayers with which they follow their alms. Among these generous Christian givers are many ministers of the gospel who, out of their limited store are giving, none too much, perhaps, but vastly out of proportion to what others of their congregations give. There are upon our table at this moment two subscription lists which happen to have been forwarded with contributions from rural churches. The pastor's name heads one of these lists, and his subscription is for twice the amount subscribed by any of his parishioners.

The other list shows that four fifths of what was there given came from the pastor and a retired minister. There is a flourishing church in Massachusetts of over three hundred members who possibly flatter themselves that they are doing well, perhaps they might say nobly, for foreign missions, but it is to be presumed that few of them are aware that from sixty to seventy per cent. of what passes through its contribution box comes from the devoted pastor and his wife.

What can be done to multiply the number of givers? This question should be pondered quite as much in the interest of the churches at home as for the sake of the unevangelized far and near. For the churches will not increase in graces or have their full power with God and with men until a large proportion of their members bring their tithes into the Lord's storehouse. Why should not prayer for the multiplication of laborers of this sort be offered as fervently as for laborers who shall cross the seas into the harvest fields? And prayer should be accompanied with constant labors to lead each disciple of Christ to an apprehension of his duty to contribute of his substance for the advancement of his Master's kingdom. Every effort should be made to bring up the young in the family and church and Sabbath-school in the habit of systematic giving. There must be line upon line from the pulpit. Benevolence should be made a frequent theme for conference at the social meetings of the church. The whole matter must be lifted far above the narrow notion that this or that society is begging for a support. Men must be made to feel that their gifts are for Christ, and that he is no beggar before them, but rather that he grants them the inestimable privilege of sharing with him in his efforts to redeem a world. Schemes should be devised so that there shall be presented to each individual the frequent opportunity for making his offerings to the Lord. Pastors and churches should study these expedients for increasing the number of givers. They will be most successful who are able to awaken in all souls true sympathy with Christ, and devout gratitude to him who gave himself for the life of men.

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### A PLEA FROM KOORDISTAN.

THE following letter has been addressed to the American Board by the little missionary church of Redwan, Koordistan. This town lies directly east of Diarbekir, the missionary work in that section being under the care of the Harpoot station of our Eastern Turkey Mission. The pastor of the Redwan church, Kavme Ablahadian, of whom some account may be found in Mr. Wheeler's volume, *Grace Illustrated*, was educated at Harpoot, but returned to Koordistan, constrained by his missionary zeal to close his ears to attractive calls in other directions, that he might labor in this neglected region. These Christians in Redwan do not ask aid without being willing to put their own hands to the work. Recently on finishing their own chapel the poor people found that a debt remained. It seemed that they had done all they could, and yet again offerings were brought, pieces of gold from female ornaments, money, eggs, watermelons, etc., until enough was raised to cancel the debt. All they now ask for is a missionary to live among them. On account of its length we



omit a part of their letter referring to details, but what is here given is an exact translation of this impressive appeal : —

“EVANGELICAL AND SOUL-LOVING SOCIETY, *Boston, America.*

“For a long time we have enjoyed your humane and continued efforts, and the answers to your earnest prayers, as the spring rains. The good done to our nation, ourselves, and our children stirs our hearts with deepest gratitude. It will be profitable on reaching heaven to give a narrative concerning the pious and self-denying missionaries you have sent us, the literature given, and your efforts for us.

“Before the throne we will take the hands of those who have gone before us, and saluting those who come after, we will make known our gratitude, and will bless them. Yes, your work will make you to rejoice both here and there. How sweet is the gospel which you have sent us, and how precious the Saviour you have made known to us. Blessed are our eyes that see and our ears that hear and our hearts that inherit. The gospel which you have preached to us has turned us from darkness to light, from death unto life. It has given us a good hope and unspeakable joy, an ‘inheritance incorruptible, undefiled, and that fadeth not away,’ and put a new song into our mouth. We cannot with tongue tell of that change, that life, and those desires that the gospel has wrought in us. It is our sweetest knowledge, our engrossing effort, our greatest wealth. Our dear Saviour has not only saved us, but has granted us a desire for the salvation of others, that counting it a privilege we may labor and pray for them. The Saviour has drawn our love, has taken our hearts ; his revealing himself to us forms our greatest pleasure. We give glory to our heavenly Father who has loved us so much, and to our Saviour who has become our salvation, and to his Holy Spirit who revealed to us these things, and who dwells in us. O, gospel of grace, what precious doctrines !

“These are its fruits in Koordistan : sixty Protestant houses, two hundred and sixty-five adherents, sixty-two church members, one ordained pastor, three preachers, one teacher in Redwan, four schools, three of which are taught by the preachers. This poor people during the past twelve years have spent 40,000 piasters (\$1,760) for preacher, teachers, and building, besides 10,000 piasters (\$440) for the poor and other benevolent objects. Last year, during the dreadful famine, from their extreme poverty they gave nearly forty liras to the poor, and for pastor, teacher, and other things, nearly the same, besides bread, food, etc. Here and at the villages they preach continually for the progress of the work, and make every possible effort. A great harvest is prepared ; it is waiting for fit laborers. If the same effort had been made here as in other places there is no doubt but that the results would have been far greater. No missionary has labored here as in other places, and there are no books. The lack of cultivation in the language, and the little labor expended, is a great hindrance.

“The country is extensive and populous, and for many reasons we need a missionary. The population is mixed, there being Mohammedans, Yezides, Jews, Syrians, Catholics, Armenians, and Greeks. All these speak Koordish. True, our beloved missionaries of the Harpoot station have great desires for this work, but because the Lord has committed to them a wide field they can come here but seldom, and we say it with shame, there is not one among the natives equal to what the work demands.

“A sadness hangs over our spirits because the land is deprived of the needed assistance, but the subject of our prayer is that the Lord will fulfill our hopes quickly. On this occasion we humble ourselves before you, for our fatherland and friends. We humbly plead that you grant our request in giving us a missionary. If it is too much to give us more, at least give us one missionary, that having learned the language he may labor in Koordistan.

“Would that the golden sceptre might extend to Koordistan sitting in dust and ashes. Faith encourages us, and your benevolence gives hope. With deep desire

and expectantly waiting and praying for answer, with this earnest prayer, we, the Committee of this church, subscribe ourselves,

BARON TOMAS.

BEDROS EFFENDI.

ABRAHAM, *Deacon.*

KAVME ABLAHADIAN, *Pastor.*

### MRS. EMMA C. HALL.

TIDINGS have been received of the death of this esteemed missionary, the wife of Rev. Charles L. Hall, of the Dakota Mission. She died at Fort Berthold, Dakota, on Sabbath morning, April 17, of pneumonia, after a brief sickness. Mrs. Hall, whose maiden name was Calhoun, the family being distantly related to the late Dr. Calhoun, of Syria, was brought into the kingdom of Christ when she was fifteen years of age, and her interest was at once enlisted in the foreign missionary cause. Though the way to secure an education seemed shut against her, she succeeded in reaching the "Western Female Seminary" at Oxford, Ohio, an institution that has borne such good fruits during the twenty-five years of its existence. Already its roll includes the names of nearly forty students who have given themselves to distinctively missionary work at home or abroad. Miss Hall graduated at Oxford in 1871, and the next year she commenced service among the Dakotas. In 1876, after three years of teaching among the Indians at Yankton Agency, she was married to Mr. Hall, and the new station of Fort Berthold was begun. From this outpost, after five years of faithful labor, she has been called to the home above, leaving her husband and two children. It was true of her as she said of others: "If they really have a missionary zeal and love they will be successful and happy in the work." Out of his deep affliction her husband writes: "We bury our dead behind us and go forward. The Lord will show us the way."

### LETTERS FROM THE MISSIONS.

#### *Micronesian Mission.*

##### VOYAGE OF THE "MORNING STAR."

As announced last month the "Morning Star" arrived at Honolulu, March 22. She brought as passengers Mr. and Mrs. Whitney and Mr. and Mrs. Rand, returning for much-needed rest. Mr. Logan, who had been for a portion of the year at the Mortlocks engaged in the work of translation, was prostrated by a hemorrhage shortly before the arrival of the "Star" at Lukunor. He, however, came on board and made the trip to Ruk and back to Ponape, intending, by the advice of the mission, to come on to Honolulu.

He was, however, unable to bear the fatigue of the voyage, and remained at Ponape, where it is hoped he may recuperate.

Of the voyage of the "Star" the captain says: "The whole distance sailed during the voyage is 15,783 miles. Number of passengers carried, 243. The number of islands sighted is 48, at 27 of which we stopped one or more times. We entered 16 lagoons, anchored 43 times, and spent 147 hours standing off and on. We laid at anchor 79 days, and boated 568 miles. We had 1,546 miles of adverse currents, and 989 hours of calm."

The letters brought by the "Star," together with the notes of Captain Bray

are so voluminous that only a portion of them can be given this month. The story of the trip through the Mortlock Islands will be deferred until our next issue. Captain Bray's report to the owners of the "Morning Star" will be found in the department for Young People. The following is Dr. Pease's condensed report of the state of the work in

#### THE MARSHALL ISLANDS.

"*Molwonlap*.—The man we left last year, Lejillin, had taught school awhile and sold a few books. A native Christian from Ebon had assisted him early in the year, holding meetings, etc., but finally apostatized and led the new 'converts(?)' back into sin. We ordained our assistant translator, Raijok, and left him to help Lejillin. The Ebon Church pays each of these helpers about \$40.

"*Majuro*.—Everything was as last year. We think Kekoawa should be reënforced by an energetic Hawaiian teacher, and then both remove to the other end of the island.

"*Arno*.—Kaaiu had been sick and hungry. The chiefs were trying to incite a civil war, and mission work was at a stand still. I recommended Kaaiu to come to Kusaie for a rest, but he decided to remain. He should be reënforced at once from home (Hawaii). This is the largest island in the group, with about 3,000 inhabitants.

"*Mille*.—We discovered no progress. Nawaa goes back to Honolulu, and Jere-maia resumes charge of the church and work.

"*Jaluij*.—Jeremaia has been laboring here for the last year, but dissensions between the chiefs have been a great hindrance, and little could be done. This station is left unoccupied for the coming year.

"*Ebon*.—Matters were in a healthy condition. Several had been added to the church, only one or two fallen; good schools, and liberal contributions. There was at first a little hitch in the matter of getting the right pupils for the next term of the Kusaie school, but the Lord helped us, and we brought away *twelve*, three of whom have their wives, who will also study

as they may be able. There are also five small children, making a total of twenty persons. We ordained and left Hairam in charge of the church, bringing Laning, the pastor, with us for another year's study, and as my assistant in translating.

"*Namarik*.—The church had done well in the matter of contributions. We ordained and left Mathew in charge of this church, his old station, expecting the people to support him. We also left a young man named Lanji to assist in teaching.

"Returning to Kusaie at the end of six and one half weeks from the time of sailing, we found all well at home. Our prospects for the coming year are good. All the scholars are hopefully converted, and are desirous to learn. We anticipate a year of hard work, being alone and with much to do."

#### A WONDERFUL WORK AT RUK.

On a previous page will be found a map of the lagoon of Ruk, with a description of the islands and the people. The story of the spiritual work is also given by Mr. Doane. The "Star" reached Ruk on the 11th of January last. Mr. Doane writes:—

"Here we are close to Uman, the island of Ruk on which Moses was left December 5, 1879. The anchor is dropped; Moses is soon aboard. We quickly learn all. The year past had had its dangers; it has brought, too, its joys and success in work. We go ashore in time, and lo, the change! the east shore lined with youth, they flanked by fathers and mothers, all singing their welcome songs, and ready for the hand-shaking. These bright youth but a year ago were wild as the mountain deer, fleeing in fright when we landed near their homes. The scene is affecting, as we look into their bright eyes and see the change the Lord has wrought. Passing from the shore, with a rapid hand-shaking, we walk up to the good house the brother has built, the natives helping, and we sit and eat of the really good native oranges which are abundant on the islands. Then we pass to the church, large, well-made, and soon well-filled with natives. Twenty-four have been gathered to take upon them the vows of the new life. Some are aged ones.



I am surprised to see how well they have understood the new truth taught by Moses. His experience in work on other islands has been a help to him.

"The next morning we take up our work of organizing the new church. We are ashore at an early hour, for a large day's work is before us. The candidates are closely examined; they understand what they are about, answering intelligently our questions. In one point do we do wrong? All through these islands tobacco and the pipe have been laid aside; shall we here organize a church with this habit allowed to work evil all through the field? Six cling to the habit, and they are asked to wait till another time, when they will see the evil of this matter as the others do. The twenty-four are accepted and baptized, and two deacons ordained to their work.

"So a new church has been planted here.

#### ANSWERED PRAYER. — UOLE.

"The work of Moses opens well, and we think is prophetic of what is to take place in all Ruk. Will Christian friends mark the connection of a few events? In the *May Herald* of last year, prayer was asked 'for the advancing work in Micronesia, particularly for the Mortlock Islands and Ruk.' About that date the life of Moses was in danger. Sicknes had broken out upon the Island, and many died. The people were excited, accused Moses of being the cause of the pestilence, and a high chief came to kill him. But after a friendly talk and prayer the chief saw his wrong position and, instead of killing Moses, remained to pray with him and to ask for a teacher. Was not prayer offered for Ruk heard? O Christian friends, pray on.

"It is necessary that Moses accompany us to locate the two men we have with us on other islands of Ruk, so we sail for Uole. This is the second of the islands of the lagoon, both as to size and population. We reach there late in the afternoon, in season to go ashore and invite the high chief who has asked for teachers to come aboard the "Star." A large crowd await us, but a larger one, chiefly

women and children, has fled to the hills for protection. We see them looking down upon us from behind trees and clumps of bushes and rocks. But this fear will vanish, and another year those little hands will be clapping, and the lips will be singing us a welcome. The high chief receives us, his chief men, old and young, gathering about us. None are armed, the friendly presence of Moses assuring them that we, too, are friends. He is asked to receive teachers. His reply, and that of his people, is 'Yes.' 'Will you build the dwelling?' 'Yes!' 'The church?' 'Yes!' All respond, 'Yes.'

"The setting sun and the retreating tide, warn us off, and we return to the 'Star.' In the morning the chief comes on board and is delighted with the vessel, and we all return to the shore. The council-house is one of their dingy, illy-made feast-houses. It is simply a shed. Canoes and traps fill up the central part, while the floor is of the earth, covered with cocoa-nut branches and mats. At the sides and behind rough partitions of sticks, with thatch of leaves, with but little ventilation and less light, the families group, or more exactly, *herd*. But we are glad to meet with the chief even here. Prayer is offered, the questions of the day before repeated, with a fuller statement of the reasons of our coming, the nature of our work, and the character of the brother and sister we wish to leave. Again the promise is made to care for the teacher and his wife, to give them food, to build their house, to build a church, the little ones to attend school.' 'Yes,' resounds from many lips. 'Well, the land, the place for the home and church, will that be freely given?' The chief shouts, 'yes.' 'But where is it?' we ask. Taking us by the hand, he leads us along to a slightly plateau just above the beach, where the soil is fertile, and bread-fruit trees and the cocoanut are abundant. This charming spot is accepted and consecrated by prayer. Returning to the feast-house we again talk over matters; the teacher and wife are accepted, and we gather his few goods in a corner of the feast-house, spread some mats, and so make the home of Tepit and his wife until a house can be built. It is

a dark, unwelcome hole, but the workers cheerfully settle into it till a better time shall come, and we bid them farewell.

"An interesting part of this visit was connected with the ladies with us, the first ever to land among this people. A strange sight to them. It was amusing to see the wives of the chief welcome them. Their influence was for good, impressing the natives more and more with the friendly nature of our visit."

#### UTOT.

"But we sail on, for another brother is yet to be located. In the southwestern part of the lagoon lies Utot, an important island, yet less so than Uole. The high chief of the Utot has given authority to treat with us to his prime minister, whom we name Pita. Pita is a wide-awake native, looking not a little to his own interest, but friendly. Moses and he are friends. He conducts us to the uncouth, untidy, dark feast-house, littered with canoes, and the herding-place of a number of families. Pita has some idea of politeness, for on introducing his wives to the ladies, he takes them aside, shows them how they are to shake hands, tells one, 'you do so and so,' and another, 'you do so and so.' They come forward finished in the art of hand-shaking, and are the close attendants of the ladies during the hours we are ashore. The same questions are here put to Pita as to the other chief, about accepting the teacher, and putting up the needed buildings. All is promised. A charming plateau of land was given at this place, which we consecrated with prayer. As the day closes the brother's few goods, a chest or two, some yams from Ponape, his iron pot, gun, sack of salt, satchels of clothing, and other things are gathered about him in his corner of the building. We shake hands and part, leaving Emiboj and wife to begin their work. Simple the introduction to it, and simple the preparation for it, but we know whom he serves, and feel assured the place so unwelcome now will be a sweet home by another year.

"Our planting of teachers on Ruk is done, and the 'Star,' with anchor up, heads for home. All over the Lord's banner,

which we carry on this year's cruise, we must write with the boldest letters, VICTORY."

#### Japan Mission.

##### STATION-CLASS AT KOBE.

MR. ATKINSON, of Kobe, reports the attempt now making at that station to help meet the frequent demand, one sure to be heard yet more frequently in the future, for native preachers of the gospel. A theological class, consisting of four men, has been formed, and, aside from the regular course of study, the men are engaged in systematic evangelistic work. Mr. Atkinson, writing February 8, says: —

"On Saturdays they go out into the streets of the cities and among the villages, to preach and to sell Bibles. This preaching is, of course, open-air talking rather than formal sermonizing. The days when there are religious festivals they are to be out preaching and selling Bibles and other Christian books. At these times they distribute considerable quantities of leaflets. There is a heathen festival in Hiogo to-day, hence they are now in the midst of a crowd working away with all their might. They were out also last evening at the same place. The little percentage they have from the sale of books will enable them to get a few conveniences for their own use. They are helped by the station funds to the extent of \$2.44 each per month. My hope is to give them a couple of years of training, and then send them to more distant places for regular work.

"If we do not raise up men in some such way as this I do not see much hope for churches that we must organize here and there. Then, too, if the sort of outdoor work that this class is doing be not done, I do not know when these millions will ever learn of the truth as it is in Jesus. They will not gather into the churches, neither will they buy Christian books. They must be sought after in the byways and hedges, and by Scriptural suasion compelled to come in.

Besides this class I have twice each week a class composed of the pastors and

a few advanced Christian men, to whom I am teaching the Psalms. The Psalms are not yet translated. The class reads the Chinese version, and translates into Japanese as we go.

"The churches are plodding as usual, and are gradually gaining in numbers and strength. Three were baptized in Kobe recently, one in Hiogo, three in Akashi, and eight in Imabari.

"The girls' school here is prospering. It is now full, yet five girls from various places want to come in. As these are self-supporting ones, Miss Clarkson says, 'I shall make room for them if I have to hang some of them up on pegs in the closets!'"

At a later date Mr. Atkinson adds:—

"The station-class is getting along nicely. The young men went round some of the villages a week ago last Saturday. They talked much, but they sold more books to one Buddhist priest than to all other persons put together. Last Saturday they went to a heathen festival in progress at a mountain a mile and a half back from our house. They talked much, but sold nothing. Very much like Peter and his fellows who fished all night on one occasion with a similar result! They found one man sitting, in a state of nakedness, in a tub full of cold water. His wife is sick, and he was enduring the cold, for the day was raw and chilly, for the sake of accumulating virtue in the eyes of his idol, so that his wife might be healed. As in such cases other worshippers drop a few coppers by the side of the virtue-maker, it may be that the man had an eye on both god and mammon while enduring the shivers of the water and the atmosphere. Mr. Jencks, Dr. Gulick, and Mr. Davis happened along just as the young men were giving the man and bystanders a good talk on the folly and sin of such work, and of the value of a knowledge of the true God and Saviour, and of obedience thereto."

THE KIOTO SCHOOL.—A NEW GOVERNOR.

Mr. Learned writes from Kioto, March 14:—

"At our last communion six received baptism, three from the city, one of our

servants, and two from the school. In our senior class of eighteen there are now fifteen church members, and one who will probably be baptized at the next communion, and one of the remaining two is, I think, a Christian; the next lower class has almost as large a proportion of church members. Among the younger classes there are fewer church members yet, but a very general readiness to hear and study the truth. In the last graduating class there was one who had not been baptized, but he has stayed with us this year, and has been giving especial attention to the study of the Bible. During the month of February our two Bible-sellers sold eighteen hundred portions of the Scriptures in and around the city."

Dr. Gordon writes:—

"Our old governor is at last gone, and one of the first acts of his successor was to accede to the people's request, and close the schools on Sunday. This the old governor would never do, though it had been done everywhere else in Japan. This request of the people was not, of course, from religious regard for the day; but it will be very helpful to us by putting teachers and pupils at leisure on Sundays."

OKAYAMA.—LIGHTS AND SHADOWS.

Mr. Pettee, writing from Okayama, February 19, says:—

"There are lights and shadows in every church as in every picture, and our attention has been called of late to some of the shady sides of our work. While Japanese character promises quick fruitage it is often disappointing. Such questions as the following are not easily settled where the work is new: retaining the family tablets in the homes of professing Christians, is it a form of idolatry? the duty of Christian wives when bidden by their heathen husbands, oftentimes out of pure wickedness rather than any lingering belief in the efficacy of such rites, to place food before the idols, to remain away from service, or to break the Fourth Commandment? The breaking of the Seventh Commandment has been one of the most serious bars to the progress of work here since its start. A deacon, who proves to



be a Mormon in matters of marriage, is the latest scandal. He has humbly placed himself in the hands of the church, and all the cases are gradually righting themselves.

"The Bible-selling fever has not subsided yet. A native agent of the American Bible Society has sold about 1,600 books in Okayama and in our out-stations. Our city book-store sales for the three months since it was opened, the first month really covering six weeks, have amounted to 977 copies.

"Miss Talcott has started a new meeting of great promise. Based on a study of Corinthians, its purpose is to develop the personal working power of our best Christian women. A similar class of men, numbering eight, are receiving instruction in theology and Bibliology.

"As an indication of the way in which the work is done here, as well as its amount, I might give you these figures. In this city of 33,000 people and one outlying village, at least twenty-one meetings of various kinds are held every week, a good daily average of three. Many of these are small gatherings, six or eight meeting together for Bible study around the cozy fire-bowl, and with the companionable tea-cups close at hand. But they are recruiting places for larger meetings, and a most fruitful agency in the development of character founded on a knowledge of the Bible and love for its truths. Five of these meetings, including two Sabbath-schools, are held on the Sabbath, six others are for women, while thirteen of the whole number are more or less under the leadership of one of the foreigners.

"One man, a farmer, and four women united with the church at the January communion, and two or three others are ready for the next examination. The church a fortnight ago held its first monthly missionary concert, the exercises consisting of reports from its own membership, engaged in various kinds of evangelistic work. The meeting was alive with interest."

Mr. De Forest reports that on March 27 there were six baptisms at Osaka. "Good news from every part of the field."

## North China Mission.

### PERSECUTION.

THE freedom with which the gospel has been preached in recent years in various parts of China certainly warrants us in saying that the Empire is open to receive the Word of Life. Nevertheless, opposition has been, and doubtless will continue to be, manifested in certain sections. Mr. Stanley, of Tientsin, reports a series of persecutions occurring since 1877 in the district of Ning Chin, chiefly in the village of Su Chiu, where the native helper, Chao, had been several times attacked. On one occasion he was robbed and on another was threatened with burial alive on the false charge of *cue-cutting*. The magistrate, having jurisdiction stood in the way of securing justice, interposing delays when the matter was brought before him. The following statement of facts in the case has been made by Mr. Stanley:—

"1. That after helper Chao left, according to instructions, and according to my agreement with the magistrate for him to remain ten days and report to me the execution of his promise, two of the Yamên constables were beaten for permitting him to 'escape.'

"2. That the Su Chiu constable was beaten for acknowledging that the articles were 'picked up' in his village.

"3. The literati and gentry of Su Chiu and the compacting villages, were summoned to the Yamên to make a written statement that such an affair had never occurred in Su Chiu.

"4. In July-August, thinking helper Chao had returned, his house was watched day and night to seize him.

"5. Local constables were ordered to report the names of all Christians at the Yamên.

"6. That the leader of the attacks had boasted that he would stop all preaching; that he had paid 20,000 copper cash (\$20) to the Yamên, to have Chao chained up on his return; and that he had agreed to pay taels 200 (\$285) when he was beaten till death should be the result.

"7. The magistrate was said to sanction disturbances about Chao's house, by

the constable's brother, after my arrival there.

"8. It was current rumor that efforts were made to instigate other villagers to form an alliance against all Christians."

The case has been prosecuted by Mr. Stanley before the Chinese officials, and he now appeals to the United States Minister, Hon. Mr. Angell, to secure, if possible, the rights given by treaty. It is well that Christians in America should understand the *animus* of large numbers of the Chinese, and that while as a whole the Empire is open to the gospel, there is yet in many sections a deep-seated hostility to Christianity.

#### HELPERS NEEDED.

Mr. L. D. Chapin, of Tung-cho, writes thus [January 11] : —

"We feel more than ever that we need a great increase of laborers. Unless war should break out this year, we ought to be able, besides filling up the old stations, to take up that new work for Shensi without further delay. Where on the whole surface of the globe is there such another field as this? Thirty millions of people, of one race, one language, easily accessible, and without the gospel. It does not need many words to lay such a call before the hearts of young men and women. If they do not heed it, we can only plead for the Holy Spirit to reconvert their hearts, and make them willing to hear the commands of Jesus, and the cries of the perishing heathen. Here at Tung-cho, our need of medical help continues very urgent. Mrs. Chapin and myself are now having ten or fifteen medical cases a day, and we are looking forward very impatiently to the day when we shall have Miss Holbrook here to take this responsibility off our hands.

"Others will tell you of the opening of the great hospital at Tientsin, under the care of Dr. Mackenzie, of the London Missionary Society. It is making a great stir at Tientsin and in all the neighboring country, and I believe it has a glorious future before it. I can think of nothing which seems so providentially adapted and appointed by God to break down the prejudices of the Chinese, as this med-

ical work. Even here, where we have no facilities for this work, and no physician to carry it on, it was only yesterday that an application came from thirty miles distant, and another from forty miles away, for medical help. One of these men walked in on purpose to secure medicine, having heard of us and our work through some students from their region who had just been to Tung-cho for examination."

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#### Eastern Turkey Mission.

##### THE KHANOOS DISTRICT.

MR. ROBERT CHAMBERS reports a visit with a bookseller to the Khanoos part of the Erzroom field : —

"In three Koordish villages where we stopped my helper translated passages from the Armenian Testament, and both his translations and remarks were listened to with respectful attention. About midnight at one of these villages I was awakened by the sound of voices, and found my helper and an intelligent Koord engaged in earnest conversation. The Koord seemed to admit that our view of Christ was the true one. Many are the indications of the growing approachableness of Mohammedans. God speed the day when we shall be free to put the cup of life to their lips! In the Khanoos district we have four teachers and three preachers. The work is fairly progressive, though the want of an ordained pastor is strongly felt, and his presence is very needful. We are trying to persuade one of our preachers to be ordained. The people wish it, and he is worthy, though he has so far shrunk from the responsibility. At present there is a pressing call from Alashgird for the other preacher, though he is also greatly needed in Khanoos. It is likely that he will go to Alashgird where there is promise of a good work."

Mr. Chambers visited Chevermeh, Heramik, Khozloo, and other places, finding in the first named village a preacher, and a school with seventy scholars and two teachers. At Heramik Mr. Chambers preached his first sermon in Armenian to

an attentive audience of the central station, he says :—

“The work in Erzroom is showing signs of life and spiritual interest, especially among the young men. There are several applications for admission to the church, some of them backed by experiences which leave no doubt of the presence of the Spirit. The work for the poor so far has not pressed upon us, though in some places there is considerable distress which promises to become extreme as the winter progresses. Last fall we gave out seed for the fall sowing in Alashgird, but in many instances the people were forced to sell the grain to meet the claims of brutal tax-gatherers who went from village to village beating even women till the blood ran from their mouths.”

#### SURVEY OF THE FIELD.

Dr. Barnum, of Harpoot, after an extended visit among the villages of that region, thus groups together some of the impressions he had received :—

“1. The poverty of the people, of our own congregations at least, it seems to me was never so great as it is now. We have thought every year that it had reached its lowest depth, but war, prostration of business, famine, and misrule, have brought the people into greater distress than ever before. In nearly every town and village there are numbers of Protestants who formerly were liberal supporters of the gospel, but who are now able to do nothing at all, and some of whom are dependent upon the charity of others. The government, unable to contract foreign loans, as it formerly did, is pressing the collection of taxes with unwonted rigor, despite the poverty of its subjects. Since I commenced this letter one of our preachers has been in, who told me that the people of his village are in great distress on account of the presence of the tax gatherers, who are mercilessly beating and imprisoning the people who have nothing to pay with. And now the post received from Constantinople yesterday brings word that a forced loan has been decreed, and is to be collected from this poverty-stricken population !

“2. Notwithstanding this state of things

the people are contributing more freely than ever before for the support of their own gospel institutions. There are, of course, a great many miserly souls here, as there are in all congregations, but I question whether there are many communities where a greater degree of self-denial is practiced for Christ's sake, than in these congregations about us. The statistics for the past year are not yet all in, but they will show a marked advance upon the contributions of previous years. This is owing in part to the unusual amount of building carried on during the year. In several places, as the majority of the people had no money to give, they contributed labor, doing nearly all the work with their own hands.

#### HOW A CHAPEL WAS RE-BUILT.

“In the village of Garmuri, where there is a new work, with a little band of Protestants, but poorer even than the average of our communities, a small chapel was built in 1879. Just as it was completed it was burned by an incendiary. All the circumstances pointed to an Armenian priest as the author of the crime, but there was so great delay on the part of the government in following up the case, that it was about ten months before he was put in prison. The people were thoroughly discouraged. They had spent all the money they could raise upon the building which was now in ashes, and we did not venture to take any steps toward rebuilding until there was at least a show of punishment for the crime. The very week the priest was imprisoned, we gave the brethren the promise that we would furnish the timber, boards, and nails, if they would do the work. As the walls were of sun-dried brick, and the ground was the floor, the cost of these materials was only about one hundred dollars; but they rallied again, and on my visit to that village the other day, I found one of the neatest chapels on all our plain, and I believe that there is no debt resting upon it. The preacher told me that a great deal of the work was done *in the evening, after the labor in the fields was finished, and that no inconsiderable portion of it, such as carrying bricks, earth, and mud, was per-*



formed by the women and children. A chapel and rooms for the preacher was built during the last summer in Oozoon Oba in the same way. Buildings for high schools have also been secured in several places, and teachers with larger salaries than the people have been wont to pay, and yet the ordinary current expenses have been somewhat increased on the average, and paid as promptly as usual. To our minds this is an encouraging sign of no little importance. Sacrifices like these, and at such a time, would not be made for such a work unless it had taken a deep hold upon the people's hearts.

"3. While there is a lack of spiritual fervor in the churches, which we deplore, and which stands in the way of a general revival, there is true progress. The congregations are slowly increasing; the church members are more active; there is a marked decrease of prejudice against Protestantism, and an increased readiness to listen to personal appeals; the Scriptures have been widely circulated, and have destroyed the confidence of the Armenians in the rites and superstitions of their church,—in a word, a great preparatory work has been done, the seed has been sown broadcast throughout the field, ready to spring up when God shall be pleased to send down showers of blessing. Oh, may he hasten that day! There is no way in which the friends of Christ can help on this work more effectively than by earnest prayer for the outpouring of the Holy Spirit upon these communities, the native laborers, and the missionaries too. I ought to say in this connection, that there are, on the whole, among the churches and among the members of the college, more evidences of a true spiritual work than we have seen for several years past. We greatly desire to see such signs multiplied many fold."

#### WORK FOR WOMEN.

Mrs. Allen, of Harpoot, writes February 2, of what she has seen and of what is needed, as follows:—

"Last week I returned from a tour of sixteen days, having visited six of our stations. I spent several days in Ichme, visiting from house to house, instructing,

exhorting, and comforting, according to the need of each one, as the Lord gave strength and wisdom. The condition of the church is much improved and the pastor greatly encouraged, beyond what, perhaps, the state of things warrant. The great coldness of the church, especially of the male members, has caused him many a sleepless night. Some of the women are an honor and blessing to the church.

"I went with the pastor and his wife to Oozoon Oba to be present at the dedication of the new chapel. Saturday evening five persons were examined for admission to the church. All were accepted, one a priest's son, whom the old church hoped to ordain to take the place of his deceased father. Though very weary, I sat for hours listening to questions put by the church, and pastors and deacons from abroad, and the answers of those simple villagers, plainly evincing the power of the Word of God and the Holy Spirit to bring men into the light, teaching them what the wisdom of this world can never teach.

"Sabbath morning Pastor Krikore, of Ichme, preached an interesting sermon from the text, 'How amiable are thy tabernacles, O Lord of Hosts;' the pastor's son of eleven sung an original hymn, composed for the occasion, and Pastor Garabed, of Haboosi, led in the prayer of dedication, a prayer so appropriate for the occasion and so impressive that it seemed like inspiration. The Lord's Supper was administered at noon, and a baptismal service at eve completed the day. A woman's meeting was appointed for Monday morning. They began to come before it was light. The results of that meeting have been encouraging. The preacher has just come, says that nine women have begun to read, and that they have formed a society to collect money for benevolent work. The preacher is the most earnest laborer in the whole field, for him to live is Christ. He *must* preach Christ wherever he goes, and men and women hear him gladly.

"If there were two ladies prepared to labor from village to village for woman, we might hope for blessed fruit. The necessity of labor for woman is becoming

more and more urgent. Thus far the work done for the two sexes is disproportionate, the preponderance being for men and boys. If a meeting is held in any place the men will come generally without any special effort, whereas the women require to be visited in their homes, to have their prejudices softened by kindly sympathy, and interest in their home duties and cares shown them by one of their own sex; thus the way is opened for accepting an invitation to go and hear the truth, and for its entrance into their own hearts. I have often by such efforts drawn women to the chapel, and it is by the same means that most of those who are now reckoned among the followers of Christ have been led to accept him.

"The schools, also, are for the most part for boys; the teachers being young men none but small girls attend. I am glad to say that we have more girls' schools this year than at any previous time, but in four villages that I visited there was in each a school for boys, but none for girls. The people are not, save in exceptional cases, persuaded that it is well to educate their daughters.

"I have visited most of the stations in our large field, and am familiar with the condition of the homes of Protestants and of the people in general, and the one paramount need is labor for woman."

#### MIDYAT.

Miss Sears, of Mardin, writes February 17:—

"I have just returned from an eight days' visit in Midyat. While I was there the Muteserrif succeeded in obtaining the head of Hajoo, one of the rebel chiefs, which was displayed upon a pole to interested crowds all Sunday afternoon. In marked contrast with this barbarous entertainment, was the quiet assembling of the Protestant congregation in their place of worship, to listen to items concerning the spread of the gospel in heathen lands. The congregation has increased a good deal in numbers since I was there. I was particularly impressed with the improvement visible among the women. Formerly they never came voluntarily to church, now quite a number attend the

services regularly. In their own prayer meeting, or rather lesson, Sunday noon, they are more quiet and attentive, some few seem really interested in asking and answering questions, and several offer prayer when opportunity is given. They are not yet spiritually minded, but it is a great advance to have them manifest a little thought for the things of religion.

"I made short visits in Bati and Hab-senas, two villages near Midyat, where we have helpers stationed, whose wives have been pupils in our school. I was much pleased to see their conscientious efforts for their ignorant sisters. One of them, although she has three little children to care for, finds time every day to visit several houses, and she is kindly received, although there are yet no recognized Protestants in the village. She has also adopted the village dress, feeling that it gives her more influence with the women."

#### INTEREST IN FEMALE EDUCATION.

Miss Van Duzee writes [March 12], of her school at Erzroom, and of an interesting exhibition in that city, indicating a change in public sentiment respecting the position of women:—

"My school has now nineteen scholars, and every prospect is fair for the future. There are classes in all stages of advancement, from the Russian helper's wife and daughter, who are learning to read, to classes in physiology, astronomy, and the last of the arithmetic. Mr. Chambers has one or two recitations, and I have a faithful assistant from Harpoot. Besides this school work, there is the house to house visiting. There are twenty-five Protestant families, seven where some of the family are Protestant, and thirty-three houses of the old faith, in all stages of persuasion, where I can visit, in some places often, in others seldom, but in many they say, 'Come often, and read to us.' This winter as I have not been able to visit until the last five or six weeks, they say as I go to their houses, 'You have forgotten us, come often,' but I have to tell them it is impossible for me to come often. I know positively of five or six more houses where I have never been,

but could go, and have no doubt I could find many more if I had time. Besides this, I think I could get into a few Turkish houses (I have been to four already) if I had the time and language.

"A couple of weeks ago we attended a celebration in honor of St. Vartan, a brave king and warrior. A large room in the girls' school was packed with men and women! These last were on one side, but there was no dividing wall or lattice. There were essays, singing, etc. Imagine my surprise when a young woman rose before that mixed audience and read an essay. She was a teacher in one of the girls' schools. I really don't think the time has come for that here, but it has been done. Another thing which I did like very much was a dialogue by ten little girls of twelve or thirteen years of age, the most of which was about their own sex, and could not fail to do good. They said they had heard that in Europe, and especially in America, women had a great deal of freedom, but whatever there was in other countries, it had dwindled to nothing before it reached here. The fathers willingly spent money for the education of the boys, but it was not so for the girls. In America women even taught in boys' schools, and were naturally better fitted for teaching. Girls ought not to spend their time in thinking of marriage, but in improving their minds. It was the care or improvidence of woman which made the family rich or poor, etc. This dialogue shows in miniature what is going on in real life in Erzroom, an interior city of Asia. Is it not astonishing? One year has brought this same celebration, from a recitation by a dot of a girl, with only two or three ladies present besides ourselves, to what I have just described. Straws tell which way the wind blows."

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### Western Turkey Mission.

#### NOTABLE TEACHERS AND SCHOOLS.

MR. FOWLE, in an account of a tour made by himself and Dr. Farnsworth, writes [March 1] as follows concerning two girls' schools, one at Azizieh, the other at Fenese, now taught by graduates

of Miss Closson's school at Cesarea. Of Azizieh he says:—

"On Sunday morning there was as large an audience as the room would hold (more than sixty), and they listened as those who are hungry for the word of life. In the afternoon, Maritza, the teacher, gave a lesson to the children and women, as is her custom. This girl has been but one year in Miss Closson's school, and yet she is doing a good work in a place that would be vacant but for her. Although young she is womanly, although inexperienced she is wise and earnest, and is doing her best to help the work. I think I never saw such a mingling of expressions as there was on her face when Mr. Farnsworth asked her what she was doing for the people on Sunday. 'I don't dare ring the bell,' she replied, 'because if I do the men will come. I can teach the children, and I want them to come, and I am glad to have all the women come; but if the men come they expect a regular sermon, and you know I don't know enough to preach a sermon.' If any one has any doubts about the expediency or wisdom of educating girls in this land I wish he could have seen Maritza as she stood before us, and compared her with what she was before Miss Closson took her and spent upon her the \$30 so kindly provided by the Christian women of America! Modest and retiring, yet 'strong in the Lord and the power of his might,' she is a power for good in the whole community. Twenty-two of the school-mates of this girl are laboring in as many different places to show what the gospel of Jesus Christ can do for women in Turkey. May their efforts be crowned with the highest success, and may those at home who support them be greatly blessed in their giving.

"At Fenese, a growing suburb of Ev-erek that bids fair to outstrip the larger town, we found one of the brightest, most interesting schools that I have ever seen. The teacher is one of the most hopeful of Miss Closson's girls, and this is her first experience. She began about six weeks before our visit with a few scholars, but they increased rapidly until the room was so full that no more could be received. She reported sixty-two scholars, fifty girls,



and twelve boys. We examined them, and found them prompt and bright.

"Retracing our steps to Everek, we spent an hour in the school of another of the Talas girls. We were greatly delighted with the work they were doing. Considering the education of the teacher and the condition of the people, I think these schools would compare favorably with many of those in the country towns of New England. The efficiency of these two schools must be ascribed largely to the wise, careful oversight of Sima, the wife of the preacher there. She was trained at Marsovan and Talas, and for a long time was Miss Closson's head teacher. After a single look into her intelligent, earnest face one did not need to ask in what condition the work was. When the work was first commenced in Everek there was the intensest, bitterest opposition; they would lie in wait with stones and mud to throw at the missionaries or workers. And even now they lie in wait, but it is that they may compel Sima to go to their houses and teach them the truths of the gospel."

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### *European Turkey Mission.*

#### A GREAT CHANGE AT PERLEPE.

MR. JENNEY, of Monastir, writes of a remarkable attention given by the people of Perlepe, an out-station visited more than any other because it has not been safe for our missionaries to go elsewhere. Of a Sabbath service Mr. Jenney says:—

"Some who have been bitter opponents listened eagerly to a sermon on growth in grace, and it was evident that they were comparing their lives with the standard as laid down in God's Word, and that they were continually pronouncing judgment on themselves. I heard the remark, 'You judge us severely.' 'I am sure,' I replied, 'that I never judged you.' 'No, you have not exactly judged us, but no one of us lives as you tell us to live.' They had been condemning themselves. Those who rank as the first class in the city were present, twenty in the morning, and eighteen in the afternoon.

"Eight months ago many hooted at the

idea that any one in Perlepe would send a girl to our school. Last Wednesday I brought from there four promising girls, and several others are almost persuaded to come. I think we may expect a dozen within a year from Perlepe alone. Of the girls brought, one is in part supported by a priest who gives on all occasions a helping hand in securing scholars. The girls there are teasing their parents to send them to our school. One father told me before I left Perlepe, 'I think that I must send my two girls to Monastir; they will not leave me alone; we owe it to our children to educate them.' One who had declared that no one from Perlepe would be fool enough to send his daughter to our school, but thought that we might deceive some villagers, talked to me recently about sending his daughter.

"Last Sabbath I gave my audience a history of the organization and work of the American Board and of the Board's desire that this people help themselves. I told them of the earnest desire of the Christians of America for their salvation, and that we had no wish to make Protestants, but our highest ambition is to see all men true Christians. When I spoke of the monthly concert of prayer for all nations, two or three exclaimed 'a blessed nation!' The idea that the Americans were not only giving, but praying for a blessing on their gift, was strange to them. One asked, 'Is it possible that the American people have but one desire, namely, our salvation, when they expend so many thousands of dollars on us?' I answered, 'We have no other aim.' 'This is more than we can understand,' was the reply. As I sat down one asked an old and bitter opponent, 'What think you of those Americans now.' Remembering the severe language I have received from him, I could scarce believe my ears when he said, 'We owe a great debt of gratitude to the American people and their missionaries, which we can never repay. Their desire is good and pure. From them we have most of our best books. The Bible in the Bulgarian language is a work of theirs. They are a blessed people, and may the Lord reward them. One thing more we ask, and that is that they in some

way bring freedom to our oppressed people."

"There is to be a grand harvesting some day. There are few men in Macedonia who can read who do not own a New Testament or Bible, or both. Men gather in groups of three, five, and twenty, on the Sabbath, in many places in Macedonia, to read and talk over the Word of God. Scripture texts are so easily found and so correctly quoted that one is convinced that the Word of God is not hastily read. When we remember Macedonia as it was seven years ago in midnight darkness, and see Macedonia as it is, we bow in humble adoration, and give praise unto him who by his grace and almighty power has done such great things."

#### OPPOSITION IN EASTERN ROUMELIA.

Mr. Bond, of Philippolis, writes, March 9:—

"You may be surprised to learn that the days of persecution in Eastern Roumelia are not yet over. I recently spent a few days in Haskeni and found the people greatly excited over the preaching of one of our theological students whom we had placed there for the vacation. Our friends, about twenty in all, including women, had hired and fitted up a small Turkish house, where they hoped to meet and worship God in their own way. But the Sabbath before I went a great crowd collected, filling the little chapel, the door-yard, and a good part of the street, and by their clamor succeeded in breaking up the service. One officer of militia acted as leader, and indulged in the use of most violent language, even to the extent of telling our preacher he deserved to be shot. Presently the chief of police came, and the crowd dispersed. On reaching Haskeni I called at once on the prefect and on the chief of police. They both promised that there would be no further disturbance. I had a long conversation with the latter, who admitted that the orthodox priesthood is a mere nothing, but contended that they would begin to preach temperance, and little by little the church would become reformed without any need of Protestants. I reminded him that the same thing was told us twenty years ago.

"On Sunday the morning service passed off quietly, the chief of police being present until the close of my sermon. At the same hour the crowd was listening to a harangue at the public school-house, in which they were urged to make it hot for the Protestants. In the afternoon a dozen policemen were on the ground, accompanied by their chief on horseback, and behind them a respectable (numerically) multitude. None but our friends were permitted to enter, and we had our service in comparative quiet. I noticed that the chief of police talked in such a manner to the people as to encourage them in their opposition, so the next day I reported his conduct to the Prefect, and requested him to post up official notices over his signature declaring the rights of Protestants according to the organic statute for East Roumelia. This he did, and since there has been no disturbance to speak of, although lectures are still delivered at the public school-house with a view to stimulate persecution in a more quiet way.

"Our friends appear to be really thankful for the opposition. The people of Haskeni are noted for simplicity, but the leaders in this affair are all from other places. One was for a time in our mission school at Philippolis, another was a Protestant for a little while, north of the Balkans, and the ringleader studied theology at Prague. The Turks of Haskeni are in full sympathy with us, and have even offered contributions of money to assist our friends in buying the house they now rent. Some of them openly acknowledge that our teaching is correct, others say they differ with us only on the question of eating pork, and many express a desire to be taught the doctrines of the Bible. We regret that we have no good preacher ready to locate permanently at Haskeni, for the work there promises to be exceedingly interesting."

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#### *Mission to Spain.*

#### FAITHFUL COLPORTERS.

THE American Bible Society aids materially in the evangelistic work in Spain in supporting colporters under the direc-

tion of our missionaries. In forwarding his report to the Bible Society, Mr. William H. Gulick, of Santander, says : —

“The two good men from our church in Santander who are now engaged in this vicinity as colporters, work with untiring patience, and with a Christian zeal that often surprises me. They keep their traveling expenses down by often walking long distances, carrying with them their heavy packs. Frequently, when they would be quite justified in riding in the cars or in public coaches, for the sake of selling to the people that they may meet on the road, and that they may talk with them, they walk fifteen, twenty, and even thirty miles; and the acquaintances that they have made in this way they have frequently brought to the church. A favorite pastime with them is to supply themselves with liberal packs, and to start out on foot at early dawn, each one taking a different road into the country, with a view to meeting the people coming into town for their day's trade or other business. They keep on this outward track until noon, or until

they reach some inn, or some village, where they can employ the middle hours of the day in talking with the people, and in urging upon them the Scriptures. Then they take the road again for town, meeting the people who, during the later hours of the day are returning to their country homes. So by day and by night, on the railway trains and in the public coaches; in the streets of the city, in the *cafés* and in the taverns; on the small steamers that ply upon our bay; in the village fairs, up the deep valleys, in the iron and the zinc mines, and on all the roads of this mountainous country, these faithful men, in calm and in storm, are sowing the good seed. It is not permitted to us to know what the exact result of their work will be, but we may hope that he who said that his Word should not return unto him void will cause that some one some day shall reap the fruit of their planting. Our colporters need our prayers, and they demand our sympathies in their hard and self-denying life.”

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## NOTES FROM THE WIDE FIELD.

### MORAVIAN MISSIONS.

*The Friend of Missions* contains the following condensed report of Moravian missions for the year 1880: “The past year has been a prosperous one in the Greenland Mission, though there has been some distress from scarcity of firewood, people having been forced to burn the woodwork of their huts, which were consequently falling into ruins. In Labrador drunkenness has decreased, and the general state of the congregations is satisfactory. The mission among the North American Indians in Canada has suffered much from a terrible outbreak of small-pox. The district had to be entirely isolated from neighboring places, and for four months neither meeting nor school could be held. In the West Indies the character of the work is no longer that of a mission to the heathen, and the same may be said of South Africa, where there are few professed heathen near the Moravian stations. At Basseterre, in the West Indies, the flood of January 12, 1880, swept away whole streets, many lives were lost, and the mission premises damaged. The brethren in Demerara have no easy work. The climate is unhealthy, and the population scattered. Two former attempts to carry on a mission there have failed, but now, encouraging marks of success are not wanting. In Surinam, the largest of the Moravian missions, 21,000 converts are under the care of thirty-two missionaries, at sixteen stations. While many have been brought under Christian influence, heathenism still prevails, and in the Para district idol-houses and places for idolatrous sacrifice abound. On the Mosquito Coast, the mission has again been in danger from political disturbance, and a plot which aimed



to destroy by fire and sword all the Indian villages up to the Pearl Lagoons ; but the Lord graciously averted the threatened evil, and the seven mission stations all show steady progress both in the number of converts and in their Christian life and knowledge. In South Africa, the former quiet progress of the mission has been previously disturbed by the present war, and one of the stations has had to be abandoned. In Australia the decrease of the black population has led to two out of the six stations being closed. At Kyelang, among the Himalaya Mountains, the missionaries are, at last, rejoicing over their first converts, and the great increase in religious zeal of the Buddhists among whom they work shows even more plainly the impression which they make : while in the little mission at Poo the services are well attended, and the truths of the gospel are becoming known among the people."

Kyelang, mentioned above as among the Himalaya Mountains, is in Thibet and must be one of the most romantic spots ever chosen for a missionary station. A letter from the missionary at Kyelang, given in the March number of the *Periodical Accounts* of the United Brethren, describes the location. His house is situated in a narrow valley 10,000 feet above the sea. All European vegetables and fruit trees, like the apple and pear, thrive well in his garden. On his farm, which is 12,000 feet above the sea, wheat, barley, and buckwheat are cultivated, water from the glaciers being used for irrigation. Of the religious work among the Buddhists of Thibet, this missionary, Brother Redslob, says : " It is usual when coming to a district among the Buddhists where the sound of the gospel has been heard for the first time, to be filled with hopeful joy. The people, even the lamas, meet you with an amiability and open-heartedness that is characteristic of the Buddhists. It might be supposed that the field was ripe for the harvest. But this usually only continues until they feel the sting of the gospel in their hearts, *i. e.*, until they recognize that the gospel urges a change of heart and life, and is in earnest about the sinfulness of sin. Then their open-heartedness ceases, and they prefer to adhere to their religion, which disregards a change of heart, and provides for washing away sins by outward works. The mission among their people is rendered difficult less by the doctrine of Buddha himself than by the flattery administered to pride and fleshly indolence by religious practice. Religious show is abundantly prevalent, enough to foster the self-deceit of the unsatisfied heart, and to allow the sinful heart with its fleshly lusts to live undisturbed with every appearance of sanctity. If we were Romanists, with gorgeous worship and the doctrine of merit by works, we might assume that our work would prosper much more, for I am more and more struck by the inner relationship between Lamaism and Romanism. But the Word of the Saviour for poor sinners who need salvation, and of free grace through the blood of Christ, is an offense to Buddhism. This is the reason of the prevailing hostility against the gospel in this land."

#### SYRIA.

A MOHAMMEDAN SCHISM. — Dr. Jessup, of Beirut, reports in the *Foreign Missionary* a significant movement which may mean a great deal. "A small lithographed newspaper is now being printed in London in Arabic, Turkish, Persian, Hindostanee, and English, and being mailed in sealed envelopes all over the Mohammedan world. The editor is supposed to be a learned Catholic priest who was exiled from Syria some years ago. The great expense of its publication is said to be paid by Ismail Pasha, the ex-Viceroy of Egypt, but for this I cannot vouch. The journal is devoted to stirring up the entire Mohammedan world to reject the right of the Ottoman Turks to the Mohammedan Kaliphate. It claims that the Turks usurped the Kaliphate, and that it rightly belongs to the Arab race, the descendants of the Koreish. It attacks the Turks in unmeasured terms, calling upon the Arabs everywhere to rise and throw off the illegal and despotic yoke. The editor states that he has a fund of £10,000, and will keep up the paper until the Turks go down. I men-

tion this as one of the signs of the times. What it will amount to no one can foretell. It is evidently no *personal* scheme. It must have supporters of wealth and far-reaching designs, for it is mailed with postage prepaid all over the Mohammedan world."

Dr. Jessup also reports that through Syria there are many signs of promise for the future, the Bible being sold in greater quantities than ever. Concerning the origin of the recent riot at Beirut the following statements are made: "On Sunday evening, February 13, just before sunset, two boys were playing 'heads and tails' with Turkish coppers, near the large pine-grove which many a traveler will remember, near the city of Beirut. Loungers, old and young, were sitting by, watching the play. A quarrel arose between the boys; the men took sides; words led to blows; and blows to daggers and pistols. Soon two young Greeks lay dead, and one Moslem woman; as the lines were drawn between the Christians and the Moslems. Several others on both sides were wounded. As one of the young men belonged to a powerful family at Schweifat, multitudes of Greeks hastened from that village to the scene, together with numerous Druses. There was every prospect of a terrible conflict, when Rustem Pasha, Governor of Lebanon, appeared with his *gens d'armes*, and enforced order. For a number of days great excitement followed. Falsehoods were multiplied by the Moslems. At last accounts the Turkish authorities were trying their hand at those processes of investigation for which the Turk is so renowned, and in which the integrity of Turkish courts is so well established!"

#### INDIA.

FOURTEEN Maharajahs, who, according to the *Bombay Guardian*, are regarded by their own worshippers as incarnations of deity, and by others, as incarnations of lust, lately came together at the town of Neriad, for the celebration of the Hindu festival of "Chupan Bhog." Upwards of one hundred thousand persons are said to have passed the residence of the Maharajahs, doing *durshun* to the fifty-six different preparations of grain and sweets spread out before the god Krishna. This wretched delusion does not seem to have lost its hold on the people.

TWENTY YEARS' PROGRESS. — One of the most efficient organizations laboring for the evangelization of India, is the English Church Missionary Society. This organization is wisely engaged in efforts to increase the numbers and efficiency of the native agency. The native clergy has within twenty years increased from thirty-one to ninety-nine. The report of 1860 "contains not the faintest allusion to the Native Church organization which has since been so successfully developed, but which was then a thing of the future. Tinnevely, for instance, was then worked by sixteen European missionaries. Now we have but four, one of whom is the Bishop, Dr. Sargent, and the other three are engaged in educational work. The entire pastoral care of the 875 villages that contain bands of native Christians is supplied by the native clergy, of whom there are fifty-eight against seventeen in 1860. By a complete system of Church Committees and District Councils, culminating in a Provincial Council, all the local affairs of the church are conducted on the spot: and £2,500 a year is contributed to religious objects by the C. M. S. Tinnevely Christians alone, the majority of whom are wage-earners of 2s. 6d. or 3s. a week."

#### CHINA.

THE *Quarterly Record* of the Scottish Bible Society says: "The sale of Scriptures in China made great progress in 1880. From 19,084 copies in 1879, the issues advanced last year to 43,267, or more than double. This circulation of the Bible has been accompanied and made yet more valuable by an extensive issue of Christian tracts and books supplied by the Religious Tract Society, — the proceeds of sales being placed to the credit of the Bible Society. In two years Mr. Archibald alone has sold up-

wards of 19,000 books and 25,000 sheet tracts in Hunan and Hupeh; while Mr. Burnett and Mr. Wilson have in one year sold 10,000 books and 12,000 sheet tracts in Hupeh and Sz-Chuen. 'Our tracts,' says Mr. John, of Hankow, 'go forth from here to the Empire's most distant bounds.' There is abundant evidence to show that some, at least, of this seed is falling upon good ground."

#### AFRICA.

It now appears that Captain Phipson Wybrants, before reported as having been killed by the natives while on his way to Umzila's Kingdom, fell a victim not to violence but to fever. Two of his white companions also succumbed to the fever. Captain Wybrants was detained upon the coast, as was Mr. Pinkerton, by unforeseen circumstances, and so arrived at an unfavorable season of the year.

We are gratified at being able to record the fact that articles of incorporation have been filed for the New York, Madeira, and West Coast of Africa Steamship Company. Hon. William E. Dodge and other prominent merchants are among the incorporators, whose purpose is declared to be "the establishment of a line of steamships for passengers, mail, and freight, between New York, Madeira, St. Thomas and Teneriffe, Cape de Verde, the Western Islands, the Canary Islands, and the ports of the West Coast of Africa." These lines of commerce will open the way for carrying the gospel.

*L'Afrique* reports that a French expedition, composed of mining engineers, has left Marseilles for the purpose of exploring the region north of the Zambesi.

MAMBOIA. — The new station of the Church Missionary Society at Mamboia, on the East Coast of Africa, some forty miles east of Mpwapwa, is 1,000 feet above the sea level, though easily accessible, with four or five large villages close at hand. The people are described as far superior to the Wagogo, friendly and ready to work. Water and wood are plentiful, and experiments in raising European vegetables have been quite successful. The station is seeking to be self-supporting through its agricultural products.

UGUHA. — The London Missionary Society has received reports from its missionaries on the western shore of Lake Tanganyika, concerning the climate and people of Uguha. The population is from 15,000 to 20,000, its chief town being Ruanda, having some 500 houses. The mission station is Mtowa. The natives are peaceable and industrious, and of fine physical development, dressing their hair in a peculiar fashion, and chipping the two front teeth. Some of the chiefs are said to have as many as 400 wives. The men deal in ivory, and of late years are disposed to travel, going even as far as Zanzibar. Of their religious notions it is said: "The nearest approach to the idea of a divine being is in the belief in their great spirit *Calumba*. To him they assign a certain location, but they do not point upwards to the heavens as we do. They say *Anakaa ndani* ('he dwells inside'), as if trying to express some unknown country, or more properly some unknown world or other. In this indefinite place *Calumba* dwells, and to this place, wherever it is, the departed spirits go after death. They are welcomed by hosts of *wamangulwa* (angels?), and they are brought before the great spirit *Calumba*, who judges of their previous life, and rewards the good and punishes the evil."

YORUBA. — In this district, on the West Coast of Africa, the English Wesleyans have now over 5,000 adherents. A recent letter from Dahomey, from Rev. John Milum, says: "On November 13 I left Lagos in one of the trading steamers, with the purpose of visiting the Popo section of this district, and arrived at Porto Novo the same night, where I was very gladly welcomed by Mr. and Mrs. Marshall. Mr. Marshall and I had a long talk on the prospects of the mission, and before we retired



to rest had pictured to ourselves a bright future for the Popo country. I do not think we were altogether dreaming, for during the short time I have known Porto Novo I have observed a wonderful change going on. When I first visited the town, about eight years ago, the clay gods in the public streets were far more numerous, and were kept in good repair; now they are wasting away, and no one seems to care for them. We were in the town then upon sufferance, and our movements were watched with suspicion, and it became an easy matter for our enemies to raise a persecution against the Christians. Now the king himself favors us, and when on two or three occasions evil-disposed people have complained to the king that influential persons are being converted to Christianity, and have done their utmost to arouse the king's anger against us, he has refused to allow a persecution."

BASUTOLAND. — The Basuto Christians have suffered sad trials in connection with the strife between their people and the English. They have believed in the justice of their cause, and have thrown their whole energies into the conflict. One of the French missionaries at Hermon, when his people fled from that station to Kolo for refuge, paid them a visit and made the following report, which we find in the English *Congregationalist*: "We approach Kolo. Near a stream a few cattle are feeding; and the young shepherds leave off their games and come and meet us. This is all that is left of the evening school of which I was so fond, and also so proud on account of the progress of the pupils. We traverse the village and come upon a mass of moss-covered rocks among which are concealed wagons, plows, and a quantity of reed-huts surrounded by enormous points like conical hats. I fancy myself at Hermon, for here are my people all around me. Here is the patriarch of the tribe, also Manuel, whom I used to call my thorn in the flesh, Corneille, and others. Here are the matrons: Mamélatou, who preaches better than the pastors, and to whom all the village look up; Hélène, the pearl of the flock; Adèle, who has always something to criticise. Women who were once girls in my school, shepherds in very slight costume, and a whole troop of children, stretch out their black paws to wish me welcome. I write playfully about the matter, but at the time it was hard to restrain my tears as I saw my poor people in such painful circumstances, and realized the greatness of the evils which the war had brought upon them. The Basutos are a strange folk. Their calmness and resignation perfectly astounded me. Judging by appearances, I should say that I have suffered far more than they from the destruction of the village (Hermon), and from the precarious situation in which they are placed. They seem to accommodate themselves to circumstances, and have a happy disposition, enabling them to bear the discomforts occasioned by the war and the rainy season. Before leaving I proposed that we should have a Christian service. Saul, with a powerful voice, called the people to prayer. A goodly number of heathen came and joined with the Christians, and thus quickly formed a large gathering. My heart spoke, for it was full. I gave them my best and most urgent counsel to cleave to God through all, and never to doubt his love. And then we had to part. I would willingly have remained and shared their life with all its perils, but it could not be. The colonists (English) have complained because M. Casalis, another missionary, has attended to the wounded Basutos!"

THE BAPTIST CONGO MISSION. — Recent tidings have been received by the Committee of the English Baptist Missionary Society which occasion considerable anxiety. They may well cause a righteous indignation everywhere, as they illustrate anew the persistence with which the Romanists follow every opening made by Evangelical Christians among the heathen. The English *Nonconformist* says: "It is now known as a fact that in the month of January there entered upon the River Congo a Portuguese gunboat, having three or four Roman Catholic priests on board, and that these

priests have been sent to occupy San Salvador. They came with all the pomp and retinue of military and naval display ; they went up to San Salvador, escorted by a captain of the line in the Portuguese army, by a lieutenant in the navy, and by a force of marines ; and they took with them presents to the king of San Salvador, — cases of rum and gin, and firearms, silver tankards and cups, and a crown, either of gold or of gilt, for the king himself. It is known that they have arrived at San Salvador, and the report of the missionary society will contain a letter from the king of Congo, translated by Mr. Grenfell, to whom it was addressed (and who is now in the Congo country), announcing ‘the arrival of the important mission from His Majesty of Portugal to His Majesty of the Congo,’ and reporting that he (the king) had received at the hands of the ambassadors a golden crown and certain presents, the like of which he had never looked upon before. It is further known that these Jesuit priests are under a bond to remain five years in the country ; and that the commander of the gunboat has received orders to visit the river once a month. The Baptist missionaries still express their confidence in their work, but in the midst of some concern naturally attendant upon these difficult circumstances, they appeal to the home churches for their increased sympathy and prayer.”

## ITALY.

THE FREE CHRISTIAN CHURCH in Italy has issued its Evangelization Report for the year 1880. Its statistics are as follows : —

Ordained Ministers . . . . .	14	Catechumens . . . . .	254
Evangelists . . . . .	15	Sabbath-school Teachers . . . . .	51
Elders . . . . .	48	Sabbath-school Children . . . . .	710
Deacons . . . . .	70	Day and Night School Teachers . . . . .	21
Deaconesses . . . . .	13	Day and Night School Pupils . . . . .	1,300
Colporteurs . . . . .	3	Churches, large and small . . . . .	35
Average Sab. Morning Attendance	1,200	Out-stations . . . . .	37
Average Sab. Evening Attendance	2,200	Collections for Evangelization, Fr.	3,391.90
Average Weekday Attendance	1,600	Collection, for all objects . . . . .	Francs 15,000
Communicants . . . . .	1,780		

The reports from the various stations indicate activity, the church at Rome, ministered to by Gavazzi, having, it is said, immense audiences. With 35 churches and 1,780 communicants there should be an evangelical force able to reach out effectively to different parts of the kingdom. We regret to see that while the Free Church has received financial aid from Scotland, England, and America, to the amount of over \$35,000, its own collections for all objects are set down as less than \$3,000.

## FRANCE.

ACCORDING to a writer in *Evangelical Christendom*, there are now in Paris 75,000 Protestants, among whom are 35,000 Reformed, 30,000 Lutheran, and 10,000 of other denominations, though this is said to be only an approximation. About seventy-five pastors attend to the spiritual wants of the Protestant population. The Roman Catholics have 600 priests in active service besides numerous chaplains connected with various establishments. The Jews, who number about 33,000, have four large synagogues and six oratories. Mr. McAll has opened a mission at Lille, and many conversions have occurred at Nîmes.

## MEXICO.

THE METHODIST MISSION premises at Queretaro were assaulted by a mob on April 3. The attack lasted for four hours, and was doubtless inspired by a circular from the Roman Catholic bishop denouncing excommunication upon any persons who had to do with the Protestants. A second attack was threatened on April 13, and the

governor would offer no assurance of protection. The missionaries accordingly left for the city of Mexico, where the matter was laid before the American Minister and the Mexican officials. The latter requested the return of the missionaries, and promised protection. Inasmuch as Queretaro is a stronghold of fanaticism, it is thought best to make a stand there, and so check, if possible, the intolerance which will surely manifest itself more openly in all parts of Mexico, if it is not withstood and defeated in this city.

## MISCELLANY.

### AID FOR MISSION COLLEGES.

While such large sums are reported almost every week as given for the endowment of colleges and seminaries at home, it is pleasant to note the following recent special contributions to Central Turkey College at Aintab, namely: —

Charles Merriam, Springfield . . . . .	\$1,000
W. O. Grover, Boston . . . . .	1,000
Ezra Farnsworth, Boston . . . . .	1,000
R. H. Stearns, Boston . . . . .	500
F. N. Marquand, Southport, Conn. . . . .	250
T. Fairbanks, St. Johnsbury, Vt. . . . .	250
William Hyde and Miss Sage, Ware . . . . .	1,000
William E. Dodge, New York . . . . .	1,000

The sum of \$20,000 is greatly needed to put this mission college in good working order.

### THE NATIVE AFRICAN.

"I HAVE carefully studied the African character, and can speak advisedly of its worth. I have seen him under Anglo-Saxon, Celtic, Scandinavian, and Semitic rule. I have lived in the United States, in the West Indies, and in Venezuela. I have traveled in Syria, Egypt, and in the interior of Africa, and I testify that the manhood of the race is in the heart of Africa,—the basis upon which the African national superstructure is to be erected. When in the interior of Africa I have met men, both Pagan and Mohammedan, to whom, as well as from their physical as their mental characteristics, one voluntarily and instinctively feels like doing reverence."—*Pres. Edward W. Blyden, D. D.*

### IMMIGRANTS TO THE SANDWICH ISLANDS.

The Chinese have been pouring in upon us at a great rate during the last six months, until now there are fully 13,000 Chinese on these islands. The greater part, however, of this influx is not by voluntary immigration. It has been pro-

duced by speculation in response to the call for labor. The matter has been overdone, and will soon work its own remedy.

Several shiploads of Portuguese have arrived, but they are not exactly what is wanted. One shipment of eighty people from the New Hebrides has lately arrived, and before long we shall have more labor vessels arriving from Micronesia. Four hundred and fifty Norwegian laborers have also lately arrived, and are very highly spoken of. They are Lutherans, and seem to be quite a religious people.

Among the late importations of Chinese are about sixty Christian Chinese from Hongkong and Canton. Among them is one who has been employed as a colporter in China, and who comes well recommended by the missionaries there. He will be set at work in that line here. — *Rev. A. O. Forbes, Honolulu.*

### THE MACEDONIAN CRY.

THROUGH midnight gloom from Macedon  
The cry of myriads as of one ;  
The voiceful silence of despair  
Is eloquent in awful prayer ;  
The soul's exceeding bitter cry,  
"Come o'er and help us, or we die."

How wonderfully it echoes on,—  
For half the world is Macedon.  
These brethren to their brethren call,  
And by the love that loved us all,  
And by the whole world's life they cry,  
"O ye that live, behold, we die."

*Anon.*

### BIBLIOGRAPHICAL.

*The Chinese: their Education, Philosophy, and Letters.* By W. A. P. MARTIN, D. D., LL. D., President of the Tungwen College, Peking. New York. Harper & Brothers. 12mo, pp. 319.

This interesting and valuable volume is made up mainly of papers which Dr. Martin has written during the many years of



his residence in China, while observing the people and studying the institutions of that Empire. Most of them have already appeared as articles in various magazines, where they have attracted the attention of those interested in Oriental studies. We are glad that these papers have now been collected in a single volume calculated to meet the wants of that large and rapidly increasing number of persons in this country and England who desire to be informed concerning a people whose education and philosophy, though alien from our own, are well worthy of our study. In one of these papers, entitled "The Renaissance in China," the author refers to some of the efforts of officials and other intelligent men in China, in promoting western learning, and we give an extract of what he says concerning

A CHINESE SCHOLAR'S TESTIMONY TO THE VALUE OF MISSIONS.

"The views of the more advanced members of this scholarly class are well set forth in an essay lately published in a Chinese newspaper, by Chang-lu-seng [now vice-minister to Japan], a gentleman of wealth and titular rank, who has recently published two small volumes, one on engineering, and the other on chemistry. As a testimony to the scientific labors of missionaries as well as an index of intellectual progress, it is of sufficient value to justify us in translating a few paragraphs. He is discussing a question much mooted among the Chinese, that of the advantages and disadvantages of foreign intercourse.

"Commencing," he says, 'with the last years of the Ming dynasty, we opened the seaports of Kwang-tung to foreign trade, doing a profitable business in tea and silks, receiving in return fabrics of woolen and cotton suited to our wants, as well as clocks, watches, mirrors, and other articles of luxury. But opium came in at the same time, and its poisonous streams have penetrated to the core of the Flowery Land. The blame of this partly rests on us; but when we go to the root of the evil, it is impossible to exculpate the English from the guilt of originating the traffic. Foreigners, with their ships and steamers, have, moreover, monopolized

the carrying trade of the sea-coast and the great rivers, throwing thousands of seafaring natives out of employ, and causing great distress.'

"To the advantage derived from the purchase of foreign arms, from the assistance of foreigners in suppressing the late rebellion, and above all to the protection which they extended over the open ports, he does ample justice. Yet, in striking a balance-sheet, he still concludes that the 'advantages derived from foreign commerce are not sufficient to make amends for the evils to which it has given rise. But the benefits which we derive from the teachings of the missionaries are more than we can enumerate.' He then recapitulates the publications of missionaries on scientific subjects, commencing with those of the Jesuit fathers of two centuries ago, and coming down to those of the Protestants of the present day; and closes the catalogue with the remark, 'All these are the works of missionaries; they are well adapted to augment the knowledge and quicken the intellect of China. Their influence on our future will be unbounded.'

"He does not stop with the scientific teachings of missionaries. 'China,' he says, 'is much given to idolatry, which is to us a source of wasteful and foolish practices. Now Christianity teaches men to renounce the worship of idols, in conformity with the maxim of Confucius, that he who sins against heaven, will pray in vain to any other. Should we attend to these instructions our women would cease to frequent the temples, and we should waste no more money in idolatrous processions. Monasteries would be converted into private residences, and their yellow-capped occupants would not be seen fleeing the people by their deceptions. Their services and charms would be laughed at, and this would be indeed a great gain.'

"The author of these paragraphs has very little sympathy with the spiritual elements of our holy faith, but, like many of his countrymen, he views it with favor, as a powerful agency, coöperating with the diffusion of science, to emancipate his country from the bondage of superstition."

THE PRINTED BIBLE AS AN EVANGELIZING AGENCY.

IN the potencies for evangelization nothing is more effective and marvelous than the circulation of the Scriptures. There is more in this than appears at once. The divine word, preached, or taught, or read, is the power of God unto salvation. This is ordained of the Infinite, and all history confirms it. With the open Bible in the hands of the people, in their mother tongue, you have Scotland, and not Spain; you have the United States, and not Mexico; you have England, and not Italy. There was a famine of the word, and Israel continually dropped away from the worship of God into the abominations of idolatry. David stuck unto the Lord's testimonies, and his kingdom became the glory of the world. The high priest, Hilkiah, rummaging in some out-of-the-way place in the temple came upon a manuscript. And he said to Shaphan, the scribe: "I have found the book of the law." Its existence, even, seems to have dropped out of memory. And does not this account for that dreary record, from Solomon to the captivity, of kings that did evil in the sight of the Lord? A chief reason, doubtless, why the church of the first centuries, so soon after its triumph, fell into heresies and sacerdotalism, was that the Bible, existing only in manuscript, was scarce, with but fragments here and there among the people. Unbelief and ecclesiasticism and priestcraft are small just in proportion as the circulation of the Scriptures among the common people is large. Here, then, is the hiding-place of the power of evangelism. And see how almost infinite is the gain since the Apostles' day. They had the gift of other tongues, but we have the divine word in all tongues nearly. It was five hundred years from the Septuagint to the Vulgate. Even at the opening of this century there were but fifty translations of the word. To-day, chiefly the work of the last fifty years, there are two hundred and fifty. A hundred years ago, not one fifth of the race had the Scriptures in their own language. Now four fifths have it, and the close of this century, at the same rate, will see the word of God trans-

lated into every tongue spoken on the face of the globe.

And how great are the possibilities of multiplying the copies of this wonder-working book. A Hoe printing-press can throw off thirty thousand copies of the Psalms in an hour. In the same time it can print twenty-five hundred copies of the Bible entire. A single press can give the world four millions of Bibles while the swiftest writer of the early church is making one. And then the relative cost. As late as Wycliffe's time, a laboring man must give the services of five years for the Bible complete. To-day you can buy a Testament, illustrated, for two cents, and the whole Bible for three hours' wages of the humblest working man.

Now there is a mighty significance in this. It points in the line of all the other providences, indicating that the end is not far distant. This Bible is the leaven of the kingdom. Cast into the mass of heathendom it works with a tremendous urgency. In the rapidity with which it is pushing its way out into dark places, and to distant people, we see a realization, possibly the intended significance, of that apocalyptic vision—an angel flying in mid-heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev. S. J. Humphrey, D. D.*

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THE STERILITY OF BUDDHISM.

DR. STRACHAN of Madras, thus speaks of Buddhism as he has seen it in Burmah:—

"Buddhistic morality is of a lofty standard. Its teaching may be condensed into 'pure words, pure thoughts, pure deeds.' But to attain to this high standard, total abstinence from the world and from worldly affairs is required. It is therefore impracticable, and unsuited for the everyday life of the great mass of people. How different the teaching of the gospel, which knows nought of secular as apart from religious, which makes the ordinary duties of life—sanctified by right motives—acts of worship, and which flings a glory upon the most trivial acts of man—

the only creature upon earth capable of knowing and adoring the divine. It can readily be supposed that a people imbued with the high moral teaching of Buddha would without difficulty transfer their allegiance to the still higher teaching of Christ. As a matter of fact, however, so far as I could ascertain by inquiry, Buddha's exalted teaching has no effect whatever upon the great masses of the people. The domestic worship of most of them is not connected with Buddhism at all, but

consists in the worship of ancestors. Then, again, I am afraid, from what I have heard, that the moral perceptions of the Burmese are very much blunted; that few wish to know the right, and that even if they know the right there is the want of a moral force to prompt them to follow it. Our blessed Teacher transcends all other teachers, for he not only tells us what is right, but strengthens us to fulfill it."

## Notes for the Month.

### TOPICS FOR SPECIAL PRAYER.

*Executive Officers and Committees at home:*—That their life and health may be precious in the sight of God; that he will give them all required discretion, firmness, skill, and faith; that he will vouchsafe to them the wisdom which is profitable to direct in accepting missionary candidates; in the selection of mission fields; in the direction of home affairs, and in adopting all desirable changes of policy and methods in foreign operations. Prayer is especially needed that light may be scattered in their path regarding all grave and perplexing problems which come before them, that they may never be left to make any serious mistake; that they may not rely upon their own wisdom, but in humble dependence upon the adorable Comforter, may ever be taught and led by him; that, being full of faith and the Holy Spirit, they may never yield to discouragements; that they may have the special grace needful to make them wise, hopeful, and energetic administrators of the trusts committed to them, and standard bearers for the churches in the great work of evangelizing the heathen world. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make them perfect in every good work to do his will, working in them that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen."

Thanksgiving and prayer for Micronesia, especially for the band of missionaries, now reduced and enfeebled, and for the native preachers and teachers at the Gilbert, Marshall, and Mortlock Islands and at Ruk. (See page 221.)

### RESIGNATION OF MISSIONARIES.

Miss Corinna Shattuck, of the Central Turkey Mission, who, on account of ill health, returned to this country two years since, has for the same cause, felt compelled to resign her connection with the Board, greatly to the regret of her associates and of the officials of the Board. Miss Julia A. Rappleye, of Broosa, Western Turkey Mission, has also, with many regrets, been released from her connection with the Board.

### DEPARTURES FOR THE FIELD.

- April 23. From New York, Rev. H. O. Dwight and wife, on their return to the Western Turkey Mission.
- April 23. From Boston, Miss Martha E. Lawrence, of Lake Erie Seminary, Painesville, Ohio. Miss L. responded to a sudden call for help at the Constantinople "Home," caused by the illness of Mrs. Williams.
- April 26. Mrs. L. V. Snow left Boston for Honolulu, on her way to rejoin the Micronesian Mission.

### ARRIVALS IN THE UNITED STATES.

- April 18. At New York, Rev. H. A. Schauffler and family, of the mission to Austria.
- April —. At San Francisco, Rev. Joel F. Whitney and wife, and Mr. Frank E. Rand and wife, of the Micronesian Mission.

### MARRIAGE.

- April 14. At Oakland, Cal., Hon. G. W. Colby, of Benicia, to Miss Julia A. Rappleye, lately of Broosa, Turkey.

### DEATHS.

- April 17. At Fort Berthold, Dakota, Mrs. Emma M., wife of Rev. Charles L. Hall, of the Dakota Mission. (See page 219.)
- February 10. On board the "Morning Star," Willie, son of Mr. and Mrs. F. E. Rand, of the Micronesia Mission, aged 2 years.
- April 23. At East Bloomfield, N. Y., Rev. John P. Skeele, District Secretary of the A. B. C. F. M. for Southern New England, from 1864 to 1870.



## DONATIONS RECEIVED IN APRIL.

## MAINE.

Cumberland county.	
Gorham, Cong. ch. and so.	36 37
Portland, St. Lawrence St. ch. and so.	8 57—44 94
Franklin county.	
Farmington, Cong. ch. and so.	24 50
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so. 60; Mrs. Eliza Bowker, for teacher in Turkey, 20; A friend, for preacher in China, 50;	130 00
Wiscasset, 1st Cong. ch. and so.	6 15—136 15
Oxford county.	
Andover, Cong. ch. and so.	10 00
Piscataquis county.	
Garland, Cong. ch. and so.	4 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	3 40
Washington county.	
Machias, Centre St. ch. and so. 10.09; Machias, 8.90;	18 99
	241 98
<i>Legacies.</i> —Kennebunk, Miss Hannah Dorman, by Stephen G. Dorman, Ex'r,	250 00
	4 1 98

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Rindge, Cong. ch. and so.	5 42
Sullivan, East, A. C. Ellis, Coos county.	25 00—30 42
Berlin, Ch. of Christ,	5 00
Gorham, Cong. ch. and so.	4 00—9 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	24 37
Francesstown, M. B. Fisher,	5 00
Milford, Cong. ch. and so.	9 73
Mont Vernon, Cong. ch. and so.	9 20
Nashua, 1st Cong. ch. and so.	53 02—101 32
Merrimac county Aux. Society.	
Pittsfield, J. L. Thorndike, for Africa,	4 58
Rockingham county.	
Atkinson, Cong. ch. and so. with other dona. to const. JOHN DOW, H. M.	57 00
New Market, Cong. ch. and so.	31 50
Raymond, Mrs. James T. Dudley,	4 00
Rye, Cong. ch. and so.	12 00—104 50
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	84 42
	334 24

<i>Legacies.</i> —Concord, Joseph Smith, by A. B. Thompson, Ex'r, 1,500, due Feb. 1882, less interest and State tax,	1,424 24
Kingston, Nancy E. M. Hook, by Henry Morsey, Ex'r, less taxes,	48 88—1,473 12
	1,807 36

## VERMONT.

Bennington county.	
Manchester, A. Hemenway, Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	10 00
Lower Waterford, Cong. ch. and so. 15; A friend of missions, 5;	20 00
Chittenden county.	
Essex, C. Farrand,	10 00
Essex county.	
Granby and Victory, Cong. ch. and so.	8 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Berkshire, Cong. ch. and so.	8 00
Lamoille county.	
Stowe, 1st Cong. ch. and so.	55 00
Orange county.	
Fairlee, W.,	1 00
Newbury, 1st Cong. ch. and so.	8 12—9 12
Orleans county.	
North Troy, Cong. ch. and so.	1 18
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Mrs. J. E. Perrin,	5 00
Northfield, Cong. ch. and so.	15 38—20 38

Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central ch. and so. to const. Rev. GEORGE E. MARTIN, H. M. 104.66; H. 5;	109 66
Jamaica, Cong. ch. and so.	14 00
West Brattleboro, Cong. ch. and so.	13 22
Westminster, Cong. ch. and so.	11 88—148 76
Westminster West, Cong. ch. (45.55 in April Herald should have been from this church),	
Windsor county.	
Norwich, Cong. ch. and so.	15 00
Springfield, L. Whitcomb,	12 00
Woodstock, 1st Cong. ch. and so.	9 24—36 24
	326 68

## MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. m. c.	33 65
Berkshire county.	
Curtisville, Cong. ch. and so.	10 00
Pittsfield, 1st Cong. ch. (of which 185 from Rev. S. B. Morley to const. Mrs. EDITH T. and FRANK J. MORLEY, H. M.), 352.29; James H. Dunham, 25;	377 29
Sheffield, Cong. ch. and so.	8 00
Williamstown, 1st Cong. ch. and so.	21 00—416 29
Bristol county.	
Attleboro, E. Carpenter, to const. P. M. CARPENTER, H. M.	100 00
Berkely, Cong. ch. and so.	34 50
Fall River, Central ch. and so.	4 06
Rehoboth, Cong. ch. and so.	26 00—164 56
Brookfield Asso'n. William Hyde, Tr. Barre, Ev. Cong. ch. to const. HENRY H. BRIGHAM and EDWIN GRANGER, H. M.	204 78
North Brookfield, 1st Cong. ch. and so.	100 00—304 78
Dukes and Nantucket counties.	
Nantucket, Mrs. E. P. Fearing,	25 00
Essex county.	
Andover, Free ch. (of which 100 from George W. W. Dove), 121; South Cong. ch. 74.64;	195 64
Lawrence, Elliot ch. and so.	86 14—281 78
Essex county, North.	
Bradford, Mr. and Mrs. Warren Ordway, to const. Mrs. ELIZA GOODWIN, H. M.	100 00
Haverhill, Centre ch. and so.	160 00
Ipswich, 1st Cong ch. and so.	44 03
Newbury, 1st Cong. ch. and so.	26 03
Rowley, J. L.	2 00—332 06
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	17 19
Lynn, Central ch. and so. 50; 1st Cong. Society, income on B. Lord legacy, 20.20;	70 20
Peabody, South ch. and so.	302 00
Salem, Tabernacle ch. and so.	649 92—1,039 31
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Conway, Cong. ch. and so.	28 10
Hampden co. Aux. Society. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	36 53
Chester, 2d Cong. ch. and so.	5 00
Indian Orchard, Evang. church,	11 79
Longmeadow, S. C. Booth,	20 00
No. Wilbraham, Grace Chapel S. sch. for "Morning Star," 20; friends, 9.50;	29 50
Palmer, 2d Cong. ch. and so.	10 96
Springfield, 1st Cong. ch. and so. 102; South Cong. ch. and so. 57.62;	
Olivet ch. and so. 18.49; No. Cong. ch. and so. 25; Ira Merrill, 5;	208 11
Westfield, N. T. Leonard, for the Eastern Turkey mission,	75 00—396 89
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so. 100;	
North Cong. ch. and so. with other	

dona. to const. ASA ADAMS, H. M.	
68;	168 00
Northampton, A friend,	160 00
South Hadley, 1st Cong. ch. and so.	263 00
South Hadley Falls, Cong. ch. and so.	30 00
"Hampshire county," ———,	11 00—395 00
Middlesex county.	
Cambridge, North Ave. ch. and so. to	
const Rev. CHARLES F. THWING,	
H. M.	236 20
Cambridgeport, Pilgrim ch. and so.	
m. c.	15 59
Concord, Trin. Cong. ch. and so.	34 59
Lexington, Hancock ch. and so.	15 70
Lowell, Kirk St. ch. and so. 271.62;	
High St. ch. and so. 75.20;	346 82
Malden, 1st Cong. ch. and so.	54 57
Melrose, Cong. ch. and so.	75 75
Natick, Cong. ch. and so.	111 50
Newton, Eliot ch. and so. 450; 1st	
Cong. ch. and so. 74.83;	524 83
Somerville, Franklin St. ch. and so.	
149.47; Prospect Hill ch. and so.	162 00
12.53;	27 54
Stoneham, Cong. ch. and so.	156 53
Wakefield, Cong. ch. and so.	76 50—1,838 12
West Newton, The Red Bank Co	
Middlesex Union.	
Townsend, Herbert,	5 25
Norfolk county.	
Brookline, E. P.	5 00
Hyde Park, Clarendon Cong. ch.	5 50
Needham, Cong. ch. and so.	11 00—21 50
Plymouth county	
E. Bridgewater, Union ch. and so.	21 10
Hanover, 2d Cong. ch. and so.	7 76—28 86
Suffolk county.	
Boston, Old South ch. 1,300; Union	
ch. 1,054.90; Park St. ch. 586; First	
Reformed Epis. ch. 200; Central ch.	
m. c. 63.87; Highland ch. 9.44;	
Eliot ch. m. c. 4.35; Maverick ch.	
2.67; A friend, 100; Cyrus Brewer,	
50; To the memory of Eli Thorp,	
25; A pulpit supply, 25; never	
mind, 1;	3,422 23
Chelsea, Central ch. and so.	13 62
Revere, Cong. ch. and so.	2 13—3,437 98
Worcester county, North.	
Winchendon, North Cong. ch. and so.	145 09
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	182 53
Oxford, Cong. ch. and so.	23 00
Webster, Cong. ch. and so.	25 00
Worcester, Central ch. and so. 287.29;	
Union ch. and so. 149.75; Salem	
St. ch. and so. 4;	441 04—671 57
	9,565 79
Legacies.—Boston, Mrs. Charlotte A.	
Stimson, add'l interest,	29 00
Hatfield, Mrs. Hannah W. Smith, by	
D. W. Wells, Ex'r,	100 00
Heath, Asahel Thayer, by H. L.	
Warfield, Trustee,	142 00—271 00
	9,836 79

## RHODE ISLAND.

Kingston, Cong. ch. and so.	20 50
Pawtucket, A friend,	25 00
Providence, Pilgrim ch. and so. 200;	
Elmwood ch. and so. 37; Entries	
from Slatersville in May Herald	
should have been from Providence,	237 00—282 50

## CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch. and so. m. c.	82 17
Green's Farms, W. P. Elwood,	5 00
Rowayton, William J. Craw,	5 00
Stamford, 1st Cong. ch. and so.	139 47—231 64
Hartford county. E. W. Parsons, Tr.	
Broad Brook, Cong. ch. and so.	17 00
Buckingham, Cong. ch. and so.	5 83
Burlington, Cong. ch. and so.	19 00
East Hartford, Cong. ch. and so.	20 00
Enfield, Daniel H. Abbe,	5 00
Glastonbury, 1st Cong. ch. and so.	25 00

Hartford, South ch. and so. 200; A	
friend, to const. C. O. THOMPSON,	
H. M. 100; A friend, 10;	310 00
North Granby, Cong. ch. and so.	22 55
South Glastonbury, Cong. ch. and so.	3 24
Southington, Cong. ch. and so. add'l,	40 00
Suffield, 1st Cong. ch. and so.	7 00
Windsor, Cong. ch. and so.	43 42—718 04
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	35 03
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	20 50
Clinton, Cong. ch. and so.	67 90
Durham, 1st Cong. ch. and so.	40 00
Old Saybrook, Cong. ch. and so.	8 82—137 22
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so. m. c.	29 54
Guilford, 1st Cong. ch. and so.	28 00
Meriden, Cent. ch. and so. 29.76; 1st	
Cong. ch. and so. 2;	31 76
New Haven, North ch. m. c. 15 03;	
1st ch. m. c. 8.91; Mrs. J. P. D.	
100;	123 94
North Haven, C. H. Thorpe,	10 00—223 24
New London co. L. A. Hyde and L.	
C. Learned, Tr's.	
Old Lyme, 1st Cong. ch. and so.	12 00
Westchester, Rev. G. L. Edwards,	5 00—17 00
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so. with	
other dona. to const. Mrs. MARIA	
L. BRACH, H. M.	42 04
Moose Meadow, F. Wilson,	10 00—52 04
Windham county.	
Chaplin, A friend,	10 00
So. Killingly, Cong. ch. and so.	8 00
Thompson, Cong. ch. and so.	5 47
Willimantic, Cong. ch. and so.	30 90—54 37
	1,468 58

Legacies.—Hartford, Mrs. M. A. War-	
burton, by N. Shipman, Ex'r, add'l,	286 13
Harwinton, Mrs. Sarah B. Hayes,	
Interest on note,	8 60—294 73
	1,763 31

## NEW YORK.

Brooklyn, Tompkins Ave. ch. 430.55;	
Park Cong. ch. 26.25;	456 80
Buffalo, 1st Cong. ch. and so.	64 00
Catskill, John Doane,	7 80
Comack, Cong. ch. and so.	4 28
Flushing, Cong. ch. and so.	50 00
Fredonia, W. McKinstry,	5 00
Gaines, Cong. ch. and so.	23 62
Glen Cove, Wm. G. Smith,	10 00
Homer, BARNEY W. PAYNE, to const.	
himself H. M.	100 00
Motts Corners, Cong. ch. and so.	4 50
New Haven, Cong. ch. and so.	31 90
New York, T. B. Nutting, Jr., to const.	
ELLA J. NUTTING, H. M. 100; A	
lady in Madison Sq. Presb. ch. 10;	
Mrs. M. 50; Rev. B. N. Martin,	
D. D., 10; an aged friend, 10; A friend,	
1;	181 09
Perry Centre, Cong. ch. and so.	31 00
Wellsville, 1st Cong. ch. and so.	25 10
Westmoreland, 1st Cong. ch. and so.	3 00
West Grotton, Cong. ch. and so.	12 00
—— L. M. B. for native preacher in	
Harpoot field,	25 00—1,035 00

## NEW JERSEY.

Jersey City, 1st Cong. ch.	67 84
Princeton, A. Guyot,	20 00—87 84

## PENNSYLVANIA.

Jeansville, Welsh Cong. ch.	5 00
Kingston, Welsh Cong. ch.	10 00
Parsons, Welsh Cong. ch.	5 00
Philadelphia, A member of Calvary	
Presb. ch.	5 00
Shamokin, Welsh Cong. ch.	10 36—35 36

## MARYLAND.

Baltimore, 1st Cong. ch.	90 72
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## WEST VIRGINIA.

Cotton Hill, Jane E. Huntington,	10 00
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<b>GEORGIA.</b>	
Savannah, Rev. B. D. Conkling,	10 00
<b>TENNESSEE.</b>	
Maryville, Rev. J. Silsby,	2 65
Nashville, A friend,	50 00—52 65

<b>OHIO.</b>	
Brownhelm, Cong. ch.	14 30
Cincinnati, Vine St. ch. to const. CHARLES A EWING, H. M.	250 00
Cleveland, T. P. Handy,	100 00
Conneaut, Cong. ch.	8 00
Delaware, William Bevan,	5 00
Delhi, John Winsor,	5 00
Garrettsville, Cong. ch.	13 00
Lodi, Cong. ch.	10 00
Lyme, Cong. ch.	53 64
Nebo, Welsh Cong. ch.	20 00
Oberlin, 2d Cong. ch. 14.12; Prof. E. B. Barrows, 10;	24 12
Springfield, 1st Cong. ch.	8 23
Toledo, 1st Cong. ch.	169 35—680 64

<b>INDIANA.</b>	
Lowell, Thomas Peach,	10 00

<b>ILLINOIS.</b>	
Chicago, 1st Cong. ch. 274.61; U. P Cong. ch. m. c. 13.18; Theol. Sem. Soc. Inquiry, 7.25; Jeremiah Porter, 7;	302 04
Dover, Cong. ch.	56 00
Elgin, Cong. ch.	6 24
Huntley, Cong. ch.	12 00
Morrison, Cong. ch.	35 00
Richmond, R. R. Crosby,	1 00
Roscoe, Cong. ch.	9 20
Waukegan, Cong. ch.	13 59
Woodburn, Cong. ch.	20 00
Woodstock, La., Miss. Society for teacher, Cesarea,	24 00—479 07
<b>Legacies.</b> —Lawn Ridge, O. J. Parkhill, by C. Stowell, Adm'r,	390 00
	869 07

<b>MICHIGAN.</b>	
Armada, Cong. ch.	21 68
Charlotte, Mrs B. Landers,	5 00
Le Roy, Rev. A. G. Hubbard and family,	5 00
Ludington, Cong. ch.	11 40
Otsego, Cong. ch.	14 90
Perry, Cong. ch.	5 00
So. Frankfort, O. Blood,	4 00
Union City, A friend,	500 00
Watervliet, W. M. F. S. for work under care Rev. H. N. B.	4 50—571 48

<b>MISSOURI.</b>	
Sedalia, Cong. ch.	12 90
Stewartsville, Cong. ch.	2 30
Webster Groves, Cong. ch.	10 50—25 70

<b>MINNESOTA.</b>	
Elk River, Cong. ch.	6 00
Hutchinson, Cong. ch.	1 34
Minneapolis, Plymouth ch. 29.72; 2d Cong. ch. 1.80;	31 52
Tracy, ———,	2 00
Winona, 1st Cong. ch.	75 00—115 86

<b>IOWA.</b>	
Anamosa, Cong. ch.	4 19
Big Rock, Cong. ch.	12 00
Bloomfield, Cong. ch.	5 87
Chester Centre, Cong. ch.	27 00
Cresco, E. T. Stoddard,	2 00
Hampton, 1st Cong. ch. for So. Africa,	15 00
Iowa City, Cong. ch.	75 00
Lewis, Cong. ch.	19 16—160 22

<b>WISCONSIN.</b>	
Beloit, 1st Cong. ch. bequest of Josiah Shepard, by C. B. Salmon, Tr., to const. WILLIAM N. and ANNA N. SHEPARD, H. M.	200 00
Black Earth, Cong. ch.	6 00

Fond du lac, A friend,	10 00
Fort Howard, Mrs. C. L. A. Tauk, for Spain,	15 00
Madison, Cong. ch. to const. Rev. A. O. WRIGHT, H. M.	50 00
New Lisbon, Cong. ch.	21 06—302 06

<b>KANSAS.</b>	
Delmore, Cong. ch.	5 00

<b>NEBRASKA.</b>	
Crete, Cong. ch. for Japan,	10 40

<b>CALIFORNIA</b>	
Oakland, Ply. Ave. ch.	19 10

<b>WASHINGTON TERRITORY.</b>	
New Dungeness, J. W. Blakeslee,	1 90

<b>CANADA.</b>	
Province of Ontario,	
Coaticook, Mrs. E. Vaughan,	5 00
Garafraxa, 1st Cong. ch.	9 58—14 58
Province of Quebec,	
Montreal, Part of collections in Emmanuel and Wesley Cong. churches,	50 00
St. Andrews, Presb. ch.	10 00—60 00

# FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Mission ch. for China, 18.75; for Japan, 18.75;	37 50
Italy, Florence, Miss Sarah R. Dalton, for China,	100 00
Japan, Kobe, DeWitt C. Jencks,	200 00
Zulu Mission, Inanda, mon. con. £7.0.0.; Adams, £10.5.6.; Umsunduzi, £4.6.0.; Umzumbe, £3.6.9.;	122 45—459 95

## MISSION WORK FOR WOMEN.

<b>FROM WOMAN'S BOARD OF MISSIONS.</b>	
Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	7,348 51

<b>FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.</b>	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	1,505 00

<b>FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.</b>	
Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>	2 55

## MISSION SCHOOL ENTERPRISE.

<b>VERMONT.</b> —Dummerston, Cong. Mission School, 13.58; Granby and Victory, Cong. s. s. 2; St. Johnsbury, Friends of missions, for Japan, 25;	40 58
<b>MASSACHUSETTS.</b> —Immanuel s. s. 19.13; So. Framingham, Cong. s. s. 20;	39 13
<b>CONNECTICUT.</b> —Cromwell, Cong. s. s. 40.81; Pomfret, "Wide Awake" s. s. class for support of Elisha Root, 12;	52 81
<b>NEW YORK.</b> —Brooklyn, Greene Ave. Presb. s. s. for Choonkoosh, 12.50; Copenhagen, Cong. s. s. 1.10; Gaines, Cong. s. s. 4.60; New York, Olivet s. s. for Harpoot, 45;	63 20
<b>ILLINOIS.</b> —Ottawa, Cong. s. s.	25 83
<b>MICHIGAN.</b> —Detroit, Fort St. s. s. (40) and F. W. Swift (40), for edu. of native preacher at Marash,	80 00
<b>IOWA.</b> —Anamosa, Cong. s. s. 4; Atlantic, Cong. s. s. 11.60;	15 60
<b>CANADA.</b> —Toronto, Miss Dickinson's class,	3 10
	320 25

Donations received in April,	25,633 61
Legacies " " "	2,678 85

\$28,312 46

Total from September 1st, 1880, to April 30th, 1881, Donations, \$210,222.04; Legacies, \$42,283.49 = \$252,505.5



## FOR YOUNG PEOPLE.

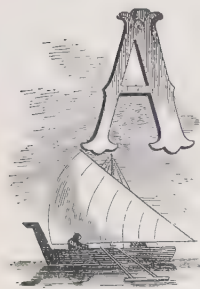
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### FROM THE "MORNING STAR."

WE are favored again with a report from the "Morning Star." For nine months she has been sailing through Micronesia, touching at many islands in the Gilbert, Marshall, Caroline, and Mortlock groups. When she left Honolulu in June of last year, crowds of people came to the shore to see her off, while the steamers blew their whistles, the flags on the shipping were dipped, and the band of a Russian man-of-war gave forth stirring music. The old pilot said that no such crowd would come to see the king off as came to see the "Morning Star" and her passengers start forth on the Lord's work. All the way through Micronesia the vessel has been bringing joy to thousands of hearts. Captain Bray, who has so faithfully commanded the vessel on its recent voyages, sends this report for the young people. On other pages of this number you will find Mr. Doane's account of Ruk, with a map of the lagoon, and also very interesting letters about the Christian work in the island world.

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### The "Morning Star" sendeth greeting to her Owners.



A PROA.

ARRIVING at Honolulu from my eighth voyage through Micronesia in your service, I am glad to hear that you have read with pleasure my former reports, and I can now send you a brief story of another year of prosperous work. But first about myself. You will remember that in my report printed in the *Missionary Herald* last year, I spoke of whispers I had heard from those on board about a steamer to take my place. There are more than whispers now, and I myself am persuaded that I can no longer do the work which your vessel ought to do in Micronesia. This is the feeling of all the missionaries, and while they speak very affectionately of me, they have been drawing up a petition on my cabin table for a larger vessel, and one that shall have steam power to be used when there are calms or cross currents.

"On this last voyage I did the best I could under the circumstances, but just think of it! In one instance, in going from one island to another, a distance of 200 miles, I had, on account of head winds and currents, to sail 1,236 miles. It took me seventeen days to do this, whereas a steamer would have gone in one day. I spent seventy-five days in doing the work among the Gilbert Islands, beating about until I had sailed 2,868 miles. If I had had steam

power I could have done the work in twenty-nine days, and that by sailing only 607 miles. My poor sailors have often had to pull in a boat for hours under a broiling sun, to reach some island to which I could not sail because there was no wind. Five hundred miles of boating have thus been done on this one voyage. This is very hard and slow work.

"This has been the busiest year of my life, and such crowds of passengers I never had on my decks before. I have had so many, that at times many of them have been obliged to remain on deck through sun and storm without any protection, because my cabins are quite too small to accommodate them, while my cook and steward have been greatly troubled to get cooking enough done on my small stove to satisfy so many hungry mouths.

"I have witnessed some glorious sights, especially in the turning of many of the natives to the Lord. The teachers we left at Namoluk last year among a heathen people, met me upon the beach, a school of old and young people singing away with all their might. The people had listened to their teachers, and many of them had accepted Christ. There stood a new church and a nice new house which these natives had built for their teacher. Best of all, there were thirty-six natives ready to be formed into a church.

"I told you about taking on my previous voyage the faithful Moses from Nomr to the wonderful lagoon of Ruk, where we left him in the midst of, probably, ten thousand heathen natives. I could but pity this faithful man and his wife as I sailed away, and left them in a corner of a large canoe house, as the most comfortable place they could find to live in. How glad they were to see me again. God had taken care of them. As my boat landed upon the beach, how different was the scene from the one I left only a year ago! A large number of children clapping their hands and singing "Morning Star," stood ready with a welcome to the missionaries, who landed upon a rude wharf which had been built of logs, and together they



A YOUNG MAN OF THE MARSHALL ISLANDS.

walked up a nice path to a pleasantly situated house built for their teacher under the shade of bread-fruit, cocoa-nut, and orange trees. A short distance from this house was a large new church.

"This good man's life had been in peril. Soon after I left him, a disease prevailed among the islands of the lagoon, and large numbers of people were

ISLANDERS TOWING THE "MORNING STAR" INTO A LAGOON





sick and died. They said at once that the missionary brought the disease, and they came in large numbers to kill him. He quietly asked them to listen to him, and then inquired of them whether they had never before had anything of the kind. They remembered that a long time ago they did have just such a pestilence. He asked, 'Who brought it then?' After a few moments' thought they replied, 'It came itself.' 'Then,' said he, 'did n't this come of itself?' They were ready to admit that it did, and instead of carrying out their design of killing him they soon began to listen to the words of everlasting life coming from the missionary's lips. From that time there came a call for more teachers and for the words of life, from all the natives in the lagoon. I left two more teachers this year upon other islands, and expect upon my return to see as great a change upon these islands as I saw at Moses' station this year.

"I always enjoy the company of the native school boys when I get them on board, either going from or returning to school upon Kusaie and the other training school islands. They make my decks ring with their laughter and shouts, and they help the sailors haul on the ropes in such a hearty manner that when I tack ship it brings my yards around in good order. Perhaps you will be sur-



NATIVE COUNCIL HOUSE OR MANEABA, GILBERT ISLANDS.

prised to hear that a little Gilbert Island boy, born on board, has been named "Morning Star Te Kaure," in honor of me. I trust that in the future you may hear that this lad has become a great and good man in his country.

"I should be glad before taking leave of my many owners, to give you, not only a story of my work, but also a treat from all the oranges, bananas, pine-apples, bread-fruit, cocoa-nuts, etc., that I see and often have given to me by the grateful natives of Micronesia.

"I am your vessel,

"THE MORNING STAR."

# THE MISSIONARY HERALD.

VOL. LXXVII.—JULY, 1881.—No. VII.

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THE RECEIPTS.—The donations for the month of May were \$24,928.51, which is about \$2,000 less from this source than for the corresponding month last year. The legacies, however, were unusually large, \$21,868.82, making the total receipts for the month \$46,793 33. For the first nine months of the financial year the donations from the churches increased about \$2,000. To meet the appropriations already made there must be received within the remaining three months at least \$150,000. This will require an increase of gifts over the corresponding period of last year of about \$20,000. In mentioning this amount no reference is made to the enlargement which was so earnestly hoped for, and which is still imperatively demanded for the best interests of Christ's kingdom.

THERE are ten million members of evangelical churches in the United States, and they are reported as giving \$2,121,731 for foreign missions. This is an average of *twenty-one cents* per member. Is the church seriously at work for the evangelization of the world or is she only "playing at missions"?

IT is an interesting evidence of the growing power of Christianity in Japan that the people feel it necessary to bolster themselves up by mutual pledges so that they may be kept from becoming Christians. A Japanese paper reports that a number of citizens of Kioto, grieved at the rapid spread of the new religion, have established a society in which each member binds himself by solemn oaths never to embrace the Christian faith. Any member who disregards his vows will be ostracized. Men would not so set themselves did they not feel the power of the current.

THE recent convention at Chicago in behalf of Home Missions augurs well for the progress of the kingdom of God not in this land alone but in all lands. The two interests of home and foreign missions are mutually helpful. Dr. Chalmers, in speaking of Scotland and of how the two causes might work into each other's hand, said what is true in all lands, "Should the first take the precedence and traverse for collections the whole of Scotland, the second would only find the ground more softened and prepared for an abundant produce to itself. It acts not by exhaustion, it acts by fermentation."

THE ocean cable has brought tidings of the death of Mrs. William N. Chambers, late Miss Bliss, of Erzroom. Another sad loss to the cause of missions is in the death of Major Malan, of London, who has been so efficient in awakening an interest in the evangelization of Africa.

THE latest intelligence from the missionary party on the way to Bihé is of the date of April 1, at Bailunda, 200 miles from the coast, which will probably be one station of the mission, about fifty miles from Bihé. The party started for the interior without waiting longer for the porters to come from the king of Bihé, leaving the bulk of their baggage to be brought in later. Messrs. Sanders and Miller were in the best of health, and Mr. Bagster found himself greatly strengthened as they left the coast, having previously suffered much from fever and ague. Considerable progress had been made in the acquisition of Ambunda, the language of Bihé, and Mr. Sanders was able to make himself understood in simple conversation with the natives. The road proved more difficult to travel than was anticipated, but the beauty of the country had not been at all exaggerated. They had had their first interview with the King of Bailunda, who would like to have some of them remain in his kingdom.

THE recent earthquakes and other disasters that have visited Smyrna and vicinity are said to have greatly impressed the people. The governor, Midhat Pasha, recently proclaimed a day of fasting and prayer, and sent criers through Smyrna calling upon each religious body to meet at a certain time for confession of sins and for prayer. It is a noteworthy fact that a Moslem governor should thus recognize the Christians and summon them to prayer. The Greek church did not respond. The Armenians met on the top of Castle Hill, while a crowded service "for all nations" was held in the *Salle Evangelique* connected with our mission.

WE heartily congratulate the Presbyterian Board of Foreign Missions on the fact that it closes its financial year with a balance in the treasury of between nine and ten thousand dollars. Its total receipts from all sources were \$580,256.31, the amount for April being \$166,618.78. Why should not the Lord's treasury be always full and overflowing?

KING KALAKAUA, of the Sandwich Islands, while at Japan, is said to have declined all invitations to visit consuls and prominent personages, but he went to call upon "Mother" Gulick, and spent an hour in conversation with her upon Hawaiian affairs. Mrs. Gulick went to the Sandwich Islands fifty-three years ago, but now lives with her missionary children in Japan.

THE Turkish government would seem to be bringing down destruction upon its own head. Traveling is quite as dangerous in and about Constantinople as in the remote parts of the Empire, and the authorities are doing little or nothing to enforce order. How far this can go on without the active interference of other nations whose citizens are so frequently molested remains to be seen. The sentence against the murderer of Dr. Parsons has not been carried out, the Sultan having up to this time failed to issue the firman for his execution. The accomplices of the murderer, who were sentenced to imprisonment, are said to have died in prison.



A SERIES of ten small books has been prepared in Japanese by Rev. Mr. De Forest, based upon the ten commandments, and comparing the teachings and the fruits of Buddhism and Christianity respecting the several moral duties enjoined in the Decalogue. The volumes are meeting with a sale quite exceeding expectations.

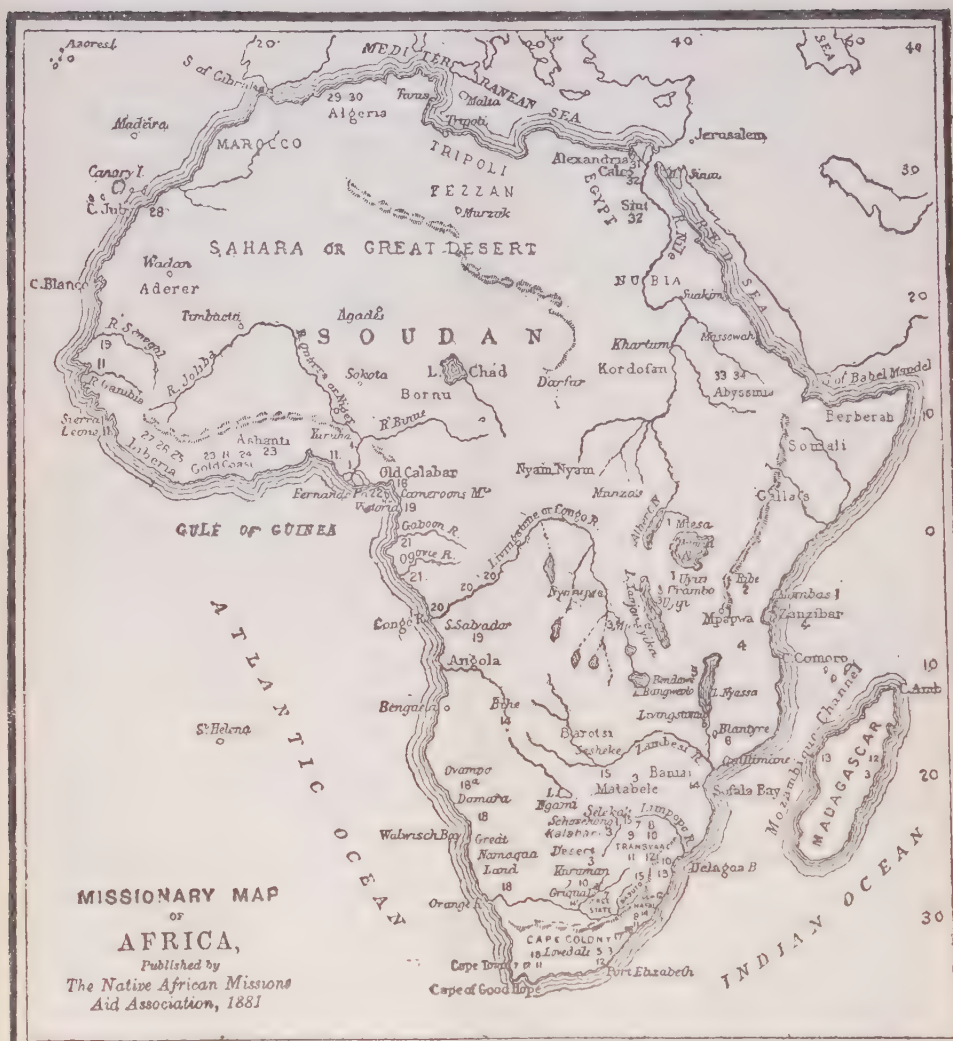
THE readers of the *Herald* will remember the report of a sad fight between two parties of natives on Tapiteuea, one of the Gilbert Islands, given in our issue for February last. Certain newspapers on the other side of the Pacific have recently set afloat the statement made by two or three drunken traders in that quarter of the globe that our missionary vessel, "The Morning Star," sold to the combatants the bowie knives with which they fought. This charge has been copied into some American papers, and it may be worth while to say here (1st), that the "Morning Star" neither carries nor sells bowie knives or guns; (2d), that in the battle referred to the natives used not bowie knives but clubs; and (3d), that the battle was fought before the arrival of the "Morning Star." It is singular that so many give ear to the malicious tales of those whose trade and lusts are interfered with by the labors of missionaries.

ROBBERIES are becoming much more frequent throughout the Turkish Empire. Since the story of the assault on Mr. Pierce, of Nicomedia, given on another page, was in type, tidings have come that Mr. Montgomery, on his way from Aintab to Marash, and Dr. Barnum, while passing between Harpoot and Sivas, have been robbed by highwaymen. In the latter case, after the Circassians had taken all they could find, — money, watch, coat, etc., — Dr. Barnum preached so effectually of righteousness and a judgment to come that the robbers restored article after article until they finally retained only five piasters (twenty-five cents) for themselves, and bade the surprised and grateful missionary to go on his way.

A VERY interesting volume on *Turkish Armenia and Eastern Asia Minor*, by Rev. H. T. Tozer, has just come from the English press. Mr. Tozer is evidently a churchman of somewhat high ideas as to state churches, and he cannot at all approve of the plan adopted in our missions of establishing separate Protestant churches. Nevertheless his commendation of our missionaries and their work is most emphatic. "Of the American schools," he says, "I can speak in terms of unqualified praise. The benefit of these is recognized by the people, and this in great measure reconciles them to the religious work, which would naturally call out their antagonism. And the missionaries themselves, fourteen of whom we met in the course of our journey, are above commendation. We found them shrewd, practical men, and cautious in judgment, for without this they never could have succeeded as they have done in the midst of so many difficulties."

A REMARK of Mr. Tozer, in his volume mentioned above, will, we hope, be well pondered. His own notions of the church and of missionary methods do not coincide with ours, and yet after watching the work done by our brethren in the East, he says: "*I should strongly deprecate any interference with them.* Though their mode of proceeding may not wholly approve itself to us, yet intermeddling would only introduce an element of confusion. Their system has taken root deeply, and another agency might impede them, but could hardly flourish by their side."

## MISSIONARY MAP OF AFRICA.

(From *Africa*, a Quarterly Journal, edited by MAJOR MALAN.)

1. Church Missionary Society.
2. United Methodist Free Churches, England.
3. London Missionary Society.
4. Universities Mission.
5. Free Church of Scotland.
6. Established Church of Scotland.
7. Dutch Reformed Church of South Africa.
8. Church Canton de Vaud.
9. Berlin Mission.
10. Hermannsburg Mission.
11. Wesleyan Missionary Society.
12. Society Propagation of the Gospel.
13. Norwegian Missions.
14. American Board.
- 14A. Gordon Mission.
15. Paris Missionary Society.
16. United Presbyterian Church of Scotland.
17. United Brethren, Moravian Mission.
18. Rhenish Missionary Society (Barmen).
- 18A. Finnish Mission.
19. Baptist Missionary Society.
20. Livingstone Inland Mission (London).
21. American Presbyterian Board.
22. Primitive Methodists, England.
23. Bale Missionary Society.
24. German Baptist Missions.
25. American Protestant Episcopal.
26. American Methodist Episcopal.
27. American Presbyterian Society.
28. Mr. McKenzie's Mission.
29. London Jewish Missionary Society.
30. Mr. and Mrs. G. Pease's Mission.
31. Miss Whately's Mission.
32. American United Presbyterian.
33. S. Chrischona Pilgrim Mission.
34. Swedish Missions.

## EXIGENCIES IN PAGAN LANDS.

It has been more than once suggested in recent days that amid the many importunate calls for aid the claims of China, Japan, Africa, and other pagan lands must yield because of peculiar exigencies in other quarters. It is not denied that these lands of darkness need the gospel, neither is it a question whether we ought to give them the gospel as soon as possible, but it is affirmed that, at the present juncture, other needs are more pressing. Emergencies are pointed out. There is a crisis here or there, calling for instant and concentrated effort on the part of God's people. In view of these emergencies, which are commonly found near at hand, it is said that Japan must wait; that China can be evangelized ten years hence as well as now; that we must attend to pressing needs first, and move upon the heathen world when our crises are past.

Now it is proper to suggest that if one takes a broad view of the kingdom of God, he will find at this moment in more than one pagan land an emergency of such magnitude as to demand the instant activity of Christians. While it is natural that men should see the needs nearest them, they ought not to overlook other needs as great if not as near. Look, for instance, at Japan, with its thirty-four millions of people. Is it possible to conceive of a nation in a more critical position, so far as pertains to its reception of the kingdom of God, than is Japan to-day? Centuries have not effected such changes in that Empire as have been witnessed within the last dozen years. Its people are seeking knowledge and power with an avidity such as the world has seldom, if ever, witnessed. This eagerness for light is so great as to be full of peril, just as it is perilous for a blind man whose eyes have been opened to walk at once into the sunshine. Blindness may follow excess of light. In Japan the upper classes who have sought the wisdom of the Western World are drifting rapidly into skepticism. In the great government university at Tokio six hundred young men are studying modern sciences and literature under European and American instructors. They have learned that their old gods are vanity, but they have not learned that there is any other God. It is said that every one of these six hundred students is an atheist. Yet throughout Japan the great middle class is most accessible. They will listen and read. Not less than sixty-six thousand volumes of the Scriptures were sold in the Empire during the year 1880, and the more recent distribution of the Word of God is something quite phenomenal. The opposition of the government and the hostility of the people have subsided, and wherever the Christian preacher goes he finds interested hearers. It is a question which the next few years must decide, whether these millions who are turning away from their old idolatry shall turn to a Christian faith or to a form of culture which is atheistic and morally barren. When ground long closed is opened there is something more to be said than that it is a favorable time to put in good seed. Other seed will go in if not the good seed. On no spot of earth is the ground more open than in Japan to-day, and if the Christian Church is wise she will seize her present opportunity for taking, as she may, that Empire for Christ.

Look also in other directions. Consider the condition of China respecting missionary effort. Can she wait for the gospel until some other pressing needs are met? Not to speak of her hundreds of millions of the present generation



who must go down to death unenlightened if we delay, we should bear in mind that the wave of Western civilization has reached China. The barriers she had set against foreign influences were many, and it seemed as if they would never yield. But they have yielded. It means a great deal that the Chinese government has, within a few weeks, contracted for a telegraph line overland from Shanghai to Peking. It means the breaking down of Chinese superstitions, the speedy introduction of Western arts and sciences, resulting in a great intellectual awakening of the people.

In the wake of these changes, which are imminent, there will come, there must come, the rejection of the effete religions which are now professed but which are not embraced by the people with any fervor. All signs point to mighty changes in China before the twentieth century shall begin. Whether we shall see again a marvel like that in Japan, a complete revolution without a convulsion, no man is wise enough to say. But any man who considers the interests of the kingdom of God on earth will see the immense importance of planting the banner of the cross in advance of these impending changes. We shall find it vastly easier to contend with moribund idolatries than with the cold skepticism which will surely follow the rejection of the old systems, unless in place of them a better faith is given the people. There is an emergency in China. The next few years are to determine whether the church of Christ is to take the lead in the march of that empire as she moves out from her isolation to take her place in line with the great nations, or whether the new civilization she is to receive shall be simply material, leaving her in the abyss of atheism, her last state being worse than the first.

A similar line of remark might be used respecting even that darkest of all dark mission fields, Central Africa. Society there is chaotic. There is no order or civil government. But government of some sort must soon come. The twenty-nine commercial and exploring expeditions now moving towards this region must soon effect a great change at the heart of the continent. The mass must soon crystallize. About what shall it crystallize? Shall it be about some mere trading-post, where the natives shall get their first glimpses of civilization as they watch the avarice and the vices of the trader? or shall society crystallize as at Livingstonia and Ujiji, and, we hope to add before long, at Bibé, around the chapel of the Christian missionary, where the people may learn from the Word of God of the principles on which human society should be founded? It will make a vast difference in the future of Central Africa whether the missionary precede or follow the trader. And if he is to precede, he must go at once. There must be no delay.

Other points might be named where there is a present exigency in what relates to the kingdom of God. There has never been a time like the present for evangelical labor in nominally Christian lands. The state of affairs in the Turkish empire indicates that this is a golden opportunity for Christian effort there. Indeed there are emergencies everywhere. They are not peculiar to the foreign field or the home field. Let not Christians ignore any of them. Vast issues are now in the balance, and it is a time for enlargement on every side. There are ten million members of evangelical churches in our land, one fifth of our whole population, and there is no need of withdrawing from any work already undertaken in order to meet any exigency here or there. The

churches could easily do tenfold more in all directions if only their latent forces were developed. The present emergencies to which we have referred should be used to lead Christians to the consecration to the uttermost of themselves and their possessions to the interest of their Master's kingdom which they may now so effectively serve.

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### THE MORNING STAR.

THE outline sketch of the record of Missionary ships, given in the last number of the *Herald*, indicates the place which our own "Morning Star" holds in the history. It is an honorable place.

The mission to Micronesia was undertaken in 1852. The first missionaries, Mr. Snow, Mr. Sturges, and Dr. Gulick, with their wives, sailed from Honolulu in July of that year, in the chartered ship "Caroline." They were accompanied by two native Hawaiian missionaries, Kaai Kaula and Opumui, with their wives, Deborah and Doreka. They soon found that a ship was indispensable. Changes and supplies needful to the health of the missionaries could not otherwise be secured for them. A contract was therefore made with Mr. Jonathan Stetson, of Chelsea, for the immediate construction of a brigantine of 180 tons and 98 feet long. In view of the enthusiasm with which in England, twelve years earlier, the children had provided the "John Williams," an appeal was issued in August, 1856, to the Sabbath-schools, for similar aid to build the "Morning Star." The response was immediate and most hearty, outrunning the demand of the building fund, and providing a liberal sum for her maintenance. The little ship was launched November 12, in the presence of a vast concourse of her stockholders and friends; and December 1st she sailed from India Wharf, Boston, commanded by Samuel G. Moore, and having as passengers Rev. Hiram Bingham, Jr., son of the veteran missionary to the Hawaiian Islands, and his wife, who were to join the new mission. A fierce storm immediately assailed the ship, and she narrowly escaped wreck by taking refuge in Cape Cod harbor. Pursuing her voyage, and stopping at Rio Janeiro for some repair, she reached Honolulu in April, 1857.

Her first service was a trip to the Marquesas Mission of the Hawaiian Missionary Society. She sailed May 1, and returned July 6 from a very successful voyage. She sailed again, August 7, on her first trip to Micronesia, taking as passengers Rev. Mr. and Mrs. Bingham, Rev. Peter J. Gulick, who went as delegate of the Hawaiian Board, Mr. J. E. Chamberlain, and six native missionaries and helpers. She came in sight of the first Micronesian island, August 26, and reached Kusaie, or Strong's Island, September 8. Her reception was cordial and her arrival brought great relief to the lonely missionaries on the island. Taking on board Mr. Snow and Dr. Pierson, she proceeded, September 15, to Ponape, where Mr. Doane was stationed. Returning to Kusaie to leave Mr. and Mrs. Snow, she visited Ebon, where her hearty welcome was followed by the planting of a station. From thence she sailed for Apaiang, where Mr. Bingham was stationed, and on December 2, 1857, just a year after leaving Boston, she set sail on her return from Micronesia to Honolulu. We cannot pursue, in detail, the long and eventful story of the "Morning Star." Her trips, almost

annual, from Honolulu back and forth among the Islands, have carried cheer and strength to the remote laborers there. Much has been done which could not have been undertaken without her aid.

After ten years the vessel was found in need of such extensive repairs that it was judged the better policy to build a new ship to take her place. She was, therefore, sold, her name changed to "Harriet Newell," and she went to sea and was never heard from. The new ship was built at East Boston by Paul Curtis & Co., and, as before, the children gave cheerfully and abundantly for the work. She was launched 1866, September 22, and soon sailed under the command of Mr. Bingham, who went out as a missionary in the first "Star," and had had special charge of the construction and furnishing of her successor. This vessel had the misfortune to suffer wreck at Kusaie, 1869, October 18, the force of a strong current drifting her ashore during a calm. No lives were lost, and no blame could attach to her officers. Immediate measures were taken to replace her, the same builders constructing the new ship on the same model. The insurance furnished a large part of the cost; and the same cheerful givers, stockholders of the earlier vessels, added as much more as was needful. The third "Morning Star" was launched 1871, January 26, and sailed February 27, under the command of Captain Matthews, leaving Honolulu for Micronesia on the 22d of July following. In 1875 Captain Colcord took charge of the vessel, and in the spring of 1878 Captain Isaiah Bray was made commander, in which position he has since done faithful service. The story and incidents of her last voyage are told at length in the June number of the *Herald* and on another page of this issue.

A more exact statement of the cost of the several "Morning Stars," and the contributions of the stockholders, may interest many persons.

"Morning Star" No. 1, cost with equipment, \$18,351. The offerings reached \$28,505, giving a surplus of \$10,154 for repairs and expenses. She was sold for \$4,191 in gold, or, in currency, \$5,812. Adding this to the contributions for the second "Star," the sum was \$28,793, and her cost was \$23,406. After her wreck \$19,087 were received for insurance and freight. For "Star" No. 3 the children gave \$8,862, and additions of interest raised the amount available to \$29,229, which left a balance above cost and equipment of \$767.

## AMONG THE INDIANS.

BY MR. J. C. ROBBINS, SANTEE AGENCY, NEB.

WHEN brought into direct contact with the Indians as a people, all traditional ideas concerning them vanish. The Indian wants what we want, although his idea of quality and quantity may be grosser and larger than ours. He has the same desires, passions, and appetites that we have. After ten months' residence among them, I think it just to say that the Indians are no better and no worse, no nobler and no baser, than we would probably be under precisely the same circumstances. The Indians delight to bore the ears and paint the faces. Bangs have been fashionable for generations. The Indian woman carries her hands before her at the waist in that listless, nothing-to-do way, so common in



the fashionable world. The brave ties a piece of red cloth around the neck of his little dog, puts a little blanket on its back, and parades with him, leading him along by a cord.

There is a marked contrast between the position of the missionary to the Sioux forty years ago and that of the missionary among them to-day. A great deal of pioneer work has been done, and few missionaries or teachers will be called upon to do the rough work of forty years ago.

The last annual meeting of the native pastors under the care of the missionaries of the American Board, was held at Sisseton Agency, Dakota. The native churches sent delegates to the meeting ; some of them traveled over three hundred miles in their wagons, bringing with them their families, tents, and provisions. It was an interesting sight to see them as they approached the agency. Many of the women were dressed in neat calico gowns, others wore more costly fabrics, but all wore the indispensable shawl. When an Indian woman renounces the blanket she always gets the shawl, which is the next thing to a blanket, and it serves for cloak and hood. The men, in their plain suits, clean shirts, collars and neck-ties, did not look like very dangerous associates for the women or for the missionaries.

After the arrival of new-comers the Indians who had already arrived went to shake hands with them and gossip ; the women kissed each other, just as women do everywhere, I suppose. After the reception the men took a smoke while the women pitched the tents. After the tents were pitched I went with several lady volunteers to visit the Indian camp. When on the way I learned from my more experienced companions that door-knocking is not strict etiquette with Indians ; it is more fashionable to walk directly into the tent and take the best seat, which is the square of ground opposite the door. If this place is occupied when you enter the occupant will vacate it, but will not ask you to take it, as you are supposed to know whether you wish to sit or to stand, and are at liberty to do either.

As we entered we shook hands with everybody, from the grandmother to the grandbaby, and then made ourselves as comfortable as we could under existing circumstances. The Indians make their fire in the center of the tent, and the smoke is supposed to go out through the neck at the top, but as I was so busy with my eyes during the calls, I have concluded that some of the smoke does not pass out.

I was much interested during these calls to see what the women were doing, for the kind and grade of their work is one of the best indications of the condition of a people. There is less bead work than formerly ; the taste is changing from the simply ornamental to the useful. I say this of those tribes that have made some progress towards civilization. Many of the women were mending clothes ; one woman had cut out a pair of pants, and was making them ; another was making a calico dress for herself, and many others were cooking. The food looked so clean and tempting that I felt ready to accept an invitation to join them when the meal was ready.

#### AN INDIAN CONFERENCE.

Much has been said of the great councils of the Indians, and I have often wished I might see such a gathering of these children of the prairie. The bell

has rung ; come with me to the mission church, and let us see if this is the council of old.

The men are standing in front of the Great Spirit House ; a procession of women, with their babes on their backs, is quietly passing in and occupying the seats on one side of the house. After the women have entered the men go in with more noise and less order, taking the seats opposite the women. The house is full, every seat is occupied, so that chairs are brought and placed in the aisles for the tardy ones. The conference opens with a hymn ; all listen while an Indian reads from the "Mysterious Book" (Bible), and offers a prayer to the Wakantanka (Great Mysterious Being). I cannot describe the feeling that thrilled me when, after the prayer, those two hundred and fifty men and women united in singing "Nearer my God to Thee." The Indian looks upon God as a mysterious, distant, and incomprehensible Being, and it is something very new to him to think of coming nearer to God.

But these Indians have come together to discuss several questions. The discussions are in the Dakota language. The first topic is "The Benefits of Education," and a full-blooded Indian begins by saying, "We are all Indians ; we have never seen the like of this before. We now discuss education. All men are not of the same size or height, nor of the same acquirements or ability. Man first learns those things that are needful for sustaining life. Other learning of things within the mind is harder to come. Whence does learning come ? From the white man. But where did he get it ? Once white men were as low as we are ; now look at them. We say we are too old to learn, yet we take our old Dakota ponies and teach them, and they learn to work in harness. The things to be learned lie about every man's house. Learning is like a large house with one door and many rooms ; whoever enters has his choice as to the part he will occupy. Education brings joy. From this time all Dakota customs must go. Our people are like a tree with dead branches, but we may by education become a tree with leaves and fruit."

After the discussion of this topic, other subjects were introduced. "The duties of lay members." "Methods of raising support for native Pastors." "Would it be well to make all Indians subject to the same laws as the whites ?" "The family in the church." On these themes Black Lightning, Walks-Shooting-Iron, Peter Big-Fire, Grey-Cloud, and many others spoke earnestly and sensibly, and the various discussions cannot fail to produce practical results of the best kind. The consideration of the last-named question concerning the family relation means a great deal among the Indians, for the Indians are ashamed to be seen in public with their wives. During the discussion on this topic an Indian propounded the following question : "Which is harder, to work like a white man or to go like a white man and sit with your wife in church ?" This question caused a roar of laughter and some confusion on the male side of the house, but the women were equal to the occasion ; one woman arose and very quietly said, "As for me I would be willing if my husband asked me ; he would be the one to hold back."

The husband generally looks better than the wife, but if they begin to appear together in public it will bring reform in dress, life, customs, and manners ; in brief, it will be one of the final steps of the transition to civilization. During the meetings the women showed the deepest interest by their attendance and

attention. The times are slowly changing, and woman is coming to her inheritance.

The native church supports its own missionary society, which is aided by an auxiliary society among the women. The women have nine societies, or nearly one to every church: there are eleven native churches in this conference. There are also three missionary societies among the young men. During the past year the churches contributed for their missionaries \$212.79; the Woman's Auxiliary Society contributed \$231.57, and the Young Men's Society raised \$30.30, making a total of \$474.66 for native missionaries; besides this the churches have contributed for the support of their pastors and for the current expenses of the church. From April, 1879, to March 31, 1880, these eleven native churches contributed \$1,397.

The meetings lasted three days; on Sunday morning, before the meetings closed, we all united in partaking of the Lord's Supper. The church was crowded; as many as three hundred must have been there. Here we saw some of the fruit of the forty years of labor of the Williamsons and the Riggsses; it was a splendid living testimony of the power of the gospel among the Dakotas. Old men and old women were there. One woman more than eighty years old came forty miles to the meeting, walking the greater part of the way. Another has been a consistent member of the church for thirty years. Here, also, was the venerable Dr. Riggs, who has labored so long and so faithfully among them; his work is almost done, but looking upon the field he must rejoice to see the signs of an abundant harvest.

## LETTERS FROM THE MISSIONS.

### Western Turkey Mission.

#### CHANGES IN THE GREGORIAN CHURCH.

MR. PERRY, of Sivas, amid other interesting accounts concerning the out-stations of his field, mentions particularly Yenijeh, which he has recently visited:—

"A little Protestant community was formed at Yenijeh about ten years ago, but was soon crushed by a bitter persecution. I saw the Bible which fell from the preacher's hands into the mud when he was being forced out of the village by the mob. But the root of the truth has been planted in that place. The persecutors of ten years ago are hearers now, and those who met the shock of the persecution are the leaders of thought in that region; but they seem to have decided to remain in their own church, and to retain them the church itself has compromised in doctrine and practice. The tendency now is to receive us and our teaching without giving

up their own form of worship. Whether this plan is to be encouraged or not is an open question. Certainly great changes are gradually taking place in the old Armenian church. Many of the errors about which so much has been said (such as pilgrimages, priests making atonement, etc.), though still adhered to in the letter and retained in the practice of the church-worship, are understood by a large portion of the people to be but empty forms.

"I was disappointed in being still unable to organize the few enlightened families into a Protestant community; yet may it not be after all that we are building more wisely than we know in laboring indirectly for the revival of Christianity in the Gregorian church itself. Why should not such a church as that at Yenijeh remain a unit, and be revived *as such* from the state of spiritual sluggishness into which it has unfortunately fallen? Its system of self-support, though not with-



out its faults, is, on the whole, a good one. The people, with their own hands, have erected their church building and the altar within it. From their own earnings they support their village priest. He is a good man in other respects, but destitute of true Christian knowledge. In that church the Bible is daily read and revered; and the worshipers adore the name, though ignorant of the *life*, of the blessed Saviour. Notwithstanding the mighty obstacles which are presented in the ignorance and unbelief of the people, why should we not expect that a breath from the Spirit of the Lord will come upon these congregations where his Word is now read, and cause these spiritually dead churches to seek the light of life? I cannot but confess that my daily prayer and my hope are that the evangelical wing in the old Armenian church, fighting its long battle for the truth, may at no very distant period achieve a marked success. Standing on this watchtower of 'Dumah,' we see some signs of promise. It is yet night, but the 'morning cometh.' Let all our Christian friends pray that these waste places of Zion may be speedily rebuilt."

#### A MISSIONARY ROBBED.

The vicinity of Nicomedia seemed to be peculiarly infested by robbers who are very bold. The fate of Dr. Parsons last summer has not deterred his associate, Mr. Pierce, from undertaking a tour among the villages in the Geireh region. On Saturday, April 30, when only about six hours distance from Nicomedia, Mr. Pierce, who was accompanied by a teacher from Nicomedia and the Aslenbeg preacher, was set upon by robbers. He sends the following account of what he terms "a little incident":—

"When three hours on our way a party of six or eight well-armed Circassians made their appearance, running down the side of the mountain. One aimed his revolver at my breast, and told me to dismount. My first impulse was to resist, and I presume I should have done so if I had had any means of self-defense, but as it was, I concluded that prudence was the better part of valor, and got down. The rascal immediately pounced upon me, and

snatched my watch. I was not yet wholly reconciled to the situation. So I told him to make haste a little more slowly, whereupon he became very angry, and came at me with a huge knife or sword. I did not like the looks of that, so I yielded, and gave him my money. He then went through my pockets, taking my last para. Meanwhile others had dealt likewise with my companions.

"They next went for the luggage on our horses, and, cutting the ropes, threw everything on the ground, and proceeded to ransack every bag and bundle. Not finding as much as they thought they ought to have, they again went through our pockets. This they did the third time, all the while threatening to cut us in pieces, etc., and flourishing their knives and revolvers about in a very reckless manner. At last they seemed to feel satisfied that we had no more money. I was congratulating myself on getting off so easily, when the same rascal who had taken my money and watch, cutting a rope from one of the pack-saddles, told me to follow him. He then took me up the side of the mountain, and proceeded to tie my arms behind my back. Not being much used to this sort of thing I began to think matters were getting serious, but what could I do? Nothing but pray, and that I did, committing myself into the hands of him who careth for his children, and calmly waiting to see what the end would be. After securing me he tied two of my companions with the same rope, and, telling us to sit down, he made it fast to a tree. He then tied the other two men, and proceeded to beat them with his sword; then, turning to us, began to threaten and flourish his knife. Another robber with a gun threatened to shoot, etc., but finally they withdrew for consultation. After an hour or so they disappeared, and we began to hope we had seen the last of them. Soon a Turk came down the mountain and untied us. He said he had been told by the robbers to come and let us go after they had gone. We then found that we were not alone, for, farther up the mountain were several other parties, who, like us, had been robbed and bound. Several had been there since the previous day. There were

men, women, and children, — Turks and Armenians, as many as twenty in all. After a little consultation it was decided to return to Aslenbeg, as it would be a dangerous thing to fall into the hands of another party of Circassians without money or watches to give them. Spending the Sabbath at Aslenbeg, we reached home Monday, at noon, most devoutly grateful to our Father in heaven that we had been permitted to return to our friends once more.

"My friends are very unwilling for me to make any more tours while the country is in such a state. I hardly know what duty requires in such circumstances. Men are killed or robbed every week all around us, and nothing is done about it. Some parts of our field I can visit, but I think the more dangerous regions must go unvisited for the present."

#### CESAREA AND OUT-STATIONS.

Dr. Farnsworth sends the following items from Cesarea under date of April 6:—

"After months of effort a good location has been secured in Talas, for the building to accommodate the girls' boarding-school, and the foundations are laid. We are now awaiting with anxiety the government permit to put on the superstructure. By sufferance, the foundations of the dwelling-house are now being laid. The station classes, the advanced one of seven pupils in Talas, and the new one of fourteen in Cesarea, are hard at work, showing sufficient evidence of 'the old man' to cause anxiety, and with so much evidence of the presence of 'the new man wherein dwelleth righteousness' as to inspire hope.

"The tabular view for the past year does not indicate the near approach of the millennium, but it does show progress. We report 40 schools with 42 teachers, and 1,558 pupils. Of our teachers 26 are females, and nearly all from the Talas boarding-school. The number of Protestants reported is 3,286, about 100 more than the previous year. The contributions for pastors and preachers amounted to \$996, and for education, to \$604."

Dr. Farnsworth also sends some notes of a visit paid among the out-stations:—

"I left home with some misgivings, knowing that there was a good deal of complaint among the laborers about support, and that the people are exceedingly poor and discouraged. I am very glad to say that I was happily disappointed, the tour proving every way both more pleasant and more successful than I had dared to hope. The church at Moonjasoon is making a good effort to raise the \$66 that we expect from them this year.

"In Gemerek a new preacher began work a few months' ago. He is a native of the place, a graduate of Marsovan, and has been in the employ of that station several years. For some reasons we were not prepared to give him a very cordial welcome, but I am glad to say that I was much pleased with all that I saw and heard of him. If he can be judged by present appearances, he will deserve to be ranked among our best laborers. He has made a good impression, not on the Protestants only, but on the Armenians also. The people had made their subscriptions for the present year, amounting to \$51.50.

"The Moonjasoon pastor met me by appointment at Roomdigin, where I spent my second Sunday. Roomdigin is about twenty-five miles from Cesarea. The young man who has just begun work in this place is doing well. He is one of those exceptional persons who need little or no teaching in order to use their powers to the best advantage. Without any training in station class, and with very little in common school, he is one of our best teachers and an excellent writer, and, for a boy of twenty, a good preacher.

"At Yozgat I found both preacher and people very impatient for my coming. A serious quarrel seemed impending. It is cause for gratitude that such results were reached that both parties were more than satisfied. I remained four days with them, presiding at the meeting for choosing the officers for their civil community; at the same meeting they made their subscriptions for the year. The manner in which this should be done had been the question on which they were divided. We had

asked our appropriations for Yozgat, with the expectation that the people would support the boys' school entirely, pay running expenses of both schools, and also pay \$81 on salary of preacher. To meet these and other necessary expenses they needed £46, or \$202.40. The community numbers forty adult males. Thus they must subscribe, on an average, \$5.06 for each. This they did, carrying them far beyond any other congregation in their subscriptions. They were in advance of all others last year in the amount actually raised. On my return from Soongoorloo, I spent three days more, having communion, baptisms, and school examinations. We think that this church and congregation have got through 'the teething period.'"

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### Central Turkey Mission.

#### A REMARKABLE MEETING.

MR. MARDEN, writing from Marash, April 1, gives the following account of his reception at a meeting among the Gregorian Armenians. The fact that there should be such a meeting *for women* in the old church is quite as noteworthy as is the invitation to a Protestant missionary to make an address :—

"As I passed the door of the new Armenian school building to-day, I met a priest with whom, a short time ago, I had had an earnest talk at my house upon Bible study. He invited me in, as I supposed, to see the costly building, where I found a congregation of 400 Armenian women, gathered for their Wednesday noon prayer-meeting. On a platform at the head of the room a young woman was reading a chapter from the Protestant edition of the Turkish Bible; behind her sat several Armenian priests, one of whom came at once to the door and warmly seconded the invitation of the other priests that I go forward to the platform and address the meeting. It was a rare opportunity to speak for the Master, and I gladly gave them a short sermon, after which one of the priests spoke half an hour upon the text, 'Prove all things, hold fast that which is good.' Every word was strictly evangelical, and was listened to

with attention. Notice was given that the women's meeting would henceforth be held every Wednesday and Sunday at noon. The exercises were closed by singing by a choir of young ladies, followed by the benediction.

"As your missionary stood on that platform beside four Armenian priests, and at their invitation preached from a Protestant Bible to an Armenian audience, his mind ran back, not very far, to the days when Armenians burned Bibles and stoned missionaries, and he thanked God for the wide door he is opening for the gospel."

#### STUDENTS FROM GEBEN.

"A few months ago a young man some twenty years of age came to me and said he was an Armenian from Geben, had come fifty miles on foot across the Taurus, and wished to enter our school. He could pay half his expenses. We had no funds from the Board for the support of Armenian students, but I was so much interested in the manly bearing and earnest spirit of the young man that I assumed the balance of the expenses myself, and gave him a place among our Christian students in the college preparatory school.

"A week later another young man from the same town and of the same character came and joined him. I told these young men that though I desired them to become Christians not only in name but in truth, yet so long as they accepted the Armenian faith they were entirely free to observe all its forms, and no Protestant should in any way molest them. At first they attended faithfully the Armenian church, but soon found their way to the Protestant Sabbath-school and church services, and without an opposing word they seemed to accept the evangelical faith as soon as it was explained to them. For years they had groped in the dark, and now the glad tidings of salvation, through repentance and faith in Christ, was a welcome message of light and life.

They take an active part in the students' prayer-meetings, and give promise of great usefulness. They express a strong desire that the people in Geben and its villages may be brought under evangelical influences.



"Several of their friends, including the village priests, have visited them, and on seeing the change in their lives, and hearing the gospel message from them, with a small sermon from the missionary at the end, have carried back to their mountain homes new impressions of Christian faith and life. Through these young men we had become much interested in the Geben people, and a few days ago Mr. Christie, with a native helper, went on an exploring tour to that part of our field, which hitherto has received very little attention. He writes back that he meets with a cordial reception everywhere, and with his helper has accepted invitations to preach in several Armenian churches, and large audiences listen with many expressions of gratitude."

#### HADJIN AND SIS.

Mr. Christie, of Marash, under date of April 5, says: —

"In Hadjin I spent three days. The work there is going on most encouragingly. Of the twenty-five pupils in Mrs. Coffing's school there are only four who, so far as human judgment can decide, remain unconverted; a blessed new life pervades the whole school! The girls passed a very creditable examination in various studies on the day before I left.

"In the church I could see evidences of great progress since I was in Hadjin eighteen months ago. The young pastor is a hard worker, and God has this year blessed his labors most graciously. Thirty have been added to the church recently, and this is only about half, as I understand, of the number hopefully converted. In Shar, also, there has been an interesting work going on for several weeks.

"When Mr. Montgomery and I were in Sis, two weeks ago, things were in pretty bad shape in the church. Party spirit had almost rent the church and congregation in twain. We found it necessary to ask the acting pastor to go to Bazar for a month, and to put in his place the young student who had accompanied me from Marash. This because of the deplorable lack of wisdom shown by the former in dealing with the troubles which had rent the church. On my re-

turn hither last Saturday, a most gratifying change was visible in the aspect of affairs. The Lord had so blessed the earnest and prayerful efforts of young Hara-teun as to open the way for a reconciliation between the parties, and for the removal of all existing difficulties. We held three services on the Sabbath. I preached at noon on our Lord's washing the disciple's feet, and the subject was continued at the prayer-meeting in the evening: in this last meeting the evidences of the Spirit's presence were unmistakable. The two days since Sunday have been spent in holding meetings, and in bringing men together for purposes of reconciliation. This day has been kept by the church as a day of fasting and prayer: we spent five hours in reconciling the two leading men in the late troubles, the Spirit helping in a most unexpected manner, and to-night Mr. Montgomery preached a powerful sermon, after which, with prayer and confession, the offenders against the church's peace mutually asked and obtained forgiveness. The wounds seem to be effectually healed; and *now* for a week of aggressive action! Everything looks like a revival of God's spirit here in Sis: we are to hold daily meetings through the week, and pray they may be used for the conversion of many who have long listened to the Word, but have as yet refused to obey it. Brother Montgomery and I are praising God with full hearts to-night for what he has done and is doing here."

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#### Eastern Turkey Mission.

##### PERSECUTION STAYED.

OUR brethren of this mission write joyfully of the partial relief they have had from work connected with the famine. They have not witnessed quite so much of distress as they anticipated, and yet the people are very poor, and many of them still need aid. Mr. Cole, of Erzroom, reports that most of the relief work connected with the Ottoman commission, is now off his hands, but that aid has latterly been rendered in the distribution of seed. Nearly \$5,000 worth of seed has been recently given away to the poor people, the

funds therefor having been provided by gifts from Great Britain and America. The administration of this charity has given our missionaries and their helpers great favor among the people, so gaining an entrance for the gospel. Mr. Cole says : —

"I was reading the other day in an old dispatch book which Captain Everett, the English Vice-consul, kindly loaned me, as to the treatment Dr. Josiah Smith received in 1842, and when I contrasted with it the high esteem in which he and our people are held at the present time, I marveled at what God had wrought. Then those curious for the truth were tracked to the missionary's only to be taken out by force, and dragged like dogs through the filthy streets by the infuriated mob who cried out, 'Let us spill their blood,' 'These missionaries must leave, or we shall turn Mohammedan,' etc. But we have been permitted to see the day when not a few are so outspoken as to admit that if there is any such thing as religion in the heart and life it is found among the Protestants. Nearly five sixths of the scholars in our schools are from the Armenians. And why? Not because they cannot learn from books in other schools of the town, for some of them are very well classified, and have quite good teachers; but religion, or even morality, seem to have so little importance there that they fear for the character of their children. 'Let them know less of books, but be good children.'

"Two Koordish villages, having nearly a hundred houses, have recently sent up petitions begging to become Protestants, and asking for a teacher, but from the fact that they are anxious to know if by so doing they may be exempt from military duty it would look as though there was too much thought of political protection in their minds. Yet through the goodness of God we may be able to bring them to the gospel basis in the end. Letters from Erzingan city itself indicate that the few friends we have there have too worldly an idea, as if the dress rather than the heart of the gospel could carry all before it. And yet, with all due allowance, those parts are ripe for the harvest, and some of us must take up a sojourn there this coming winter, if not before. Do pray for Erzingan! It would not be strange if

from Erzingan a work was to open among those Dersim Koords who are only Mohammedan from fear. The two villages mentioned may prove the opening wedge to introduce the gospel among the 100,000 of these Koords.

"Requests for instruction also came in from another race, not so near, perhaps, to Christianity, inhabiting a part of the regions of Alashgird. They are called Yezidees, and are said to number some 50,000. They are worse treated even than the Christians of the region. Turks on the one hand were drafting them for regular military duty, and on the other hand threats from the Obeidullah Sheikh party were urging them to come forth against the Persians, neither of which did they accept, save by force, as they are not real Mohammedans. These, too, beg to be taken under such protection as will allow them to worship God according to the dictates of their own consciences. Let come the strong arm of political protection, and we may hope much from these wild tribes, the so-called Indians of Asia."

#### A SUNDAY IN GARMURI.

Dr. Barnum, of Harpoot, writes, March 28 : —

"The village of Garmuri is one of our new out-stations, at the foot of the Taurus range, upon the edge of our plain, and about fourteen miles from this city. A neat little chapel was built there during the last autumn, to supply the place of one built and burned the previous year. As the helper was prostrated by illness, brought on from overwork, I rode over to the village on Saturday to spend the Sabbath. The ride was made uncomfortable by a snow-storm which lasted the whole way. I put up with a man who happened to have a room separate from the one common room of the ordinary village house. This was quickly swept, the little sheet-iron stove belonging to the chapel was put up, a couple of old carpets and a mattress were spread down, and the discomforts of the ride were soon forgotten in the cordiality of my welcome. The board on the chapel was soon struck to call the congregation to the ordinary sunset meeting.

"The Turks in this village are of the

worst class, and they have never allowed the Armenians to use a bell or even a board for their church, and when some of the Armenians of the village tried to stir up the Turks to prevent the building of the first chapel by telling them that the Protestants would hang a bell upon it and ring it, they replied, 'What, ring a bell in Garmuri! Do you suppose Islam is dead here?' The more fanatical Turks regard bells as an insult to them and their faith. After the chapel was burned I told the Protestants to introduce the striking of a board. The Turks grumbled a good deal about it, but they did not dare to oppose it by violence lest it might be taken as a proof that they had had a hand in burning the chapel, so the custom became established; and in the wake of that the Armenians hung a board upon their church, which is now regularly used. It is the general testimony of the Christians in the village that the burning of the chapel was a blessing to them in helping to free them from the oppression of the Turks, for the Turks were in great dread lest we should suspect them of the crime, and they put themselves upon their good behavior.

"After returning to my room from the chapel, the people soon began to come in, and before the supper was over the room was pretty well filled. The evening was spent, as it usually is when we are at the out-stations, in a general conversation upon matters pertaining to religious experience, — the way to be saved and how to live so as to please God, — along with reading, singing, and prayer. This was my second service.

#### SIX SERVICES.

"Yesterday, Sunday morning, I had scarcely waked before the chapel board announced the time for the early morning service. At this meeting I gave notice that after breakfast I would hold a separate meeting for the women. This was appointed at a private house, because the chapel was cold, and a stove would do no good, for the paper had been torn from the windows. The people were all thinly clad, very few had stockings, and some of the children were running about over the frozen ground without shoes even, while I was cold with three coats and two pairs of

stockings on. Some twenty or twenty-five women came together at their meeting. They were rather shy, but they gave close attention while I spoke to them of the peculiar value of the gospel to them, as fitted to elevate their sex from the low place which they hold in this country, and to help them in discharging their duties to their families. Those who had begun to learn to read held out their books, when I asked to see them, in the conscious pride of a newly-acquired superiority, although they were too timid to read to me.

"A little later it was time for the noon Bible service, in which I had the aid of the teacher of the boys' school in Hooeli, who had come over with some of the young men of his village, knowing that the preacher was sick, and not knowing that I was there to supply the pulpit. After this service I had a meeting with the young men of both these villages, in each of which there is a Christian Association. These young men's associations are just now among the most hopeful features of our work. A short time after this meeting was over it was time for the remaining service in the chapel, which comes an hour before sunset, when I preached again, and in the evening another social meeting was held in my room, after the manner of the previous evening, making in all six services which I conducted during the day. These, with the two meetings Saturday P. M., and the one before I left this morning, make nine meetings in all. Do you wonder that I feel 'Mondayish' to-day?"

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#### *Mahratta Mission.*

#### WILLING LISTENERS.

Mr. Winsor, of Siroor, writes, March 18: —

"We have just brought to a close a most interesting tour in our field. Taking the westerly section we have preached in every direction far and near; dividing our company into twos we have preached in 150 villages and wadis during two months, visiting from six to eight places in one day. Mrs. Winsor and her Bible women went in one direction, myself and catechist



in another, and two more in still another, and then at nine or ten o'clock at night meeting in the tent for prayer and to take the memoranda of the day. Thus we have spoken the word of life to thousands. It has been a marked tour. I never saw our catechists in so good a spirit or so willing to labor in the out-stations.

"We have had more work than before among the Kunbis, a most interesting class of people. At one place, Muncher, many Mussulmans heard us, and as we left a Mussulman preacher preceded us to Kheir (six or eight miles), and gathering a large crowd he said he felt it his duty to warn the people against the teaching of the sahib who had just come, for they would be deceived and their women would be carried off by the Madam sahib. But this proved no hindrance. The leading men of the place assembled and gave me the school-house, and an audience of nearly four hundred people, who listened intently to the story of the prodigal son, and its lesson, and there seemed to be a deep impression on all. I had long been pressed in spirit to visit this region, and this tour has confirmed all my convictions. The work opens up most wonderfully, and we pray and ask prayers that God would send us the right native helpers to put in this part of our field. This opening for work is second to none that I have anywhere witnessed."

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### Madura Mission.

#### CHANGES IN INDIA.

MR. HERRICK, of Tirumangalam, as illustrating the external progress of the country, sends an account of two journeys taken from Madras to Madura, — one recently and the other in 1846, thirty-five years ago, when he first reached India. He writes : —

"The distance from Madras to Madura, by the route commonly taken by travelers in 1846, is about three hundred miles. Public conveyances of any kind between the two places did not then exist. The roads were bad, and the numerous streams to be crossed were without bridges. Though at different places by the way there were buildings in which travelers

could rest, they were unfurnished with cooking utensils, table furniture, or articles of food. Most of these, except rice, meat, and salt, must be carried by the traveler the whole way, or he must do without them. How we six persons were to make this journey in the hottest part of the year, when it was safe to travel only by night, was a question not easily settled. After consultation with missionaries in Madras, it was at length decided that the three ladies and one gentleman, not very strong, should go by palankeen, and the other gentlemen on horseback. As soon as convenient, palankeens, horses, and other necessities for the journey were procured, and the men required engaged.

"But the number of men ! This astonished us newcomers, as I am sure it would you under like circumstances. Each palankeen must have twelve bearers and a man to carry a torch, fifty-two for the four. Each horse must have a man to take care of him and another to procure grass and boil grain for him to eat ; — no easy matter in the hot, dry season. One man and a boy to help him were needed to cook for the party, and two more to carry cooking utensils, table furniture, and such articles of food as could not be obtained at our stopping places from day to day, — sixty persons all told ! The time occupied was sixteen days. The expense was, of course, great, and the fatigue, especially to us on horseback, and having poor opportunities to sleep, was not little.

"Last November Mrs. H. and I again had occasion to make the journey from Madras to Madura and Tirumangalam. Taking the train at half past seven Friday morning, we reached home at noon Saturday, without change of carriages, great fatigue, or inconvenience of any kind. The distance is 355 miles, the road going a little round in some places to pass near large towns. The expense was moderate, even as compared with the expense of traveling like distances by railway in America. We halted, for a few minutes, at stations in several places where it was necessary on our first journey to stop a whole day or more.

"Let us thank God for increased facilities for travel all over the world, while we

pray that all may subserve the coming of His kingdom. 'Many shall run to and fro, and knowledge shall be increased.'"

#### CHURCH DEDICATION.

Mr. Howland writes of a memorable day at Mandapasalai, January 19, when their new station church was dedicated. He says:—

"A large pavilion had been erected, with bamboos and mats, in front of the church. This was decorated with festoons of dark green leaves. Plantain trees and sugar cane were fastened to each post, some of the plantain trees being loaded with fruit. Three American flags and one English jack, with numerous streamers, adorned the tops of the tall bamboos of the pavilion. Inside the church we had decorations of festoons of the same dark green leaves and suspended baskets of bright eastern flowers. Soon after noon the native band of music proceeded to a village near by and brought the Christians of the place. Then the procession formed. First, the band. If noise was music, we had plenty of it. Twenty-five boys, two by two, from the boarding-school, with teachers for marshalls, followed by twenty-five girls with bright clothes and black hair gilded with golden chrysanthemums. These were from Miss Taylor's school. Forty catechists and teachers followed next, and then three pastors and the delegates from other stations. They marched in front of the house, and the missionaries fell into the line. As the foremost rank reached the church steps the line divided to right and left, and the missionaries, headed by our secretary and treasurer, Mr. Rendall, marched to the door. It was locked. A catechist stepped forward and read a paper delivering over the church to the Board through its treasurer, and giving the key to Mr. Rendall, he asked him to unlock the door, enter with us and help dedicate it to the worship of the true God. Mr. Rendall, receiving the key, unlocked the door, and we walked in. Then came the Christians of the congregation, followed by those from other villages. Each missionary and pastor was presented with a beautiful wreath of yellow chrysanthem-

mums. Limes and fruits were given, and the communion table loaded with clusters of plantains and cocoanuts, and presents of sugar, dates, raisins, and sandal wood. The house rapidly filled. Mr. Washburn, ascending the platform, opened with the invocation. A native lyric followed, a song of praise to Christ. All rose and joined in the singing. We had our organ to lead. It was an inspiring sight to see and hear that audience of nearly five hundred Christians joining so heartily and harmoniously in singing praise to our Redeemer. Mr. Tracy read from the Scriptures. The boys and girls and teachers then sang the 'Te Deum' responsively. Mr. Rendall followed, preaching an interesting sermon from Psalms lxxxiv. 10. The audience was packed, and fully two hundred crowded around the doors and windows. These latter were all heathen, most of them of high caste, from a large village near by."

After the sermon addresses were made by Messrs. Noyes, Chandler, Jones, and the native pastor of Madura, and the dedicatory prayer was offered by Mr. Herrick. A part of the exercises not planned for by Mr. Howland was the presentation to himself and Mrs. Howland of two beautiful copies of the Bible. This was done by the native catechists and helpers in token of their gratitude. A praise meeting in the evening closed this day so memorable for Mandapasalai.

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#### Japan Mission.

##### THE KIOTO SCHOOL.

MR. LEARNED, under date of April 11, says:—

"Our spring term began on the 4th inst. It is an especially interesting term, because of the large class which we have for the spring course in theology, and because at the end of the term a large class is to graduate from the regular course.

"The theological class numbers twenty-seven or twenty-eight, including nine who were in the class last spring. Nine came from Okayama and out-stations, and six from Shikoku, and three from Fukuoka. They are instructed this year in theology,

homiletics, the epistles, and gospels, and a little church history. Most of them are either already engaged in Christian work, or expect to be. More than half either pay their own expenses or are supported by Christians in the places from which they come. One man sells Bibles on Saturdays to support himself.

"We have from Mr. Tsunashima in Totori, encouraging reports of the progress of the work there. Fifteen or sixteen men have formed themselves into a company which they hope will in time grow into a Christian church.

"Some young men who have come down this way from one of the government schools in Tokio, report that in the great university there, with six hundred students, there is not one Christian, which means that there is not one who believes in any God. In the engineering school, with two hundred scholars, there are only eight Christians. This shows what kind of men the educated and leading men of the country are likely to be, except so far as a counter influence is furnished by Christian schools, and so far as I know there is no Christian school that has attained to much influence yet, except this one here."

#### IMABARI. — INSTRUCTION SOUGHT.

Mr. Atkinson, of Kobe, reports :—

"The foundations of the Imabari church were laid the middle of March, and it is hoped that the building will be ready for use by the end of April. The carpenters are Christians, hence it is expected that all will go well. When the foundation stone was laid the whole company of believers turned out, and with hymn and prayer aided in the work. And now every morning the work is begun by the offering of prayer by one of the brethren previously selected ! Mr. Ise, in a postal, speaking of the goodness of God to himself, says, 'I am much obliged to him for all his unspeakable gifts.' Contributions for the building are coming in from persons not previously known. One day a man presented himself and said that he should like to aid a little, and gave thirty yen ! Others have given smaller sums in the same way.

"Our workers there have a daily morn-

ing Bible-reading in the meeting-house. The attendants are but few. Every evening also, except Saturday, they have a similar service, and the attendance is from sixty to seventy ! The Sabbath services are well attended, and everything seems to be in a most hopeful condition.

"I was recently invited by a company of Japanese gentlemen who are interested in educational matters to deliver a lecture for them in one of the large theatres of Kobe. I consented to do so, and spoke on the education of man in his physical, mental, and moral natures. I spoke an hour, and my address seemed to be well received, if I may judge from the hearty applause of the audience, and the rumors that were about the streets the following day. Several Japanese made addresses the same evening. The plan of such assemblies is to meet about seven o'clock in the evening, and continue until close upon midnight. I ended my address at a quarter past ten o'clock, and returned home. None of the gentlemen interested in that movement are Christians. This is the first time that a missionary has been invited in these parts to make such an address. The admission fee was six cents ; the audience about three hundred. I have suggested to our Christian friends the idea of renting a theatre, as those gentlemen did, and lecturing for a couple of evenings now and then on Christianity and kindred subjects.

"During the last two weeks I have received requests from two places west of Kobe, for preachers. Another place, the city of Fukuoka in Kiushiu, has sent a request for a missionary physician. I could give no satisfactory reply to any one of the three requests. We have been seeking for places and people ; we are now being sought."

#### OKAYAMA. — SPIRITUAL ADVANCE.

Under date of April 6, Mr. Cary writes from Okayama :—

"One of the most cheering facts is the spiritual advance that we see in the members of the church. The pastor, especially, seems to be having a rich experience. Whereas his sermons were formerly remarkable for the intellectual power displayed in them they are now more deeply



spiritual. He has lately been preaching a series of sermons on the dependence of Christians upon the Holy Spirit, and his own earnestness is being caught by others. More concern for the salvation of friends and neighbors is manifested, while the meetings for prayer and Bible study are inspired with a new life. On the other hand there have been a few members of the church for whom we have felt troubled, and in two cases there has been occasion for slight discipline; but the readiness with which the church has taken up these things, the kind spirit in which all steps were taken, and the repentance of the offending members have been but further proofs of the general good condition.

"Increased readiness among the Christians to assume financial burdens also gives us much encouragement. Last year three young men who went to the short course at Kioto were supported from mission funds, as they have since been in the out-stations where they have been working. This year the Okayama church pays the expenses of two new men at Kioto, while a third goes at his own charges. One of our last year's men was stationed at Takahashi, and from the beginning of this month the believers there assume his whole support while at school and after his return, while they also meet all other expenses of the work in their city. Moreover, they send to the three months' course at Kioto two other young men, paying half their expenses, while the young men provide the other half for themselves. Another young man pays the whole for himself. Thus in place of the three men who went last year at the expense of the Board, there are this year nine men, only two of whom cost the Board anything, and one of those receives eleven yen from the place where he has been at work.

#### IDOLATRY RENOUNCED.

"We are constantly rejoiced to hear of persons who are giving up the worship of idols. The young man who keeps the Bible store was absent from town for a few days, and his mother, who is not a Christian, went to take care of the shop during his absence. After his return she sent for him to come to her home that he might help her destroy her idols, for

during the time she was in the shop where there was nothing of the kind she did not see but she got along as well as though she had had them.

"My teacher is a leading member of the church, but his father has always been very much opposed to Christianity. A few weeks ago an old lady, who is also a church member, was calling at their house, and improved the opportunity by speaking with great earnestness on religious matters. After she had gone away my teacher's father said: 'Why! what has got hold of Mrs. O.? She is an old woman; but since she has become a Christian, she has grown young again. There must be something in a belief that could change her so much.' Her talk seemed to influence this man more than anything else has done; for just after she went away he decided not to put up a new shelf he had been planning to have made for his idols, giving as a reason: 'Well, this new religion is getting so popular that I don't know but we will all have to go into it, while idolatry seems to be going out of fashion, so that I don't believe it will pay to spend much money on my gods.'"

#### Micronesian Mission.

##### ADDITIONS TO THE CHURCHES.

CAPTAIN BRAY sends us the following list of the churches at the Mortlocks and Ruk, with the membership and the number added within the past year. It is certainly a remarkable record when it is remembered that the beginnings of work there were in 1874, and that save for a part of one year no American missionary has resided on any of the islands:—

	ADDED THE PAST YEAR.	PRESENT MEMBERS.
Lukunor . . . . .	29	132
Oniop . . . . .	36	80
Ta . . . . .	23	113
Satoan . . . . .	27	59
Kutu . . . . .	17	131
Mor . . . . .	22	54
Etal . . . . .	32	99
Namoluk . . . . .	36	36
Losap . . . . .	50	50
Nomr . . . . .	51	51
Uman (Ruk) . . . . .	24	24
Eleven Churches . . . . .	347	829

## THE MORTLOCK ISLANDS.

The last number of the *Herald* contained reports from the Marshall Islands and from Ruk, but there was not room for the accounts of the visit of the "Morning Star" to the Mortlock Islands. This group, it will be remembered, constitutes the chosen foreign missionary field of the Ponape Christians, and the names of most of these Ponape missionaries are familiar to many of our readers. They will be glad to hear of the blessing which has attended these earnest Christian laborers during the past year. The "Star" reached Oniop, an islet of Lukunor, December 28, and spent two weeks in passing through the Mortlock group before reaching Ruk. We give large extracts from Mr. Doane's record:—

"Oniop is the field of Kelep (Caleb), and during the year, aided by Mr. Logan, he has worked it well. A good church has been erected, school kept, and the people have freely supplied both families with food. A Sunday-school celebration showed the interest of the young, and their merry songs and clapping of hands told of their joy at the 'Star's' arrival. We can tarry here but a day, and it is a busy time; goods are to be packed, mail distributed, the gifts of the Monthly Concert to be gathered up, and the Lord's table to be spread. Kelep has a church of eighty members.

"The islet Lukunor is the mother station, and as it is the most important islet, it gives name to the whole atoll. Brother Tepit (David) is the teacher here. As the 'Star' nears the shore and drops anchor, and we pull in over beds of coral and through green emerald waters, the white sand beach is thronged at the landing with pupils from the school. The fathers and mothers and high chiefs flank the rows of children. They sing their best, those merry hearts, and their eyes, black as coal, sparkle with delight. We pass through the throng, and shake hands with all, taking often two at a time, so eager are the little ones to clasp our hands. Jera (Sarah) is there, the mistress of all these happy singing people. We go to Tepit's house, drink the milk of a cocoanut or two, then to the church, where a large crowd has gathered.

Through the day we hold meetings, a Sabbath-school celebration being among them; in the evening we gather about the Lord's table. By day and by night we must toil. Tepit's church has grown through the year, and now numbers 134 members, with few exceptions all being in good and regular standing. In the morning we gather up the monthly contributions of the church, consisting of bags of shells, distribute the letter mail, and then gather on shore for our parting songs.

"The 'Star' is soon under way for Ta, on the large Satoan lagoon. Reaching there, on Saturday, we find the beach lined with the little singers. Opatinia has committed them to the care of a native teacher. To the large audience which soon assembles in the church we pass the salutations of the Ponape Christians, and introduce our delegates, the king and high chief of Ponape, and the two new teachers who are going to the front. We hold an evening meeting, and are glad to meet the brethren, who have evidently grown in grace. The meeting is a good one. When the Sabbath comes all go ashore, and a crowded house greets us. The sermon, the Lord's Supper, the Sabbath-school celebration, occupy our time. Four were baptized, two restored, making the membership of the church 115. These are good men and good women, transformed under their teacher's loving care, and gentle in their bearing towards us. Opataia has put up a new church, a goodly sized one, and the people have kept the teachers supplied with food such as they have."

## MOR, SATOAN, AND KUTU.

These places are out-stations upon the large Satoan lagoon. At Mor a native helper has had fair success. At Satoan, Barnabas has more than held his own, the church now numbering fifty-nine. Kutu, like Ta, has been under the care of Opataia and Opatinia. This good couple have had a prosperous year in their Christian work, though they are not now in good health. It was suggested that they, perhaps, ought to return to Ponape for medical care, but they decided not to leave their work at present. Mr. Doane says:—

"The 'Star' brought for Opataia a boat,

bought for him by Brother Sturges, or rather for the mission, but Opataia is to have the charge of it for the present. He needs it to help him navigate a little more securely and easily the lagoon and the passages at sea, as he often goes to Etal and Namoluk, some thirty miles distant. Though the boat is a joy to him it is questionable if the natives will not sail better in their large proas."

#### OTHER ISLANDS.

"When we reached the reef of Etal the tide was out, and we walked over the reef and along the sand beach a mile or so, coming out on a band of youth singing us a welcome. A native teacher greeted us; the king spread a royal feast of native food for his kingly brother from Ponape. But, the first greeting over, the church is soon filled, and we spread the Lord's table and commune together. Sweet communion, though on a coral atoll, and with dusky brethren and sisters!

"The meetings being over, we were asked to remain a while, as the school wished to entertain us. The exercises were rather rude and noisy, but they told of the interest of this people in their new life. A native girl has mainly conducted the school during the year. She has won success, and is prophetic of the time when the Mortlock girls will be the school-teachers of their own people.

"On January 6 we reach Namoluk. Here is Julioj (Julius) with his school gathered, singing and clapping hands, happy to meet their old friends and the 'Star.' The music is not a little discordant, but it comes from glad hearts. What else but the spirit of the Master, acting through this dear brother, could make these otherwise wild little savages flock together to sing and clap hands so earnestly? Julioj is at our side, and we clasp hands, walk with him down the beach and across the island. As we approached his home, the wife hastened out to greet us, and a large band of natives gathered about to see the strangers. A large audience soon filled the church. The good brother was landed last year, and has had poor health, but he has toiled on amid trials. He and his people have erected a church

edifice and a house, the best buildings in the mission-field; a school has been kept, for there were present a large body of youth, ready to pass their examination in reading, slate writing, and black-board exercises. The children are pretty and bright. And there was also present a large body of adults, men and women, gathered in two rows nearly across the church, all waiting to be examined and baptized and received into the church. The bags of shells, with mats, tell still more of the work done. When our meeting is nearly over and these candidates are baptized and four deacons ordained, the boat comes with the ladies of the 'Star.' This is a new event to this simple people. The natives have done their best to supply Julioj with such food as they have, but often the supply has been limited. It is hard to fall back on an old cocoanut and some coarse taro, their only food at times. We help to fill up the brother's larder with a few gallons of molasses, some rice, and a piece of salted pork. God bless the good workers we leave, and may the thirty-six natives just baptized unto Jesus increase an hundred fold through the year!

"At Losap the usual happy group of children on the shore greeted us with song and clapping of hands. We examined the fifty candidates for baptism. A larger number than this were set aside last year, but some have fallen by the way. The fifty have run well and are accepted, and the children entertain us with recitations and marches and songs. The next day is the Sabbath, and a crowd of interested, patient, listening natives assemble in the church. A sermon is preached, the large body of candidates baptized, four deacons ordained, and then the communion was administered. So a new church was organized on these coral islands.

"On Monday, January 10, a run across the channel brought us to Nomr, the home of Taitoj (Titus). This is his first year in missionary work. He has done well; his school is a success, and fifty-one candidates for baptism were examined. These candidates appeared well, and the table of the Lord was spread, and they were invited to this feast of love; a new thing under the sun to them. Four deacons



were ordained, who served for the first time. The brother and sister seem to love the work. At their homes we gather up the 'gifts' to the Lord, shells and mats.

A young man and wife join us to attend the school on Ponape. A younger person also goes, besides one taken from Losap. So we sail for Ruk."

## GLEANINGS FROM LETTERS.

*Josiah Tyler, Umzunduzi, South Africa.* — I have never known this station so prosperous, the congregations on the Sabbath larger, or the daily school better attended. I had a long talk yesterday with the chief of most of the people in the station, and asked him to do all he could to promote the interests of education here. He immediately called two of his leading men and sent them to the *kraals* with the message: "Send your children to the school." I was pleased with the apparent sincerity and readiness with which he did this.

*Charles H. Brooks, Constantinople.* — Our congregations are improving; we have had a hard winter, but spring is at hand. I am meeting strangers much more, and having long and earnest talks with them. Our enemies take more notice of our existence and of our labors, and I regard that as a favorable sign; I trust they will no longer be able to ignore us.

*Americus Fuller, Aintab, Central Turkey.* — It is often and shrewdly observed that one good measure of the real power of Christianity is to be found in the degree to which it influences men to give money to wise and benevolent objects. A fact bearing upon this general truth came to my knowledge a few days ago which will speak for itself in regard to the vitality of Protestant religion in Turkey. In Aintab there are now four old Armenians to one Protestant. As to property per man the two communities average about the same; yet during the last year (1880) the Protestants gave for the support of preaching, for schools, to aid the poor and for purely benevolent objects more than twice as much as the Armenians, *i. e.*, on an average the Protestant gives *eight times* as much as the old Armenian. Surely there is power in the truth.

*Charles S. Sanders, Aintab, Central Turkey.* — The people at our out-stations are suffering very much not only from the famine but from the terrible war taxes that are being loaded upon them. At Severekek we saw how erroneous is the idea that law and order is impossible in Turkey. There a certain war-pasha, as they call him, — a military governor, I suppose, — had been settled about twenty days. He was raising soldiers and money with terrible severity, but he showed what a determined man can do here to keep order. Just before he came a man was killed near the city by robbers. He bastinadoes all robbers so unmercifully that they say you can now leave your doors open anywhere and no one will dare to steal.

*John K. Browne, Harpoot, Eastern Turkey.* — There are three boys' schools at Malatia, primary, grammar, and high, the latter having several pupils who are preparing for Armenia College. These schools now have over one hundred pupils, employing four teachers who also give their services to the prosperous evening schools for young men. Besides these schools, we have two girls' schools with seventy-five pupils, and growing so rapidly that they are quite unable to pack away all who seek admission. They are situated in two sections of the city, and are doing a great work among the women, few of whom are able even to read. Our admiration of these rich and promising results at Malatia is by no means diminished by the thought that the expense of church and schools is largely borne by those who are rich only in faith and devotion. The young men of the Christian Association aid untiringly in all good works, selling books and tracts, and gathering into chapels and schools those who are without.

*John S. Chandler, Battalagundu, Mad-*

*ura.* — To-morrow there will be admitted to the church here four girls and three boys, — one girl being from a Roman Catholic family, the others all from Christian families. A new catechist, Paul Crass, has spent several weeks during the past two months upon the Lower Pulneys, and has been invited to preach in house after house, evening after evening. The hill fever is dangerous, but we are working more and more among those people.

*J. E. Walker, Shaw-wu, Foochow Mission.* — The power of the opium habit among the Chinese comes in part from utterly false ideas of the value of the drug as a medicine. They turn to it as a sort of panacea for all physical ills. In fact, they regard it much as rum used to be regarded in America one hundred years ago. Exposure, over-work, debility, indigestion, etc., etc., can all be met by the use of opium. When once a man's constitution has been undermined by the excessive use of opium, as soon as he quits it he finds himself the subject of a thousand aches and ails for which it is regarded as the sovereign remedy.

*Henry Blodget, D. D., Peking, North China.* — We have quite a class of men from the country this winter, who are gaining a knowledge of the important things of the Christian faith, and who will, we trust, be able to teach others also. I translated and printed last year the seventy resolutions of Edwards, and his self-dedication to God, thus introducing, so far as I know, the writings of Edwards to the Christians of China.

*Frank M. Chapin, Kalgan, North China.* — The hatred which was aroused against us last summer by reason of the expected war has been gradually decreasing, so that in the northern city we scarcely ever meet with insult. The change between the present time and last October is very marked. When the news of a treaty with Russia is confirmed, and becomes generally known, this good feeling may be expected to still further increase. At present it is largely due to our care constantly to assert that we are Americans and not Russians.

*M. L. Gordon, M. D., Kioto, Japan.* — Our special theological class now num-

bers fully thirty members. One third of them were here last year. More than half of them either support themselves or get their support from those for whom they have been laboring, or from other friends. This is not only a large increase over last year in the numbers in attendance, but a very great advance in the line of self support.

*E. M. Pease, Kusaie, Micronesia.* — On our first call at Ebon when we reached the Marshall Islands from Kusaie, we left our pupils, saying nothing especial concerning the next year, only giving a list of those who *might* return if disposed. When we came back to take the scholars on board for the return voyage we found that Satan had been busy enough during the interval. Not one of the Ebonites was disposed to come with us this year. The story was that their parents or relatives were unwilling to spare them then. Perhaps another year they would like to go. At noon of the day for sailing there was no prospect of any pupils from this island. At this juncture but one thing remained to be done. There was no help in man, and I laid the whole case before the Lord. I felt that it was *His* business and not mine, and was able to leave the whole matter in His hands. Returning to the people who were scattered over the premises, I waited for the Lord to work. Very soon I heard of two who had decided to go with us, then of another and another, till in an hour or two all that we wanted had begun to get ready to sail. But for the single boy who failed to get on board in time, and who is a bright promising fellow, I should be fully satisfied with the material for the coming year's school.

*A. O. Forbes, Sandwich Islands.* — The Chinese have been pouring in upon us at a great rate during the last six months, until now there are fully 13,000 of them on these islands. The greater part, however, of this influx is not by voluntary immigration. It has been produced by speculation, in response to the call for labor. The matter has been overdone, and will soon work its own remedy. Several shiploads of Portuguese have arrived, but they are not exactly what is wanted. One shipment of eighty people from the New Heb-

rides has lately arrived, and before long we shall have more labor vessels arriving from Micronesia. Four hundred and fifty Norwegian laborers have also lately arrived, and are very highly spoken of. They are Lutherans, and seem to be quite a religious people. Among the late im-

portations of Chinese are about sixty Christian Chinese, from Hong Kong and Canton. Among them is one who has been employed as a colporter in China, and who comes well recommended by the missionaries there. He will be set at work in that line here.

## NOTES FROM THE WIDE FIELD.

### THE SOUTHERN PRESBYTERIANS.

THE TWENTIETH ANNUAL REPORT of the Executive Committee of Foreign Missions of the Presbyterian Church of the U. S. (South) gives the entire missionary force in its employ as consisting of ninety-three persons, namely, eighteen ordained missionaries, one missionary physician, twenty-six assistant missionaries from this country, thirteen ordained native ministers, and thirty-four other native helpers. Twelve missionary laborers have been sent from this country the past year. The aggregate receipts were \$59,215.39, an increase of \$10,737.41 over those of the previous year.

### THE PRESBYTERIAN CHURCH OF ENGLAND.

WITH the exception of a single medical missionary in India, the foreign missions of the English Presbyterians are confined to the Empire of China, having three centers: Amoy, Swatow, and the Island of Formosa. Fourteen ordained missionaries and five physicians are employed, besides sixty-five native evangelists. There are now 2,228 communicants in the several churches organized, 196 having been added within the last year. The contributions of the year have amounted to \$65,026.

### THE BRITISH AND FOREIGN BIBLE SOCIETY.

AT the May Anniversary of this noble society in London, the report for the past year was full of encouragement. The receipts from donations and sales amounted to the grand sum of \$1,047,595. The issues during the twelvemonth were 2,846,029, making a total since the formation of the society of 91,014,448 copies. Among the notable facts of the year are the following: the employment of sixty-three colporters in France, who have circulated 112,000 copies; in Italy, forty colporters have distributed 59,000 copies; in Russia the society's three agencies have a joint circulation of 275,000 in a great variety of languages, indicating a remarkable change in that empire; more than one hundred colporters have been in service in India and Ceylon, securing a circulation of 210,000 copies.

### AFRICA.

DAHOMEY. — Rev. John Milum, of the English Wesleyan Missionary Society, has written a report of heart-sickening scenes he witnessed in December last at Dahomey. The king is accustomed to go to war for the purpose of capturing men and women whom he may afterwards sacrifice to his ancestors. These sacrifices are made every night, and at least *one hundred and sixty* men are required to meet the demand. On December 10, Mr. Milum and his associate were summoned to the king's palace. He writes: "On approaching the gate of the palace, we were again halted, when I observed a very strong smell of putrefying flesh; and on looking round for the cause, discovered two big pots full of sand on either side of the gate, in each of which were placed three human heads with their faces downwards, whilst human blood was scattered upon the ground in front of the entrance. On the ground inside the gate as we



entered we observed more blood and another human head. The seven men to whom these heads belonged were sacrificed on the previous night. On entering the palace square, we saw the various chiefs seated under their respective umbrellas, surrounded by their people, all dressed in very showy raiment, and each making a great display of ornaments. An umbrella was sent for us to sit under, and soon after the king walked into the yard, surrounded by his wives and amazons. The king is a tall, well-proportioned man, with a pleasant manner and kingly bearing, although it seemed to me that I could see hard, cruel lines in his features. There then passed before the king various processions of dancers and singers, his wives and amazons, umbrella-carriers, and several hundreds of women, each with a load of cowries, cloth, or tobacco, all of which was being taken to some of the platforms erected in the market, from whence they were to be subsequently thrown to the people to be scrambled for by them. Among the trophies displayed were the umbrellas taken from the Abeokutans, ornamented with the jaw-bones of the poor people from whom they were taken, whilst the tails of the horses captured at the same time were used by the umbrella carriers for beating off the flies. There were many other skulls displayed belonging to important persons captured in war, some ornamented with horses' tails, others placed upon stools and drums, and six flags had the tops of their sticks surmounted with skulls. But the most sickening and disgusting sight was that of six poor men, gagged and bound fast, in litters carried upon men's heads, destined to be sacrificed. One poor man seemed to be in the deepest distress. My blood boiled with indignation at the sight, but I was powerless to save the poor men from death. The next day we were requested to be at the palace again, when the same kind of thing occurred, save that the processions were those of the women officers, and the human victims were displayed. There were fresh heads at the palace gate."

Some days after this a new market was opened, and many slaves were sold in the market, a grandson of the king buying a little boy for *eight strings of cowries*, equal in value to two pence. During the week on which the ceremonies connected with the opening of this market were celebrated, the king was accustomed to throw cowries, clothes, etc., from a platform to the people below, and finishing up by throwing human beings, who were then sacrificed. Mr. Milum states that intelligent natives affirm that the victims this year were taken from the town of Mikkam, east of Dahomey, and that the captives numbered over *seventeen thousand*, besides *seven thousand two hundred* whose heads were brought in. He estimates that during King Gelele's reign he has murdered in cold blood at least five thousand four hundred prisoners of war. Mr. Milum well says that such atrocities call loudly upon the civilized powers for suppression.

LIBERIA. — Dr. Blyden, President of Liberia College, reports that the college has re-opened with twenty-seven students in the preparatory, and eight in the collegiate, departments, and that for the first time since the college was founded all the students are negroes. The river towns are said to be flourishing, and the crops, especially the coffee crop, have been very large.

#### INDIA.

THE BRAHMO SOMAJ. — Dr. Murray Mitchell, who is now visiting the missions in Asia, has reached Calcutta, and in a letter to the *Monthly Record* of the Free Church of Scotland, reports that he finds great mental activity in that city, and an increasing earnestness on the part of the native Christians in proclaiming the gospel, and that a common watchword now is, "Every man a missionary." Of the Brahmo Somaj he says: "I have been profoundly interested in watching the doings of the Brahmo Somaj. Unlike the Christians, the Somaj is split into three strongly antagonistic sec-

tions. I have twice seen Keshub Chunder Sen. On one occasion the conversation occupied two or three hours. He is as eloquent as ever, and apparently as full of hope regarding his own work. But his position is thoroughly illogical, and I believe he must soon advance towards full Christianity or recede from it. There ought to be much solicitude and much prayer in connection with this remarkable man. Crowds still hang on Keshub's lips whenever he comes forth with one of his set orations. Yet in Bengal, and especially in Calcutta, he has certainly lost influence; and this chiefly in consequence of the marriage of his daughter with the Raja of Cooch-Behar, in circumstances and with accompaniments entirely irreconcilable (so his opponents assert) with his own strongly avowed principles. I have also met with the most influential man in the Sadhāran Somaj, and I expect to see him again to-morrow. He is a barrister, educated in England, able, and, I believe, earnest in advancing what he holds to be truth. He lacks the mystic enthusiasm of Keshub, which is a merit, or a demerit, as you choose to take it. But with all his attainments and influence he is singularly modest and unassuming. His position in the Somaj will be, I earnestly trust, for good. The body at present professes an expansive Theism; but there is, I fear, some danger lest this degenerate into a contracted Deism."

CALCUTTA. — A correspondent of the *Bombay Guardian* speaks of a great religious as well as mental activity at Calcutta, but he says that the outcome is not great. "The people are very willing to hear any one, of any creed, on any subject, related remotely to religion. Last evening I saw five congregations at the same time within the limits of one of our public squares, listening to as many different preachers. At another place in the north end of the city still larger audiences listen to preachers of four different faiths. Other meetings are held in halls and other public places. The missionaries of the Oxford Mission have been delivering a series of lectures in the Albert Hall and one of the Bengalee churches, and have made a favorable impression on a considerable portion of their hearers. But in the midst of all the talk one hears there is a lamentable want of downright earnestness. A thousand men can be found who will talk eagerly about the 'truths of religion,' but not one of the thousand seriously proposes to let any truth or truths subject him to an hour's discomfort, or change the current of his life to the slightest possible extent."

#### CHINA.

THE CHINA INLAND MISSION now reports seventy-six missionaries, male and female, with over one hundred native pastors, evangelists, preachers, and colporters. Its plan is to work away from the open ports and largely by itinerating.

THE NEW HOSPITAL AT TIENTSIN. — This hospital, in the charge of Dr. Mackenzie, of the London Mission, and under the special patronage of the Viceroy Li-hung-chang, has been built entirely with Chinese funds, and the working expenses came from the same source. The building cost \$6,000, and after all expenses were paid there remained \$480 in hand. The viceroy has contributed \$6,000 for current expenses, so that the scheme is purely Chinese, though under the immediate direction of a missionary physician. There are already two hundred in-patients, with over 5,000 out-patients.

FUH-KIEN. — The reports of the English Church missions in this province mention 110 stations and out-stations, with 3,556 adherents, 1,251 of whom are communicants. The trials to which this mission has been subjected in the city of Foochow have been very great, and have resulted in the closing of a training school with forty-five students, inasmuch as no place can be found to accommodate them.

## SOUTH SEAS.

LIFU, LOYALTY ISLANDS. — The London Missionary Society prints in the *Chronicle* a review of the past ten years of labor at Lifu. The population of the island is 6,576, 5,636 being Protestants and 940 Roman Catholics. There are nine churches, with 2,085 members. Their contributions within the ten years for religious and benevolent purposes amount to \$30,067. Nearly 3,000 copies of the New Testament and Psalms have been sold, and a Hymn-Book and other books prepared. Ten stone chapels have been erected within the decade, making the present number of such chapels nineteen. A training institution for native teachers has been maintained, raising up fifty-seven helpers, twelve of whom have gone upon foreign service. Mission work has been undertaken at New Guinea and New Caledonia, upon which thirteen men and their wives have been employed. For three years there has been but a single English missionary upon the island, but he has been assisted by twenty-four native helpers, some of whom are able and earnest ministers of Jesus Christ.

NORFOLK ISLAND. — A memorial church to Bishop Patteson has recently been consecrated on Norfolk Island. Fifty friends came from New Zealand in the "Southern Cross." The islanders were in gala dress, crowded the church at its consecration, and made an offering of nearly five hundred dollars.

## TURKEY.

AHMED TEWFIK EFFENDI. — The story of the arrest and imprisonment of this Turkish ulema, who was the teacher of Dr. Koelle, at Constantinople, and who for the crime of assisting in the translation of certain Christian books, came near losing his life at the hands of the Mohammedan court, has not been forgotten. It was a narrow escape he had from Moslem fanaticism. For about a year he was a prisoner under a strict guard of soldiers on the island of Scio. A few weeks before the recent terrible earthquake at that island he made his escape and fled to England. The Church Missionary *Intelligencer* reports that Ahmed Tewfik is fully convinced of the truth of Christianity, and desires to employ his learning and intimate knowledge of the Moslem faith in the vindication of Christian truth. He was presented to the committee of the Church Missionary Society, in London, at a recent meeting, and made a brief address.

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 MISCELLANY.

## THE WORLD EVANGELIZED IN TWENTY YEARS.

BY REV. ARTHUR T. PIERSON, D. D., DETROIT, MICH.

WHY NOT! These are days of giant enterprises in the interests of commerce, science, art, and literature. Why not carry the spirit of sanctified enterprise into our religious life and work! I wish by voice and by the aid of the press to set forth a practicable business proposition, namely, that *before the year 1900, the gospel shall be preached to every living soul!*

The time has fully come for conducting the colossal scheme of the world's evangelization as an enterprise of the united

Christian Church, upon business principles, with a definite plan, by a division of the field which is the world, and a distribution of the work among all evangelical denominations.

A careful consideration will show us that it is perfectly feasible, during the remaining years of this century, to put the Word of God into the hands of every living human being, in his own tongue, and to proclaim the good tidings to every creature.

Among the thousand million of souls now in Papal, Pagan, and Moslem lands, there are at least six hundred millions yet



wholly unreached. What force have we wherewith to compass this host? We must distinguish between evangelization and conversion. To evangelize, or bring the gospel into contact with souls, is the special commission of the church (Matt. xxviii. 19, 20). For such contact between the saving gospel and the unsaved we are held responsible. Conversion is God's work, and for that he alone is responsible. But if we preach the gospel to every creature, he will be with us always to add the work and power of the Spirit. Let us remember that one hundred and eighteen millions belong to Protestant and evangelical churches. If we could depend on each one of this whole number to do his or her share of this work, how easily it could be done! If personally or by proxy, every such believer should, during these twenty years, reach six new souls with the gospel, the whole world would be evangelized! Of course we must make a large discount from this gross number in estimating our working force. Let us then suppose that out of this one hundred and eighteen millions, only ten millions have real evangelical knowledge, faith, and experience. Could not God use this picked band, like Gideon's, to do the whole work? Let each of those ten millions, during twenty years, reach sixty new souls with the gospel, and the grand result is still reached! Think of it! We may take *one in ten* of the Protestant church members, and with them bring the whole present population of the world to the knowledge of the Gospel, by simply securing this result: that each of that elect number shall in some way bring the gospel into contact with three souls each year for twenty years!

Of course both men and means must be multiplied, if this great work is to be done. We must have at least ten thousand more missionaries; but that is but *one of a thousand* of the supposed ten million. We must have at least ten million more dollars a year for the support of these missionaries, and another ten million dollars for the various helps and appliances necessary. But let these ten million disciples give each five dollars a year, and we have *fifty millions* for the work of missions,

annually. England gave more than that to carry on the war in Afghanistan.

The enterprise of a world's evangelization is perfectly practicable. We need only a baptism of prayer, systematic effort, and faith in God. If the children of this world had a project before them with as good a prospect of success, although its dimensions were world-wide, they would undertake it with an energy that would girdle the earth with men and means in ten years? Why do we hesitate!

Let us have an Ecumenical Council representing the whole evangelical church, solely to plan a world-wide campaign, with reference to bringing the tidings of salvation into contact with every soul in the shortest time! Let the field be mapped out, and divided, with as little waste of men and means as may be; let there be an universal appeal for workers and for money, a system of gathering offerings so thorough that every giver shall be regularly brought into contact with the Lord's treasury, and the mites be increased to millions! The proposition is perhaps startling, and yet, looking at it with studied calmness and coolness, tell us what is there to prevent its consummation, but a new anointing from above!

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#### BIBLIOGRAPHICAL.

*Turkish Life in War Time.* By HENRY G. DWIGHT.  
New York. Chas. Scribner's Sons. 1881. pp. 428.

This volume gives a graphic picture of the scenes and experiences through which a resident in Constantinople passed during the eventful years from 1876 to 1879. It does not profess to be a complete history of the war, but merely "a record of leading events, a suggestion of causes and effects, and a story of incidents of Turkish life in a critical time." The volume is true to its purpose, and we know of no book that will help one to a better understanding of the peculiar characteristics of Turkish life and of the Turkish government—its weaknesses, its corruptions, its helplessness generally—than may here be found. It gives an inside view of the events and motives influencing the conduct of different parties. The style is clear and forcible. There is no waste

of words in the particular details of incidents, though there is of course some sameness in the description of the ever-varying and yet similar scenes and events described. Whoever desires to get one of the clearest and best conceptions of what the Turkish government is and has been, and the need of thorough reform and of a radical change, which can only come from the new life and the new motives which the gospel is fitted to inspire, will find in this volume much of value.

No one had better opportunities of observation, and few, if any, were better prepared, by acquaintance with the language and the people, to make a record of them, than the author of this attractive book.

*Historical Sketches of Woman's Missionary Societies in America and England* With an Introduction by Miss ISABEL HART, of Baltimore. Boston. Published by Mrs. L. H. Daggett, 287 Bunker Hill Street. 1879.

This volume should have had earlier attention, but it has been delayed in the hope of preparing a fuller notice at some early day of woman's work in this country. It furnishes an important contribution to the history of such a work in unevangelized countries. The sketches of the different societies have been prepared by representative ladies, and are quite unequal in merit. They are nearly all colored by the personal prejudices of the writers. For example: in the notice of the Female Missionary Society of the Methodist Episcopal Church, honorable mention is made of the first female missionary society connected with that body, and it is claimed that this society, formed in 1819, was the earliest female missionary society in this country, and the honor of pioneers is thus claimed for the Methodist ladies. A similar claim we have noticed

in Dr. Reid's admirable volumes on the "Missions of the Methodist Church," though he is careful to qualify his statement by the phrase, "so far as we can learn."

This remark of Dr. Reid, when cited by a writer in *The Northern Christian Advocate*, of March 4, 1880, appears without qualification, gains in amplitude, and we learn that to this society "belongs the precious fame of being the first in the land, if not, indeed, in the world." This regard for the good name of one's denomination or favorite society is not the exclusive privilege of any one body. From an article in the *Catholic Presbyterian* for October, 1879, it might be inferred that woman's work for foreign missions was almost confined to the Presbyterian ladies. So in the *New-Englander* of April, 1873, the valuable services of the Union Missionary Society are held up to the admiration of the world, with scant reference to any other body.

Singularly enough, in the very volume under review, on page 13, there is notice of the formation of the Boston Female Society for missionary purposes, organized October 9, 1800, and other societies in connection with the Baptist churches are referred to on page 15, a female mite society in 1808, and another in 1811. In the reports of the American Board prior to 1811, over three hundred female missionary societies are mentioned auxiliary to the American Board. But despite any defects of this sort, into which a writer is easily led, the volume is important as grouping together the organization of these different societies for the social and moral elevation of women abroad, which marks a new era in the development of the missionary enterprise.

## Notes for the Month.

### TOPICS FOR SPECIAL PRAYER.

*The Children of Missionaries*: — That so long as they remain in foreign lands they may be kept from surrounding evils, from the corrupting example and filthy conversation of the heathen; that such of them as are separated from parents, and are in charge of friends at home, may be the objects of special divine care; that those who are entrusted with the oversight of them may be thoroughly kind and discreet, aiming and praying most of all for their early conversion; that this temporary orphanage may in no way prove harmful to them; that they may grow up in all respects exemplary, loyal to their country, their God, and the cause to which their parents are devoted; that they may thus become a joy and blessing to their fathers

and mothers, to their guardians and friends, and may be greatly useful in the church of Christ. Thanks should be rendered that missionary families have been so generally and so signally blessed; and that so many children from such families are now in turn called to the same service. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

For the old Armenian Church, that it may be reformed and led to the reception of evangelical truth. (See pages 260 and 262.)

#### ARRIVALS AT STATIONS.

- April 10. At Tientsin, North China, Miss V. C. Murdock, M. D.  
May 8. At Constantinople, Miss Susan P. Blake and Miss Olive N. Twitchell.  
May 13. At Samokov, Dr. F. L. Kingsbury and wife and Miss Sarah E. Graves.  
May 19. At Constantinople, Rev. H. O. Dwight and wife and Miss M. E. Lawrence.

#### DEPARTURES.

- June 4. From San Francisco, Mrs. L. V. Snow and Miss L. S. Cathcart, sailed for Honolulu, to go from thence by the "Morning Star" to Micronesia.

#### DEATH.

- A cablegram from Constantinople, received in Boston, May 31, announces the death of Mrs. Mary Bliss Chambers, wife of Rev. William N. Chambers, of Erzurum.

#### ARRIVALS FROM MISSION FIELDS.

- May 8. At San Francisco, Rev. J. E. Walker and wife, and Mrs. Helen W. Osgood, of the Foochow Mission.  
May 8. At San Francisco, Rev. H. H. Leavitt and wife, of the Japan Mission.  
May 23. At Boston, Rev. S. R. Wells and wife, and Miss S. F. Norris, M. D., of the Mahratta Mission.  
May 23. At New York, Dr. G. C. Reynolds and wife, of the Eastern Turkey Mission.  
May 30. At Boston, Rev. Charles W. Park and wife, of the Mahratta Mission.  
June 8. At Quebec, Rev. Stephen C. Pixley and wife, Rev. Josiah Tyler, Miss Mary E. Pinkerton and Miss Fannie M. Morris, all of the Zulu Mission. Mr. and Mrs. Pixley went to Natal in 1855, and this is their first visit home. Mr. Tyler was ordered to return for medical treatment, but hopes to rejoin the mission in the autumn.

### DONATIONS RECEIVED IN MAY.

#### MAINE.

Aroostook county.	
Houlton, Cong. ch. and so.	5 10
Cumberland county.	
Lewiston, Pine St. ch.	10 00
Ligonia, Cong. ch. and so.	4 25
Yarmouth, 1st Cong. ch. and so.	50 00—64 25
Hancock county.	
Bucksport, Elm St. ch. and so.	35 21
Kennebec county.	
Gardiner, Cong. ch. and so.	27 00
Richmond, Cong. ch. and so.	20 00—47 00
Lincoln and Sagadahoc counties.	
Thomaston, Cong. ch. and so.	10 00
Woolwich, A friend,	1 00—11 00
Penobscot county.	
Brewer, 1st Cong. ch. and so.	7 13
Hampden, Cong. ch. and so.	10 13
Orono, Cong. ch. and so.	3 89—21 15
Union Conf. of Churches.	
Bridgton, 1st Cong. ch. and so.	15 88
Harrison, Cong. ch. and so.	6 00—21 88
Washington county.	
Cherryfield, Cong. ch. and so.	25 00
	230 59

#### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Keene, 2d Cong. ch. m. c.	6 42
Grafton county.	
Campton, Cong. ch. and so.	17 00
Hanover, Cong. ch. Dart. Coll.	80 00
Littleton, Cong. ch. and so.	59 55
West Lebanon, Cong. ch. and so.	40 00—196 55
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Manchester, C. B. Southworth,	25 00
Merrimack county Aux. Society.	
Pembroke, 1st Cong. ch. and so.	25 66
Rockingham county.	
Portsmouth, No. ch. and so.	174 30
Strafford county.	
Sanbornton, Cong. ch. and so. m. c.	6 50
	434 43

Legacies.—Gilsun, Mrs. Eunice F. Downing, by Mrs. Sarah F. Hayward,

70 00

504 43

#### VERMONT.

Bennington county.	
East Dorset, Cong. ch. and so.	28 63
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Danville, Cong. ch. and so.	27 10
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## FOR YOUNG PEOPLE.

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### ISLAM.

IN the year 570 A. D., at the city of Mecca, in Arabia, Mohammed was born. The religion which he founded is called Islam, and those who profess it are called Moslems. Islam means "entire submission to God." This faith has multitudes of followers, there being not less than six million Moslems in Europe, while the number in the whole world is estimated at about one hundred and seventy-five millions, so that not far from one eighth of the population of our globe acknowledge the False Prophet. At the great Mohammedan missionary



MOSQUE OF SULTAN AHMED, CONSTANTINOPLE.

university at Cairo in Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam. Our missionaries meet these Moslem priests, not in Turkey alone, which is the centre of their power, but also in Persia, India, and China, and in the heart of



Africa. Very few who have professed this faith have ever been led to renounce it for Christianity. This is partly owing, no doubt, to the fear of persecution, for the Moslems hold that it is not only proper but a bounden duty to kill any one who abjures his faith in their prophet.

On the opposite page is a picture of the Kaaba at Mecca, the most celebrated of all the mosques of Islam. It was an idolatrous temple, long before Mohammed was born, the legend among the Arabs being that Adam and Eve came to Mecca after they were driven out of the garden, and were there permitted to construct a temple on the model of the one in Eden. In a corner of one of the walls of the Kaaba is the famous "Black Stone," of which the tradition is that the angel Gabriel brought it from Paradise. Though there is nothing remarkable in the stone itself, it being a common piece of basalt, semi-



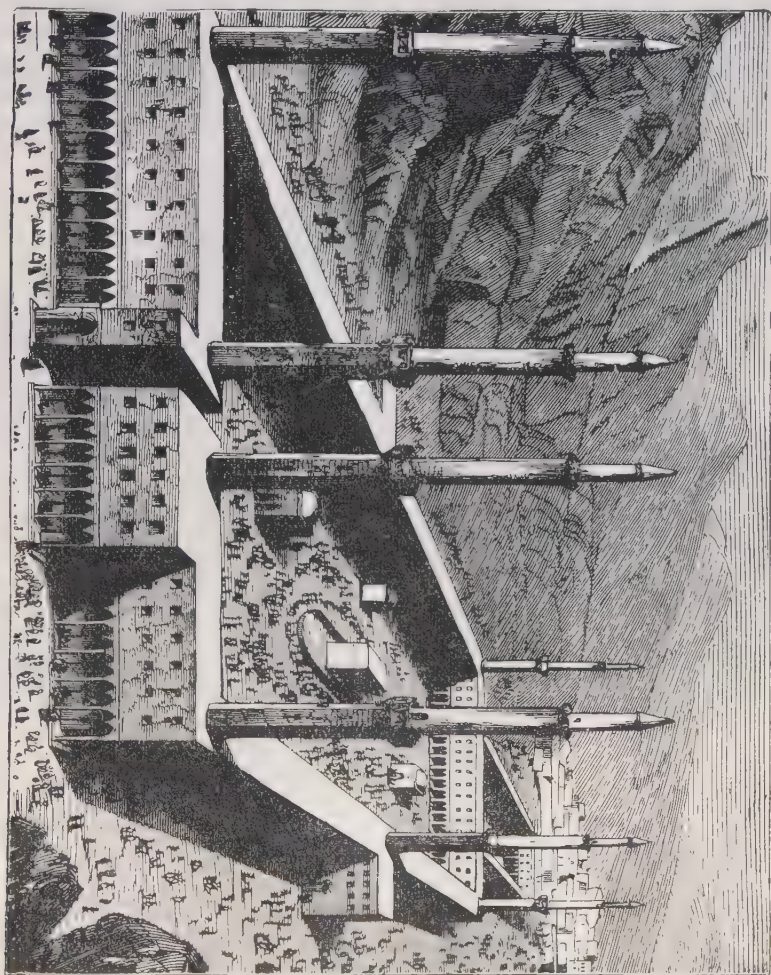
MOSQUE OF THE PIGEONS, CONSTANTINOPLE.

circular in shape, about six inches high and eight broad, it is deemed most sacred, and hundreds of thousands of pilgrims have crossed sea and land that they might kiss it.

Mohammed often visited the Kaaba when he was a boy. When a young man he used to travel with some of the caravans which went northward into Syria for trade. During these journeys he doubtless saw and heard much of the Christians and Jews. He must have learned of their sacred books. But alas! he learned little of what pure Christianity was from what he saw. Sad corruptions had crept into the Christian Church, and Mary and the saints and numberless images were worshipped in place of God. But in some way, whether from the teachings of the Old Testament or not is not quite clear, Mohammed was led to accept the grand truth which his idolatrous ancestors had not known, and which the Christian Church, as he saw it, had lost sight of, that there was but one God, and that it was sacrilege to worship images. So he entered the

Kaaba and preached this truth. He announced himself as the prophet of God, and sought to destroy all idols. This aroused the opposition of his fellow-townsmen. After a time they planned to destroy him, but he escaped them. In the year 622 took place the celebrated "Hejira," or Flight of Mohammed from Mecca to Medina. From this flight of their prophet the whole Mohammedan world computes its era, just as the Christian world dates its years from the birth of our Lord. Our year 1881 is to the Moslem the year 1259.

THE KAABA AT MECCA



It was during this flight that the life of the prophet is said to have been saved once by a spider and once by pigeons. The spider spun his web, and the brooding pigeons remained undisturbed, by the mouth of a cave where Mohammed had hidden, and his pursuers thinking that no man could have been there, passed on. It is in remembrance of this deliverance that to this day pigeons are fed from the tower of one of the mosques of Constantinople.

Before he left Mecca Mohammed began to have what he called revelations from heaven. He caused the account of his visions to be written out, and



these records, with what he added afterward at Medina, constitute the Koran, or sacred book of the Moslems. It consists of one hundred and fourteen chapters, and every word Mohammed declared to be of divine command. The volume contains many excellent precepts, and the first portions of it, written before the flight from Mecca, are much more gentle in tone than the later chapters, which were composed after Mohammed had given way to his pride and passions. If he wished to defend any act of his, however wicked, or when he would excite his followers against his enemies, he had only to write another chapter commending his course and cursing his opposers, and give it out as a message directly from God. For instance, when he wished to marry more wives than he had allowed to others, an addition to the Koran appeared, which said, "O prophet, we have allowed thee wives. . . . This is a peculiar privilege granted thee above the rest of believers."



STREET IN CONSTANTINOPLE.

After reaching Medina Mohammed and his followers undertook to advance the faith by force rather than by argument. The wars which followed were marked by scenes of fearful cruelty. On one occasion some eight hundred Jews were led out in companies of five or six, and butchered in cold blood in Mohammed's presence. He conquered Mecca in 630, and destroyed all the idols in the Kaaba. Two years later he died at Medina, but his followers obeyed his injunctions, and fought for the faith of Islam. Ten thousand Christian churches are said to have been either destroyed or converted into Mohammedan mosques. Jerusalem was captured in 636, and Alexandria in 640. Less than one hundred years after Mohammed's death, Spain was subjugated, remaining under Moslem power for over seven hundred years. In the East conquests were made in Persia and beyond, while the Caliphs, or successors of Mohammed, reigned at Bagdad. After some centuries the Turks appear on the scene, coming as a warlike tribe from Northern Asia. They overthrew the Arabs, but they accepted their religion, and became the most vigorous supporters of Islam.



They conquered Constantinople, and for a time it seemed as if they were about to conquer all Europe. It is not quite two hundred years since they were finally beaten back at Vienna. The Sultan of the Turks claims to be the successor of Mohammed, and to have authority over the whole Moslem world, even in India and China. But the Persians and some others deny this, and say that their caliph must be of the same Arab family as their prophet.

#### WHAT ISLAM TEACHES.

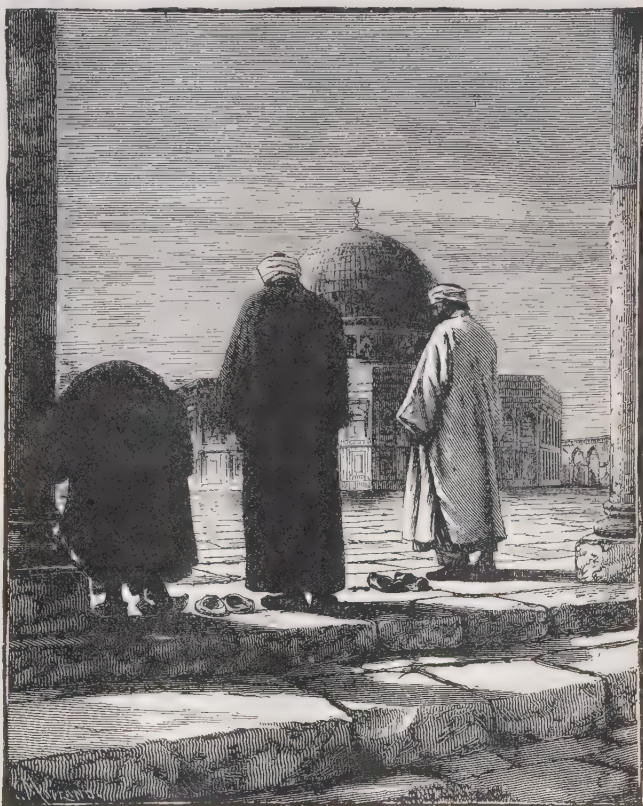
There is a single sentence which contains the creed of the Moslem: "There is no God but God, and Mohammed is his prophet." This is repeated over and over as the one great article of faith. Its belief in one God and its utter rejection of all idols, have given Mohammedanism its great power. No images or pictures are seen in its mosques.

Islam teaches that Moses and Jesus were prophets of God, but not of such rank as was Mohammed. No

one who has any clear idea of what Jesus and Mohammed taught can for a moment suppose that they can both be prophets of the same God. Their teachings are directly opposite. Jesus preached the gospel of love to all men, even to enemies. Mohammed commanded his followers to pursue and to kill all who would not follow him. Some of the utterances of Mohammed, however, seem to authorize the sparing of the lives of Christians and of Jews, inasmuch as they have

a "book religion;" that is, a religion founded on a revelation contained in a book. But then he requires that even "the people of a book" shall be "fought against and brought very low."

Islam is a religion of forms. There are certain ceremonies to be observed, and in a very precise way. The rules regarding religious exercises are very



MOSLEMS BEFORE THE MOSQUE.

exact. Prayer is to be offered five times each day, and if it is not offered according to rule, it loses all power. Unless one has first bathed, and unless the bathing was done after a prescribed form, the prayer is nought. According to the law of Islam, if a man washes his left hand before his right, or his nose before his teeth, he cannot pray acceptably. So, too, if the order of his prostrations is not exact, and if his face is not turned towards Mecca, his prayer is vain. We remember seeing some Mohammedan pilgrims try to pray in the midst of a storm on the Mediterranean Sea. The vessel was tossing about, and the poor bewildered people knew not in which direction Mecca was. And so they could not pray! It would be of no use unless they could face their sacred city. Such reverence do Mohammedans show to Mecca that they bury their dead with their sightless eyes turned towards the birthplace of their prophet.

It is very impressive to a traveler in the East to hear the call for prayer from the minarets of the mosques. The muezzin ascends to a balcony of the minaret, as represented in the picture opposite, and in a clear musical voice repeats the creed, "There is no God but God, and Mohammed is his prophet," and calls to prayer. The devout Moslem, wherever he may be, and whatever he may be doing, instantly prostrates himself and goes through his forms with apparent devotion. One seeing this can hardly fail to regard the Moslems as a very religious people, but the favorable impression will soon vanish if he watches these formalists, for he will find them cursing and cheating and lying without

any conscience whatever. Lying is their special vice. They seem to have almost lost the power to appreciate the truth or to speak it.

#### MOSLEM WOMEN.



A TURKISH LADY.

The religion of Mohammed makes woman the slave of man. The home is destroyed by permitting more than one wife in the family. A man is allowed to put away his wife whenever he pleases without giving any reason. He may beat her as he would a beast, and the right of the husband to do this is not only defended but frequently exercised. Women, though not absolutely excluded from mosques, are seldom seen there. Few of them can read, and they are not expected to know anything. They are never to be mentioned in conver-

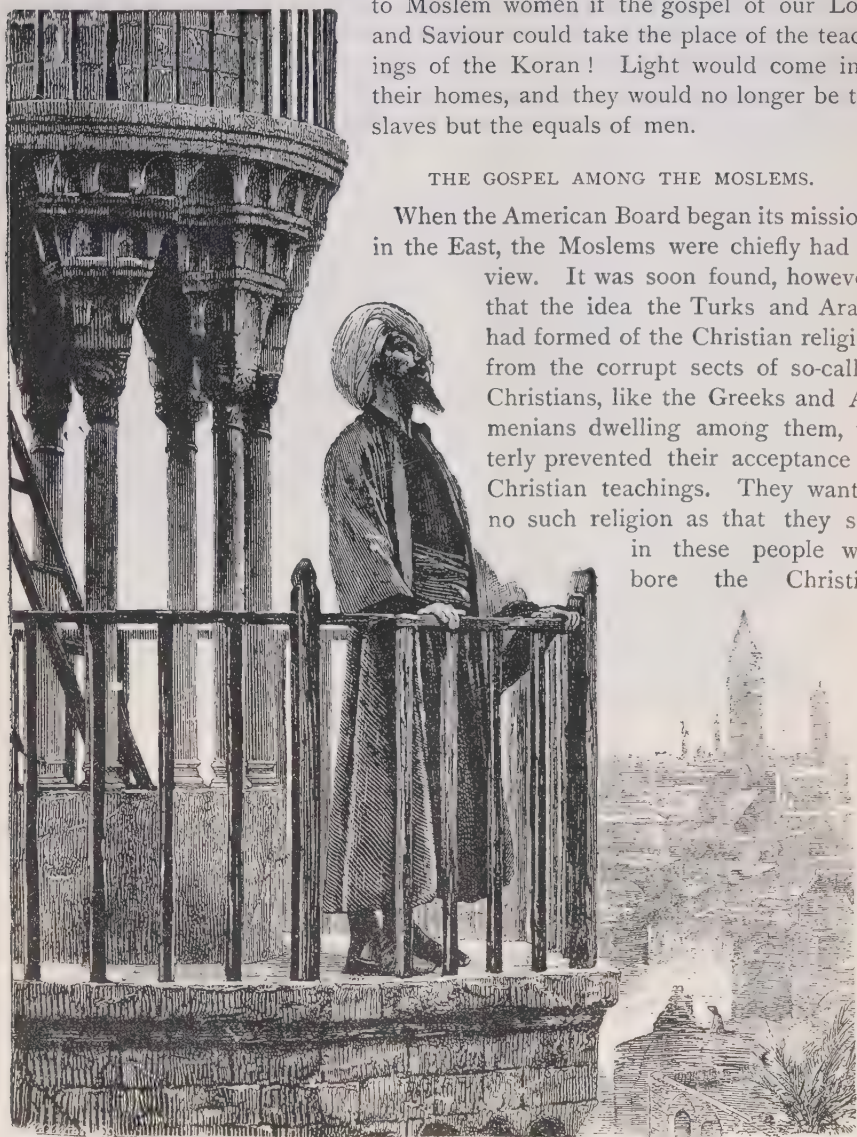
sation, and are never to appear in public without a veil. They are required to live in seclusion, and to allow no man to see their faces. There has been latterly some falling away from the old rigid requirement of a thick covering for the face, and in Constantinople and some other places, Turkish women now appear with a comparatively thin veil. But they are still kept apart, distrusted and degraded. In the street cars of Constantinople there is a partitioned place for the women. They are not esteemed worthy to ride with men. Girls are not



wanted in any family, and a Moslem, if asked how many children he has, never thinks of counting his daughters, or even mentioning them. They are considered as not worth speaking of. How different from the place given to women by the religion of Jesus Christ! What an infinite blessing it would be to Moslem women if the gospel of our Lord and Saviour could take the place of the teachings of the Koran! Light would come into their homes, and they would no longer be the slaves but the equals of men.

#### THE GOSPEL AMONG THE MOSLEMS.

When the American Board began its missions in the East, the Moslems were chiefly had in view. It was soon found, however, that the idea the Turks and Arabs had formed of the Christian religion from the corrupt sects of so-called Christians, like the Greeks and Armenians dwelling among them, utterly prevented their acceptance of Christian teachings. They wanted no such religion as that they saw in these people who bore the Christian



MUEZZIN CALLING TO PRAYER.

name. Before any impression, therefore, could be made on the Moslems, it was necessary to show them a purer Christian Church than they had hitherto known. And so our missionaries began their labors among the Armenians and Greeks, and by the side of these old churches from which faith and good morals had



died out, new and pure churches have been built up. Already the Moslems are seeing that they had not known what Christianity was, and that in its new form as taught and exemplified by our missionaries, its fruits are excellent. But the Mohammedans are very bigoted and fanatical, and they hold the rod of persecution so fiercely over all their people that few would dare to leave their old faith even if they wished to. The few who have embraced the Christian religion have been driven into exile, if not put to death. There have been some remarkable cases of firmness on the part of those who have accepted Christianity, like that of Asaad Shidiak, the martyr of Lebanon, of whose life and death we hope sometime to write in these pages. The *Missionary*



A MOSLEM CEMETERY.

*Herald* for May of last year contained the account of the arrest and imprisonment at Marash, of Mustapha, who, when questioned, boldly told the governor of the province, "I am a Christian." "Take him to prison," said the governor. Within an hour the son of Mustapha was thrust into the same prison, and at midnight officers entered, and after tying the hands of father and son, and also a rope about the father's neck, dragged them off, compelling them to walk one hundred and thirty miles, threatening and insulting them all the way, but ready to free them the moment they would say they were not Christians. For six years now the father has wandered homeless for Christ's sake, and has been obliged to hide from his relentless persecutors. But he still holds fast to his faith. Within the past year Ahmed Tewfik, a high Turkish official at Constantinople, was condemned to death for assisting a missionary in translating the Bible and other Christian books. He did not profess to be a Christian, but he had to do with the Christians, and so he was condemned. He, however, escaped after a year's imprisonment, and is now in England. We trust a better day is soon to come for the deluded followers of the False Prophet, when they will be able without fear of man to confess their faith in the one God and in his Son Jesus Christ.

# THE MISSIONARY HERALD.

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ON her present trip to Micronesia the "Morning Star" will carry 3,278 volumes in the language of the Gilbert Islands, 678 of these volumes being New Testaments, the remainder being chiefly books of Bible stories and Hymn Books. The "Star" carries also a new edition of a Marshall Island Hymn Book, besides 400 copies of the Gospels in Ponapean, and 2,000 Mortlock Reading Books. How the waiting isles will rejoice in the coming to them of the law of the Lord!

IT was a remarkable scene at Oberlin, Ohio, when on Sabbath evening, June 26, six young men of the graduating class of the Theological Seminary were ordained to the ministry with a view of entering upon foreign missionary service. Two other members of the class, eight in all, are under appointment to foreign fields; three of them to North China, two of them to Bihé, West Africa; one to Natal, one to Umzila's Kingdom, and one to India. Others of the class may yet offer themselves, while from classes not yet graduated several have decided to labor abroad. This is a noble contribution for one theological seminary to make to the cause of foreign missions. The means will surely not be wanting when the men are ready.

CHURCHES, and especially Church Treasurers, are reminded that the financial year of the Board closes with this month of August, and that all funds contributed for its treasury should be forwarded at once. If any churches have not made their contributions for this year, there is yet opportunity to do so, and the need of such contributions will be apparent to those who read the statements on another page concerning "The Financial Situation." And are there not many who, having already made an offering for this cause, will yet find on a review of the year that they can and ought to add to their previous gifts, as a thank-offering for the prosperity God has granted them within recent months?

At the May anniversaries in London, fifty-seven British Societies for Home and Foreign Missions reported receipts for the year 1880-81, amounting in the aggregate to \$8,686,195. This is an increase of \$45,570 over the preceding year. Of this amount the eight principal Foreign Missionary Societies received \$3,388,805, which indicates a falling off in their receipts from the year 1879-80 of \$155,905.

THE last tidings from Natal are that the new expedition to Umzila's Kingdom was on the eve of starting. Mr. Jourdan, who was with Mr. Pinkerton, had gone on one week in advance to Inhambane to secure carriers, and Mr. Richards, with native Zulu assistants, was to sail from Durban on the 21st of May in the schooner "Dee," and taking up Mr. Jourdan and the carriers at Inhambane, proceed direct to Chiluan, from thence on foot to the interior. Let the prayers of Christian people follow them.

LET no one fail to read the account given by Mr. Curtis of the Christian mass meeting held in the theater of Kioto. The story illustrates the intellectual ability and Christian zeal of the Japanese young men who have been brought into the ministry in connection with our mission, as well as the eagerness of the masses to hear about the new religion. But our brethren in Japan feel as never before the need of a deepened work of grace in the hearts of all who are laboring for Christ in the Empire, that they may see that it is not by might nor by power, but by God's Spirit that true success is to be secured. And so they write: "If our friends at home would be true helpers, would see the work prosper in our hands, and the power of God displayed in Japan, let them pray with us and pray for us, that the presence and indwelling of the Holy Ghost, which includes all other blessings, may be granted us."

WE have never known a Christian who seemed to enter more fully into the idea that the work of missions at home and abroad is one, than did the late Rev. Dr. H. B. Hooker, who has just been called from earth. As Secretary of the Massachusetts Home Missionary Society his thoughts were largely occupied in caring, as he did enthusiastically, for the interests of the missionary work in his own State and in the far West. But he ever regarded the kingdom of God as broader than any land, and there is not a foreign mission field on earth in which he did not take the deepest interest. Made a corporate member of the American Board in 1845, there have been few of its annual meetings since that date which he has not attended. He gave a daughter to India, and he gave his prayers and offerings to advance the kingdom of God in the whole world. Once during his last sickness he told a friend that on the previous night he had not slept, and that all through those wakeful hours his heart had been drawn out strongly in prayer for the new mission of the Board at Bihé.

THERE lies before us a printed copy of an official notification from the Japanese Government that the *Shunki Kōrei-Sai* (Vernal Ceremonies to the Remains of the Emperors) will be observed on the 5th of April. The Government does not formally break with the old official religion, though the chief object seems to be to gratify the people by giving them their usual holidays and sports. But Mr. Jencks writes us that inasmuch as the people do not enter heartily into these pagan ceremonies, men have to be hired with liquor and food to make up the processions, and carry the lanterns and banners. It is a critical hour for a nation when its old faiths have lost their hold. Atheism is certainly no better than paganism, and Christians should not felicitate themselves on the weakness of Buddhism and Shintoism in Japan, unless they are ready and determined to give something better.



OVER five million pages in *Bulgarian* were issued from the mission press at Constantinople during the last year. Our newspapers in that language, though maintaining a decidedly evangelical character, have more subscribers than have any other papers printed in European Turkey or Bulgaria.

THE cup of sorrow which the people of Turkey are compelled to drink is very full. In addition to other calamities there comes just now, from Constantinople, a report of a plague of locusts on a fearful scale, and the destruction of all crops in certain districts is threatened.

REV. DANIEL DORCHESTER, D. D., has for many years made a study of the religious statistics of our own and of other lands, and has recently given several addresses of marked interest and value upon questions relating to the progress of Christianity in these latter days. A volume from Dr. Dorchester's pen, entitled *The Problem of Religious Progress*, has been placed upon our table, but too late for full notice this month. It is enough to say now that the book, though in compact form, gives a vast amount of statistical information, indicating the substantial advance made within the century in faith and morals and spiritual vitality. It is a good book to put into the hands of any one who has doubts as to the ultimate triumph of the kingdom of God.

THE Christians on the Hawaiian Islands seem to be alert in their efforts to reach the 14,000 Chinese who have come among them. On all the islands evangelical agencies are said to be at work, with promising results. Mr. Sit Moon, the pastor of the Chinese Church at Honolulu, reports that two hundred and forty-eight of his countrymen at the Islands are Christians.

THE spirit which leads a renewed soul to make some costly offering to its Redeemer is beautifully illustrated in the incident reported by Mr. Jones of Mana-Madura, among the letters from the missions. Here were persons untaught of men, whose only ideas of Christian truth and duty were drawn directly from the Bible and the teachings of the Spirit, who, without any suggestion or appeal, were led, out of their pinching poverty, and through a long period of time, to lay aside what may indeed seem to us but little, yet what was to them a great deal, for the kingdom of a Master they had learned to love. Would that all who bear Christ's name furnished as good evidence as do this leper and his friends that they are born of God.

A VERY pleasant and valuable form of Christian service is the ministering to the personal needs of home missionaries and their families. The benefit is twofold, to the donors and the recipients. Such ministrations are seldom possible to foreign missionaries on account of their distance, and the peculiarities of their needs in foreign climes. Recently, however, books have been forwarded to these Rooms to be sent abroad. Some of these volumes will be used by the missionaries themselves, while others will be distributed to native preachers and teachers, who will greatly prize them. A recent donation of this kind, embracing eighty-seven valuable volumes, has been received from the widow of Rev. William H. Lord, D. D., of Montpelier, Vt.

**"THEY REST FROM THEIR LABORS."**

Two missionary ladies, recently engaged in efficient service for Christ in Turkey, have been taken from earth. Mrs. Julia A. Rappleye Colby<sup>1</sup> and Mrs. Mary Bliss Chambers<sup>2</sup> were loved and valued helpers, and the circles in which they have moved have been deeply afflicted by the providence which has removed them from earth. Just prior to her marriage in April last, Mrs. Colby had returned to this country, but she had not ceased to carry on her heart the interests of the school at Broosa. Rev. Mr. Richardson, now detained by ill-health in this country, was intimately associated with her while at Broosa, and he writes appreciatively of her character and work.

"The story of the essential share Miss Rappleye was permitted to have in founding the two female seminaries known as the Constantinople Home, and the Broosa Home, in removing prejudice and winning reluctant pupils, and in securing suitable buildings, is a part of the history of the Western Turkey Mission. Her excellences as a teacher were of the highest order. The thoroughness, promptitude, neatness, and quiet which always prevailed in her school-room, elicited the admiration of every visitor. Although her discipline was strict, and drones found no favor, yet she secured the highest esteem and love of her pupils. But scholastic acquisition and intellectual development were always subordinate to moral and spiritual improvement. Many of her pupils, as teachers and as the wives of pastors, have already become efficient evangelical workers.

"'In regard to our school in Broosa,' she wrote, 'it is my most earnest desire that the motive of all of us who have anything to do with it be purely one of Christian love, — that it be founded in prayer, and in most true and humble dependence upon the Great Arm that supports all who cling to it. I have no ambitious thoughts about it further than to have it a blessing to the good cause we love. Let us begin now to pray for it, and for God's blessing and direction every step of the way.'

"Her forgetfulness of self was most complete. During the entire ten years of her missionary life she never gave a day to mere recreation. She spent her vacations at home in making preparations for the following term, and in visiting the parents of her pupils, and in ministering to the poor and the sick. One summer, in company with missionary brethren, she visited a number of out-stations, making long and exhausting journeys on horseback. Another summer vacation she spent at a village with one of her former pupils, the wife of the preacher. Together they preached the gospel from house to house, spending her living in providing medicine for the sick, and food and clothing for the poor. Never indulging a comfort or a luxury, she confined herself with extreme frugality to the bare necessities of life, that she might alleviate the abounding suffering whether among Armenians, Greeks, or Turks. The narrative of her unostentatious and touching charities would fill a volume.

<sup>1</sup> Julia A. Rappleye Colby, born at Castleton, Vt., Nov. 18, 1845; educated at Oberlin College, O.; went to Constantinople in 1870; transferred to Broosa in 1876; returned to America in January, 1881; married Hon. G. W. Colby, of Benecia, Cal., April 14, and died of pneumonia, June 9, 1881.

<sup>2</sup> Mary F. Bliss Chambers, born at La Harpe, Ill., December 10, 1850; educated at Knox College, Galesburg, Ill.; joined the Eastern Turkey Mission at Erzroom in October, 1878; married Rev. William N. Chambers, of the same mission, May 20, 1880; died May 28, 1881.

"She had faults, as has every one, but hers were those of most earnest workers, who chafe at the slowness and indifference of others. Her missionary career was not long, but many daughters of Turkey of the present and future generations will rise up and call her blessed."

Mrs. Chambers, then Miss Bliss, entered upon mission service at Erzroom in 1878, taking the place of Miss Nicholson. Dr. Parmelee, who was associated with her during her two and a half years of missionary service, speaks of her thus:—

"Miss Bliss came to us in the autumn of 1878, and we were at once impressed with her rare loveliness of character and more than ordinary personal attractions. It was delightful, too, to see how cheerfully and completely she had consecrated all to the service of the Master. During the following winter she was attacked with small-pox; for many days it seemed doubtful what the result would be. Though spared, she lost much time in the study of the Armenian language, and was left with sad and indelible marks of the terrible disease. She bore it all bravely and by uncomplaining endurance preached more effectively than with words to those around her.

"Her extreme modesty caused her to shrink from using the new language, but when she made her first tour with me in the autumn of 1879, she was thrown on her own resources, and worked with great zeal among the women and children of the villages we visited. She bore all the hardships of the tour with great cheerfulness, and her hearty, musical laugh made sunshine for the dark, smoky Koordish hovels where we were obliged to lodge. Her spirits were so buoyant that she said in a letter written while on this tour, 'it's real fun.'

"She loved the children of our missionary circle, and was a great favorite with them all. She rejoiced heartily when new little voices were heard among us, and mourned deeply when any of those voices were hushed in death. She was altogether thoughtless of self in her desire to help others, and was always, in a quiet, unostentatious way, making herself useful to all around. Though possessed of a keenly sensitive and nervous organization, her temper never seemed the least ruffled under the most trying circumstances.

"In May, 1880, we all aided to make the unprecedented incident of a wedding in our Erzroom circle as pleasant as possible. Our Miss Bliss became Mrs. Chambers, and the happiness of two hearts seemed assured. As her knowledge of the language became more perfect, she formed new plans of usefulness for the future. But all is now cut short. She has gone without the opportunity of speaking one parting word, and her sorely bereaved husband and her numerous friends are left to mourn her loss."

It has not been in vain that these lives have been lived. Turkey is and will long be the better for them. Though these servants of Christ now rest from their labors, "their works do follow them."

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#### THE FINANCIAL SITUATION.

THE receipts in June have been from donations, \$24,083.42; from legacies, \$6,331.24; a total of \$30,414.63, which is over a thousand dollars less than in June, 1880. For the ten months of the financial year now ended, the receipts



from donations and legacies have aggregated \$329,717.49. We began the year with a deficit of \$14,322.47. To end it without another balance on the wrong side the Prudential Committee are endeavoring to keep the absolutely inevitable expenditures within the sum of \$450,000, to meet which amount the receipts for July and August should not fall a dollar below \$121,283.

But are we to be content with this? It will be remembered that for years past, at our annual meetings, \$500,000 is the sum which has been again and again resolved upon as the least amount that should be raised for the imperative demands of the foreign work. At the last meeting, at Lowell, this sum was again insisted upon and voted, and in the *Missionary Herald* for December following, the twenty per cent. advance upon the contributions of the previous year was called for to make sure of the \$500,000 which the annual meeting decided to raise.

To reach this \$500,000 we need \$170,283, and two months of the year remain. May we count upon receiving this sum in July and August?

There would be no question about it if God's people would give as He hath prospered them. These are our special harvest months; many delay sending in their gifts till the year is closing, and many may feel it their privilege, in view of mercies since received, to supplement the gifts they have already made. Since our annual meeting, last October, the business prosperity of the country has been almost unparalleled. Property has accumulated so rapidly that some know not where to bestow their goods. Money is so abundant that instead of yielding twelve per cent., or ten, eight, seven, or six per cent., as in years gone by, less than four per cent. is the current rate in commercial centres. Meanwhile the intelligence from the mission fields is fairly exhilarating. The faithful men and women who are bearing the burden in the heat of the day, in Japan, in China, in India, in Turkey, in Africa, in the Islands of the Pacific, among the American Indians, and in Mexico, call for reënforcements; they see grand opportunities for "pushing things" and ask for larger appropriations. It would seem that rich and poor alike would be eager to give what is needed for the expanding work.

The sum of \$500,000 would no more than meet the current expenses of the work in hand at the sad period of retrenchment and crippling two and a half years ago, to say nothing of the enlargement which has been since made in virtue of the special bequest, the additional current expenses of which need to be provided for. With \$500,000 to count upon, there would be a distribution to the following departments which are all included in the one Foreign Missionary work, while in our home benevolence there are separate societies for most of these departments:—

1. To such Evangelical work as the direct Support of Missionaries and Aid to Native Pastors and Preachers . . . . .	\$263,750 00
2. To Educational Institutions, Support of Missionaries engaged in them, and Aid to Native Teachers, etc. (65 High Schools and Seminaries, and 700 Common Schools) . . . . .	134,800 00
3. To disseminating Christian Literature . . . . .	30,200 00
4. To Church Building (grants in aid) . . . . .	27,500 00
5. To Disabled Missionaries and Missionary Children . . . . .	18,750 00
6. To Home Expenses, five per cent. . . . .	25,000 00
	<hr/>
	\$500,000 00

It will be a pleasant thing to say that the Christian men and women who give through the American Board are not willing to let the receipts for July and August stop at the \$120,000 indispensable for the expenditures restricted to the sum of \$450,000; but will push up their gifts in these two months to \$170,000, and thus make the receipts for 1881 a solid half million of dollars.

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## TEN HOURS IN A JAPANESE THEATER.

BY REV. W. W. CURTIS, OSAKA, JAPAN.

I HAVE at last visited a Japanese theater! My curiosity has been strong, and I have had a sort of hankering desire to attend one ever since I came to Japan, but until now I have resisted the temptation. Yet when I heard the other day that "something extra" — "a rare thing," was about to come off in one of the largest theaters in Kioto, I concluded that my opportunity had come, and went up. I shall never repent of going, for certainly it was a rare treat, a royal day! *It was a Christian mass meeting in the heart of the sacred city of old Japan.* Not exactly a mass meeting of Christians, although there were a goodly number present, having come up from all parts of the field to attend the annual meeting of the Home Missionary Society, but it was a mass meeting of those desirous of hearing Christian truth.

A year ago the thought of such a gathering would have startled us, but "the world moves," and the Christianity-hating governor of Kioto has been replaced by one more friendly, and very likely the opposition of the former one has made the people more ready to hear about this new religion which he had opposed along with other things which they knew to be good. At all events many of the citizens were eager for it, and requested that it might be, not lectures on science, such as the young men, teachers in our school, have been giving for the public benefit, and which have been very popular, but that Christianity should be the one theme of all the addresses, promising that if such a meeting were arranged for they would lend their influence and contribute towards paying expenses, amounting to about forty dollars. So the theater was engaged, invitations for speakers were sent out, and topics were assigned.

The design was to have an afternoon and an evening session, and ten speeches of fifteen or twenty minutes each in each session. The Japanese, when they visit the theater, come to stay all day, if not longer, bringing their lunch, or depending upon the neighboring restaurants; between the scenes (in this case between the speeches) they refresh themselves with social cups of tea brought to their seats, or whiffs of tobacco, and sometimes indulge in *saké*, although there was little of it seen on this occasion.

### THE AUDIENCE.

The hour for commencing was 1 P. M. We found the theater, said to seat four thousand, comfortably filled with an expectant audience. There were probably in the neighborhood of three thousand present. In the audience nearly every variety of fashion was illustrated, from that of the bare-legged coolie with nothing on but a loin cloth and a loose open robe girded at the waist,

to the becoming full dress of the Samurai, and the less comely attire of foreign coat and pants. I could see but two or three men in all that assembly who wore the cue. One of the galleries was set apart for the ladies, scarcely any of whom were seen among the men below. In a box opposite the stage several officials were seated who proved attentive listeners. *It is estimated that as many as two hundred priests were in the audience.* On the carpeted platform stood a little stand with a Bible and a glass of water on it. The name and subject of each speaker in large characters was posted up before he came upon the stage. Several minutes were given between the speeches to allow the audience to exchange a few words and take a smoke. To the right of the platform was the chairman, with a call-bell on the table before him, with which he notified the speakers when their time was up. Near by was a cabinet organ, and seated around this some twenty or more students from our Training School. The audience applauded the speeches in the way which is now quite fashionable in Japan, by clapping their hands.

I should like to speak of persons that I noticed among that audience, Christian men, many of them with intensely interesting histories. There was the bath man from the north coast, who owns the "Jesus dog," and has lately enlarged his bath-house to make it a better place for Christian worship; the pastor of one of the churches, who stole the shoes when a heathen, and afterwards when converted gave himself up to the authorities, who did not know what to make of such a queer fellow; the young man, not very prepossessing, not learned, one of the last of whom we should expect much, but whom the Lord is using to do a most wonderful work, having already opened four different places in a new field, a center of idolatry, and being the means of reforming noted *saké* drinkers, and inducing those living in concubinage to accept of Christian marriage; the great *saké* merchant in a southern town, who feels that he cannot continue in his business because of the evil that it does, and who, hesitating to give it up, lest it should bring Christianity into disrepute in his neighborhood, has come up to get advice from his friend Nee-sima. It will not do, however, for me to dwell on these characters, although a long chapter could be filled with incidents; I must just say that I perceived large delegations from our girls' schools present, not only the one in Kioto, but also from Kobe and Osaka. Pastors and delegates from nearly all of our seventeen churches were there. Many other Christians came up by rail from Osaka and Kobe, and the first class graduated from our Training School were nearly all there to take part in the exercises of the day.

#### THE ADDRESSES.

The first address was by Mr. Kanamori, pastor at Okayama, on "The Nature of God," a fundamental subject, which must be presented before much can be said of the Saviour. The next was by Mr. Ukita, for some time pastor of Temna Church, Osaka, his subject, "The Life of Christ." Then Mr. Fuwa, laboring in Fukuoka, spoke on "The Soul." This was followed by a song, unintelligible to most of the audience, it is true, as it was sung in English, yet appreciated as a novelty, "From Greenland's icy mountains." I wonder if Bishop Heber was permitted to look down upon this assembly and see how one of earth's remotest nations is listening to the joyful sound, and learning Messiah's name!



The next address was by Mr. Denning, of the English Church Missionary Society, from Hakodate, providentially with us. It was on the "Power of Truth." Then Mr. Yamasaki, teacher in our Training School, spoke on "Seeing the Invisible God." Mr. Uyehara, soon to graduate at the regular course, had for a topic "The Fruit of Christianity." Mr. Learned, "The Present Condition of Christianity." Mr. Neesima, "Christianity Suitable for all the World." Then came another song, "Shining Shore," after which Mr. Yamada, pastor of the 3d church of Kioto, spoke on "The Bible." Mr. Yoshida, teacher in Kobe Girls' School, on "Science and Christianity." Dr. Gordon, the eleventh speaker, closed the afternoon session by an address, to which the very closest attention was paid, on "Amita Niyorai," the one Buddha worshipped by the Shinshiu sect, the so-called Protestant Buddhists of Japan. There were priests in the audience who seemed to have had an inkling of what was coming, and to have been awaiting in expectancy this particular subject. One old man, with his shaven head and official robes, made himself conspicuous in his desire to hear, by climbing upon the platform, and sitting with eyes opened to the widest, gazing steadfastly upon the speaker till he was nearly through, entirely oblivious of everything else. The subject was treated in a spirit at which no one could take offense, however unpleasant the truth. The difference between the God of the Christian religion and Amita, the insufficiency of Buddhism at its very best, its failure in the chief essentials, were made to stand out with impressive clearness, and the closing illustration few that heard it will be likely to forget. It was drawn from two well-known bridges in the city, one complete, perfect, over which people are constantly thronging in safety; the other, a fine structure, indeed, so far as it goes, but not reaching across to the other bank, part of it having been carried off in a freshet. It looks all right on the side next the city, but the other side! Should any press along that bridge, trusting to cross by it, where would they end?

I think the Buddhists must have felt the truth that their religion, however fine it may appear at this end, fails to span the chasm. Some, no doubt, were angry. Six or seven priests, I noticed, just before the close filed out together into the aisle, and took their departure; but it will not surprise me to learn that some of the priests present that day were led to renounce a man-made religion and accept of one that is divine.

#### THE EVENING SESSION.

Among the topics of the evening session were "Evidences of Christianity," "Influence of the Cross," "Foundation of Civilization," "True Liberty," "Faith," "Sin," and "Importance of a Revelation." Among the speakers, Mr. Kajiro, pastor of the 1st church, Osaka; Mr. Ise, pastor of Imabari; Mr. Murakami, pastor at Hiogo; and Messrs. Morita and Miyagawa, teachers in the Training School.

Mr. Miyagawa, chairman of the meeting, who was very active in getting it up, received an anonymous letter after his address upon "True Liberty," denouncing him as a very wicked man, a stirrer-up of strife, and threatening that he would not reach his home that night alive. Fanaticism is not so rare as might be in Japan, nor are assassinations. Mr. M. did not laugh at it as an idle threat, strong man though he is in every respect, physically, mentally, and

spiritually. He simply said, "I'm ready, if need be, to be a martyr," but the next day found him alive, and as active in the Home Missionary Meeting as that day in the mass meeting.

These young men who spoke at this meeting are, without exception, strong men, men whose power is felt already, and is sure to be felt more and more. Nor are they by any means the only strong men connected with our work.

This meeting, and a subsequent one at the school designed to quicken the zeal and enthusiasm of the students, brought home forcibly to the minds of some of us, that within half a dozen years a body of young men have been raised up, equipped for work, and sent into the field, who are a host in themselves,—a noble band of workers, able to meet the enemy, able to cope with the difficult problem before them, able to work wonders, so far as natural gifts, acquired knowledge, and hearty enthusiasm can make them able, and certain it is that God's blessing has been upon them. The one thing now needed to insure true, abiding success, is the anointing of the Holy Spirit. Oh! if these men and we missionaries were *filled with the Holy Ghost!* what might we not witness within the next few years! The truth is spreading in a way that is a continual astonishment to us; but is it going deep enough? I importunately call upon the churches at home to remember the great need, urging them to pray for such a blessing upon our young men and upon our churches and upon the missionaries.

## MISSIONS OF THE REFORMED CHURCH OF THE NETHERLANDS, IN THE DUTCH EAST INDIA COLONIES.

BY PROFESSOR M. L. D'OOGHE, OF MICHIGAN UNIVERSITY.

THE gospel has been preached in the Minahassa, which is the northeastern district of the island of Celebes, for more than fifty years. During this period about two hundred missionary stations have been planted in this and the adjacent islands, and many of the native churches have become self-supporting. In 1875 it was thought advisable by the home government that these native churches should pass under the control of the Reformed Protestant Church of East India, or, in other words, that these churches should become directly responsible to an ecclesiastical commission created on the spot by the bureau of colonial administration. As fast as these missionary stations develop into established churches they are transferred from the care and direction of the parent missionary society to that of the East India Church. Last year three stations were thus promoted to the status of parishes. This transitional process is often accompanied by embarrassments, and leads to confusion of authority and administration. Since 1875 at least six missionary districts have passed under the control of the East India organization. From the reports before us it appears that the entire missionary field is under the supervision of eleven missionaries, who may be styled the bishops and rulers of the churches.

Associated with these are the assistant missionaries, who are the active administrators and pastors of churches. Of these there are eighteen. Then come the native helpers, exclusive of the teachers in the parochial schools, of whom there are thirty-one, and who, under the immediate direction of the assistant

missionaries, serve the churches except in the administration of the sacraments.

The elementary educational work seems to be prosecuted with a good degree of vigor. An effort is now in progress to establish a boarding and day school for girls, for which the sum of 22,000 florins has been asked, and this is nearly contributed.

The statistics for 1879 are as follows :—

District of the Minahassa ; Celebes :

Adults baptized . . . . .	1,044
Children baptized . . . . .	4,539
Members <i>confirmed</i> . . . . .	1,707
Number of parochial schools . . . . .	127
Number of pupils . . . . .	9,605

District of Kediri, Java, 18 stations :

Church members . . . . .	329
Received on profession . . . . .	7

District of Môdjôwarno, 8 stations :

Church members . . . . .	1,259
Adults baptized . . . . .	48
Children baptized . . . . .	101
Catechumens confirmed . . . . .	33
Pupils, of Christian parents . . . . .	354
Pupils, of Mohammedan parents . . . . .	245
	— 599

One of the most interesting items is the recent conversion of seven Chinamen. Grave fears are expressed of the attempts to proselyte on the part of the Romish church. The increasing use of opium is greatly deplored, and instances are given of converts who have fallen under the power of this destructive habit.

The financial exhibit for the year is discouraging, the total amount received being less than \$28,000, a deficit of more than \$10,000 as compared with the receipts of the year 1878.

## MISSION WORK AMONG THE ROBBERS AT ZEITTOON.

BY REV. HENRY MARDEN, MARASH, CENTRAL TURKEY.

THE missionaries at Marash have felt strongly that the prestige they had gained in the settlement of the political troubles at Zeitoon should be turned to account in pushing forward the evangelical work in that place. They therefore sent me with my family to Zeitoon a year ago, and I spent four months in a little summer-house on the mountain side overlooking the town.

The whole population, numbering several thousands, are nominally Christians of the Armenian church, and, though for many centuries Christian in name, are extremely ignorant, superstitious, and fanatical, and their religion has very little influence upon their lives. There has been, however, the past year, a wonderful interest in Bible study, hundreds gathering in their different churches every Sabbath, after the regular services, to listen to the reading and exposition of the Bible. Large numbers of Armenian women are learning to read, that they



may search the Scriptures for themselves. The Zeitoonlees have been told many times that they who have stood between them and the Turks had learned to do so from the Bible, and now they wish to see for themselves what this wonderful book contains. This movement is full of hope, yet the extreme old church, partly led by the wily priests and a corps of semi-infidel Armenian teachers from Constantinople, are cautiously seeking to push out the Bible and put secular books in its place. A strong party, however, cling tenaciously to the Bible, and, though accepting nearly all the essential doctrines of the evangelical faith, persist in the vain hope of reforming the old church.

Near the center of the town is a thriving community of 130 Protestants, with a church, school, and an efficient native preacher. The upper ward, containing some 2,000 Armenians, is peculiarly isolated from the rest of the city by a line of steep rocks, and its people are very seldom seen in other parts of the town. In fact, this upper ward has for many generations been in large part a mere nest of robbers, and has been in years past as effectually closed to all Protestant influences as was China. It was a band of roughs from this ward who stoned Mr. Montgomery a few years ago. In the center of this district there is a large Armenian church where the usual formal service is performed twice a day in the ancient unknown language; but almost within a stone's throw of this church are the homes of more than 200 robbers and outlaws, who in previous years have been a terror to all this mountain region, but now, under a pledge of good behavior, have been pardoned by the government, and have laid aside the knife and the pistol. Among these 2,000 people not one man in fifty, nor any woman at all, can read and write. You will meet men at almost any corner of the street who boast of the number of Turks and Circassians they have killed, and the highway robberies they have committed. One day a man startled me with his story of ten murders, but on my way home I mentioned the shocking fact to a neighbor, who began at once to tell me of *twenty* men he had shot! Some of these, however, were killed in fights with the Turks. Human life is held so cheap at Zeitoon that the government, as far as I can learn, has never punished, nor even arrested, a murderer. Custom requires the murdered man's friends to shoot the murderer or some one of his family, or else the whole matter is hushed up by the payment of a few dollars of "blood money." As you pass along the street in this section of the town you will hear mothers cursing their children and the priest cursing his people. Murderers, robbers, swearing mothers and swearing priests, are all regular communicants in the Armenian church!

We soon became convinced that this district had special claims upon the attention of a missionary. During the summer a large portion of the people go out into the mulberry groves and vineyards near by, and live in little stone huts. For two months I took with me our native helper, and with Testament in hand day after day searched out these rough men in their summer retreats, sat down by them in the shadow of a rock or a tree, or on a mat in the door of their hovels, and read to them the story of the cross, and urged home its precious truths. A little later we hired temporarily a room in the market street, and on Sundays brought up a dozen of our Protestant men to help us hold a prayer-meeting. Our audience was scattering and irregular, but in one way or another we were able every week to secure a hearing from scores of men. Prominent

Armenians of the better class often told us they did not want us there, and declared that it was only in consideration of the aid they had received in their political troubles that they were willing to tolerate us a single day! However, they could not drive us out, for the robber band to a man were our firm friends, and practically under their protection we kept on sowing the gospel seed, always careful to pay our defenders good measure in Bible reading and preaching. Near the close of the summer we thought best to centralize our work and seek to give it a permanent basis. To this end we looked for a house to be used for a place of prayer, a school, and a preacher's home. Here we anticipated special difficulties, for the people had been patient in the hope that we would soon leave and no permanent foothold be gained. We confined our efforts largely to personal work for the band of outlaws, yet the Armenian church leaders much preferred their present ignorance and lawlessness to any leaven of Protestantism, even among the robbers.

It so happened that in the very center of this ward, commanding a fine view of the whole town and the mountains beyond, there stood an old mansion with large rooms and wide veranda, which in size, location, and general plan was better adapted to our wants than any other house in the whole neighborhood. The owner having murdered one of his neighbors a year or two since and fled to the mountains, we searched out his retreat, and to our great joy secured a lease of his house for three years for the trifling sum of twelve dollars a year. Here we established at once a preaching service on Sunday and a day-school for boys, and made plans for an evening school for young men. This house had been the old homestead of the robber chief and his ancestors for many generations, and a rendezvous of desperadoes of every shade. Its present occupant was also a murderer who had fled thither from a neighboring town to escape the avenger's knife. The old guest-room, so familiar with the drunken carousals and dark deeds, is henceforth consecrated to prayer and praise.

For four months we sowed the good seed. We talked with hundreds of men wherever we could find them, read the Bible to them, prayed with them whenever circumstances would allow, and put a Testament into the hands of those who could read, while we never hesitated faithfully to reprove them for their evil deeds. In the autumn we returned to Marash, leaving our work in the care of an efficient native preacher and teacher, who are making the new place of prayer a center of evangelical work. In January last we spent a week in Zeitoon, and rejoiced to find in our old mansion a fine school of thirty-five boys, including those who came from other parts of the town. Our preacher receives a cordial welcome everywhere, and with the devotion of a Harlan Page goes with his Bible from house to house, and in the shops and by the roadside preaches Christ and him crucified, while the roughest and most hardened listen with grateful interest.

During our visit we had free access to all classes of the people both in our house and at their own homes, and though it was understood everywhere that our only errand was to awaken an interest in evangelical truth, yet we heard no word of opposition, but were listened to with close attention. Frequently some man, the story of whose life would make us shudder, declared that if some good friend had taken an interest in them and told them these things before, they would never have become what they now are. This friendly attitude toward the

evangelical faith is very encouraging, and the personal work from house to house not only is leavening the whole community with the truth, but is already a powerful restraint upon lawlessness and crime. There are scores of men who have defied all efforts of the government to tame them, but on listening to the words of Jesus have given their pledge of reform, and kept it, even in times of great temptation.

The work in this upper ward consists in preparing the soil and sowing the seed. The ground is new, rough, and stony, and overgrown with tares. Men who have broken every one of the ten commandments, and have for generations been taught that sins may be forgiven on the payment of a few cents to the priest, do not at once see the need of repentance and a holy life. It is doubtful whether there be a darker place in all the Turkish empire than the "Robbers' Ward" in Zeitoon; but when we see the hand of God so clearly in this wonderful preparation for the truth, we anticipate great results in the near future.

## LETTERS FROM THE MISSIONS.

### *Madura Mission.*

#### THE LORD'S HIDDEN ONES.

MR. JONES, of Mana Madura, gives the following account of his discovery of a little company of disciples in an out-of-the-way corner of the southern portion of his field. The village is a small one, and difficult to reach, and Mr. Jones had never visited it before. He writes:—

"I had heard that there were three families of the pariah caste who wished to unite with us—who, in fact, some years ago had been one with us; but since Mr. Capron's death they had been neglected entirely. I was also told that they were good Christians, and on that ground I was urged to do something for them. On visiting them I found them living in the merest hovels. They are the poorest of the poor, and as a natural accompaniment to this they are humble in intellectual capacity. In order to have a good opportunity to speak to them, we went under a tree, and had a delightful meeting; and there I learned about them and their affairs.

"For several years no missionary or catechist has visited them, and so they have not during that time listened to the gospel news from those without. I saw one in the midst of them who is most severely afflicted with leprosy. His body is being

consumed by that terrible disease, and, as a consequence, he can hardly move from place to place. It required some strength of nerves to look upon him; and were it not that he showed a particularly bright and happy face, I might have shunned him. I found on inquiry that he was the faithful pillar of that—shall I call it a church?—I presume not, for not one of them is baptized. Mr. Capron, some years ago, when that leper was a healthy boy, took him to the Mana Madura boarding school, and kept him in it for a year, until he could read a little and had learned not a little about our blessed religion. The boy then went back to his village. There he learned more by practicing upon God's Word. Not long after, about five years ago, he was attacked by leprosy. Mr. Capron very kindly did all he could for him in preventing the progress of the disease, but without any apparent effect. But his Christian kindness and charity did bear fruit in the sick one's life. For, after Mr. Capron had gone home to his reward, this leper, being the only one in the place who can read, held meetings with his people, and instructed them in God's Word according to his limited strength and means. He seems very evidently to be one of those who is taught of God. They have prayers together, and never retire, they say, without turning first heavenward in



prayer and praise. They listened to my words with absorbed attention, and drank in all that was said with an apparent joy that spoke for itself. Then they importuned me so earnestly for a catechist who should come to them at least once a week, and they were so well spoken of by all who had been to see them, that I am confident that the Lord has, among the lonely people in this secluded spot, raised to himself a peculiar people."

#### GIFTS OUT OF POVERTY.

"As if to put a seal upon our convictions, and to leave no doubt as to their earnestness and sincerity, they brought to me at the close of the meeting the contributions which they had taken when thus alone. They brought it in three little baskets, each about the size of one's fist. Two were full of small coin, and the other one was brought by the helpless leper, and contained only one cent and a half. But looking at his joy as he hobbled toward me and handed it to me, and seeing that he was clothed with only a small cloth which was literally hanging in shreds around his loins, and barely enough to cover his nakedness, the story of the widow and her mite came home to me as it never did before. That widow could not have been more impoverished than this leper is, nor could she have given with more of an apparent *abandon* than he did. And as I received the other two baskets, I confess that I was very much surprised, but not as much as when I afterwards opened them and found the contents to be one dollar and a quarter. To appreciate the amount of this you need to remember that the heads of these three families never earn more than ten cents a day each, and that for the whole year they will average no more than five cents a day. Remember, also, that pinching hunger which they must have felt many times since these gifts unto the Lord have begun to accumulate. Remember that they were only a short time ago in heathenism, and that even now they are nominally only 'adherents' to Christianity, *i. e.*, non-communicants. Remember, also, that this has all been given without any missionary to address appeals to them of any kind. I question

whether any of our churches in America have during this time given comparatively so much unto the Lord as this feeble folk."

#### CASTE BROKEN DOWN.

Mr. Herrick, of Tirumangalam, writes of a new church dedicated March 15, in a village some fifteen miles southwest of his station:—

"The stones were taken from a demolished heathen temple, which had not been used within the memory of the oldest people, and in which none claimed to have a right. The superstitious fears of the heathen prevented their appropriating these stones to any private use, and when the Christians proposed to use them, no objection was made, though some predicted evil to those who should be guilty of such sacrilege.

"The heathen there appear friendly, several having given money to aid in erecting this building. A wealthy man whose house is nearly opposite gave \$5. After the exercises were over the Christians partook of food together without respect to caste, in a building owned by a prominent church member, of comparatively high caste. I saw this man for the first time, when on an itineracy six years ago last February, soon after he had expressed to a catechist an inclination to become a Christian. A school was opened a little after, to which he not only sent his son, but his daughter, and the daughter of a near relative. This son, the oldest child, is now a monitor in the Tirumangalam Boarding School, and a member of the church. Both the girls are members of the teachers' class in the Madura Female Boarding School. Since the commencement of the mission school in his village, this man has paid a rupee monthly towards its support. As a heathen, he had married two wives, who were both mothers at the time he embraced Christianity. When he began to show a desire to unite with the church, doubt was felt on account of his being the husband of two wives. One of them was subsequently removed by cholera, not long after which he was received to the church, and his younger children baptized. A little later the surviving wife was also admitted to the church."

## Ceylon Mission.

## CASTE FORGOTTEN.

MR. S. W. HOWLAND writes of a series of meetings held at Chavagacherry: —

“At the last meeting on Sabbath evening I noticed sitting on the same mat a Brahmin and his wife, two Mohammedans, four farmers, three covias, former slaves, and two low caste tree-climbers. In former times this would not have been done. The meetings were not without results. An educated surveyor who had brought trouble on himself and family by drink, was reconciled to his Christian wife, took the pledge, and is trying to live as a Christian. Sabbath afternoon services were started in a distant village to be carried on by the people themselves, with occasional visits from pastor or catechist. Week-day prayer-meetings were also started in two villages. We took our portable organ with us everywhere, as we find it a great help.

“The work here at Oodoopitty is going on about as usual. Three were received to the church two weeks ago; two of them from the boarding school, and the other, the son of Christian parents, his mother having been received last year. As I write I hear the noise of men and boys as if in great sport, accompanied by blows of pickaxe and crowbar and falling masonry. They are demolishing a temple in front of our gate. It would be a joyful sound, were it not for the fact that their object is to build larger. I have had two calls late at evening for fear of being seen, by a young man, of the family of gurus, or priests. He is a neighbor of one of our graduates, and becoming interested in Bible truth, talked with her father. He took his daughter's Bible to read, but being uneducated and not a Christian found difficulties, and the daughter was called in to explain. Such a proceeding would not have been considered proper were it not for his position as priest. He seems really interested, and would like to enter our training school.”

## JAFFNA COLLEGE.

The report from this college for 1880 says that the average number of students

for the year has been sixty-seven. A class of ten was graduated last summer, and a new class of eighteen entered. Mr. E. P. Hastings writes: —

“There has been no special religious interest in the college during the year. Students have been attentive at the daily prayers and in the meetings. The prayer-meeting among themselves has generally been well sustained. From twelve to fifteen have attended the inquiry meeting on the Sabbath. Nine have been admitted to the church during the year. There are now at the close of the year sixty-six students connected with the college, of whom twenty-three are communicants, and twelve others sons of Christian parents. One church-member, a member of the senior middle class, has been removed by death. He united with the church in April, and died in November, having been sick but a short time.”

## North China Mission.

## SHANTUNG.

DR. PORTER, writing from Tientsin, April 7, reports a visit paid by himself, Mr. Goodrich and Wen Shon, a young native helper, to the Shantung province. Mr. Goodrich was able to remain but a short time, but the helper proved admirably fitted for his work. Dr. Porter says: —

“I carried with me a larger assortment of medicines than usual, and was able to do a great deal of dispensing, though on the whole not as much as I feared. I say feared, because dispensing takes up a certain amount of time which one would rather devote to preaching. I went with my ulster pockets well loaded with medicines, out from which I dragged one drug or another, much to the merriment of the patients. They came to look upon my many pockets as so many wizard bags, which at my word would respond with any required remedy. In all that region there is scarcely a single native doctor with any reputation. The people suffer a great deal, and endure a thousand ills without ‘benefit of a doctor.’ In fact there are so many incurable ailments, that one is the rather inclined not to lavish time upon an

attempt to delude them into the belief that they can recover. And yet, I have no doubt that we get a little stronger hold upon the people because one of us is, as the people say, 'A sore seer.'

"The most interesting feature of the work just at present is at Shih Chia T'ang, and in the villages south and west of that. For months, as you know, affairs were in a critical state, but we hoped when teacher Hsü was located at the temple, the day-school established, and the station class started, that everything would quiet down. The 'Temple' village, however, has been the source of constant anxiety. My first Sunday was spent there. I was delighted to find the chapel more than full, nearly 120 people being present. It was a hopeful sight, indicative of future growth. They listened attentively. Hsü preached in the afternoon. He had created a very great interest among the people. He preached with simple clearness and real power. The schools had attracted many outsiders. It looked to them as it looked to us, as if the church had come there to stay. The report of their daily evening meetings, and of the enthusiasm of many new listeners, was very hopeful. A new village a short distance away sent fifty or more persons to the service. These hopeful indications seem still to have a solid basis. But when it became advisable to remove the winter class to P'ang Chia, so as to be close at hand, there came near being a little rebellion, with Hsü at the head. The money question and self-support were mixed up in the matter. Yet, notwithstanding all, the services went on without diminution of interest."

#### GROWTH IN THE VILLAGES.

"From a village four miles from the 'Temple' where we had inquirers, but no service, I received a most cordial invitation to hold a service. The women could not go to meeting at the Temple because of the distance. The ladies had visited them several times last summer. I found two large rooms full of women. Many of them had learned some hymns, and the Christian primer had been studied, and they wanted to learn more. Two entire families had accepted the doctrine with

genuine interest, and had avoided the idolatries of the New Year. Our expriest had taken special interest in this group, and had often talked all night to them. He says of himself, 'I can work all day and talk all night.' The head of these families is a 'military graduate,' but well read, and a substantial man. He came to the station class for a short time.

"At Tao Hua Tien I found an empty room newly devoted to the weekly meeting. The interest in Bible study and in the services seems to be steadily increasing. The villagers say the church members are much better men than they used to be. Once they cheated dreadfully in trade, but now they act honorably. Three lads from this village go to the day school at the Temple. They lead the singing and study faithfully and are hopeful lads. The oldest one was married shortly after the New Year. He is fourteen years old, his bride is twenty. She has been in the family since the young husband was a baby, in fact has been his nurse 'since his ever,' and is likely to continue to be such for some years.

"It was a source of great pleasure to me that they decided on a Christian marriage. It seemed a little uncertain at first, but the lad's mother at last decided it. Three helpers attended, with many church members. They had had a model in the service of a like nature, last autumn, which Mr. Smith superintended. Three hundred or more persons filled the courts and climbed on to the roofs to see the strange, yet very simple ceremony. Each helper had a part in the service. Every one spoke of it with real pleasure. We hope the Christians will all desire to imitate these examples in the future.

"We are steadily increasing a Christian fellowship and brotherhood—a real *esprit du corps*, which will have a marked influence ere long."

#### A DOCTOR INTERESTED.

"Only one wholly new matter of interest arose during the winter. A doctor, the head of a semi-religious sect, such as abound in Shantung, was called to see a Christian patient. They chatted about the new 'Jesus doctrine.' The doctor



went to the 'Temple,' and had some talk with Hsü, who gave him books, and unfolded the way of life. He seems to have been greatly pleased with all he heard, and sent his card to me asking that we go and preach in his village, promising to collect his sectaries and to induce them all to accept our doctrines.

"Upon the appointed day we drove to the village, a dozen miles east of P'ang Chia. We found a great company waiting to welcome us. They took us to a vacant house used as a 'sacred chapel' for the worship of the departed. Two immense coffins were in either corner of the room. We began at once to preach, and did not cease till midnight, myself and the two helpers alternating in talking. We slept in an adjoining room, a room whose paper windows were full of holes, and in which an open transom aided in the ventilation. Such are the elegancies of Chinese life !

"The next day we visited the mother of the doctor, an active old woman of ninety-three years. After that the preaching was continued in the open court-yard, since the winter day was mild. Hsü talked with great enthusiasm, and the crowd of men and women listened attentively. Late in the afternoon we returned home, much pleased with our reception and with such an introduction to the village.

"On the following Sunday nine men came and spent the day with us. They all reported that the words of the doctrine were well received. This doctor Mei has a wide reputation. He was reported to have gone out on many little excursions to tell his friends of all that he had heard and believed. One even reported that 200 men wanted to follow him into the church. Whether anything may come of it we do not know. It would not be strange if we never saw any of them again, nor would it be strange if many of those who heard became real seekers after truth. It is certainly true that some time just such openings will occur, and great results will follow. The violent who take the kingdom of heaven by force are still in the distance, however. This is also true. Such men and such communities may be subjects of constant prayer, both by us and by the churches at home."

#### STEADFAST UNDER PERSECUTION.

Mr. Stanley, of Tientsin, writes that the Ning Chin case (see *Herald* for June, page 224) has a more hopeful aspect, and that Chao, though unable to do anything all winter, is now improving, and will soon begin his labors again. Mr. Stanley also speaks of an inquirer to whom he had before referred : —

"During the early winter he read the books, and persuaded his widowed mother to permit the household gods to be burned. But shortly after, through the influence of the women of the sect of which she was a member, she became alarmed. The male relatives then began to accuse him of having gone daft. They took his books away, and refused to hear a word of defense, or statement of the contents of the books, or of the nature of the doctrine and his reasons for accepting it. Finally they tied him and shut him up for a day and night. Escaping at last, he came to Tientsin to try and find work, and at the same time learn more of the truth. I have provided work for him for a time, so that he can attend our morning Chinese prayer, and have his Sundays. He is anxious for baptism. He formerly had Romanist books, learned their prayers, and spent some twenty days at one of their chapels as a learner, but found no satisfaction. As soon as he obtained and began to read the New Testament, he said he felt that he had now found what he wanted, and he finds continual satisfaction in its study and in meditating on its principles. I shall send him back to his home ere long, hoping that his absence will have mollified his friends, and believing that, as a rule, home is where Christians should serve the Master."

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#### Japan Mission.

VOLUMINOUS reports for the past year have been received from the several stations in Japan, all indicating remarkable progress in the past and great promise for the future. The 17 churches connected with our Board have a total membership of 669, with 11 ordained ministers. The out-stations number 26, and the evangelists

22. The total amount contributed by the churches was 4,492 *yen*, the paper *yen* being equal to about 60 cents. As the Japanese day laborer receives not more than a fifth part the amount paid a laborer in the United States, the above sum should be multiplied by five to fairly represent the Christian giving of the people. They give time as well as money, and are ready to go to the out-stations and elsewhere for Christian service. Among the most hopeful signs are the changes on the part of officials in their attitude toward Christianity, and the almost frantic efforts of the priests of the old religions to regain their power over the people. As illustrating the latter point the following letter from Mr. Learned, of Kioto (May 2), is of special interest, in which he gives an account of

#### THE TWO-RELIGION MAGAZINE.

"I have found much entertainment for a few days past in reading a little magazine published here six times a month, beginning last November, called the *Two-religion Magazine*. The two religions are Buddhism and Shintoism, and the purpose of the magazine is to unite the two in putting down the spread of Christianity. The editor begins by saying that Christianity is the worst of all the foreign things brought to Japan, but that it is spreading everywhere through the land, and becoming exceedingly prosperous, so that unless the friends of the old religions rally at once it will be too late. He says that the priests have many important duties to perform, but the one pressing duty of the present time is to fight against Christianity, and all disputes between Buddhists and Shintoists ought to be laid aside till the common enemy is destroyed. He thinks it exceedingly fortunate, the greatest of blessings, that the government does not yet publicly tolerate Christianity, but if the priests trust to this, they will be like a man seeing a fire on the other side of the river and thinking his house in no danger till the fire jumps over the river and burns him out.

"In one of the numbers there is a conversation between a priest and a Christian. The Christian repeats the Ten Commandments to show the excellence of his

religion, but the priest shuts him up by saying that these commandments all apply to one's relations to others (towards God or one's fellowmen), while Buddhism teaches what man should be in himself apart from all relations to others. This is the most of an argument I have yet found against Christianity in this magazine, it being chiefly filled with appeals to the priests to defend their religions, and with accounts of the spread of Christianity. A brief account is given of a great meeting of priests held here last February, and presided over by one of the royal princes, to devise means to stop the spread of Christianity. Also we are told of this prince's distress at the public teaching of Christianity in this city, and his desire that something might be done to counteract it.

"The editor does not flatter the priests; he shows up the ignorance and wickedness of the priests, at least of the priests of a few years ago, and says a great reformation is necessary. He also ridicules their teaching that prayers and ceremonies can cure bodily diseases, saying that it is no better than the 'Delphi oracle' of Greece, and that every one in civilized countries knows better now. In another number a priest replies to one of the Tokio papers which had argued that the government ought not any longer to keep up a connection with Buddhism and Shintoism. The priest says that that would do for Western religions, which are of no use to government, but that the Japanese religions are a great help to government, and furthermore, that government and religion are like the two wheels of a cart, or the two wings of a bird, one is of no use without the other.

"A Buddhist and a Christian met at an inn, and in the course of conversation the Buddhist said he had just contributed 500 *yen* towards the new Honguanji temple here. The Christian laughed, and said that if he were a Christian he would not waste his money so foolishly, and besides, of the 500 *yen*, only half would really get to the priests, the rest being absorbed by the officials through whose hands it passed. The Buddhist replied that if this were so he would give 1,000 *yen* in order to make

sure that 500 should get to the priest. Hereupon the 'amen man' had no more to say. The editor hopes that all good Buddhists will take this as an example.

"This magazine seems to have discovered the secret of the rapid progress of Christianity. It is that in foreign countries people give one fifth of their incomes to the missionary societies, and with the help of so much foreign money it is not strange that churches are multiplying so rapidly. The Shinto priests do not seem to have coöperated much in this magazine, and it has now changed its name and become wholly Buddhist."

#### A CONTRAST.

"Day before yesterday a striking contrast might have been seen here. It was the day of one of the great Shinto festivals, the most heathenish thing I have seen here. A long procession starts from one of the shrines and proceeds through the streets. In it are local officials dressed up in wonderful style in foreign clothes, men carrying banners, troops of small boys whose business is to make all the noise possible, and two or three sacred cars, each borne on the shoulders of a score or more of half-naked men who yell and push each other about as if they were mad, their object seeming to be to give the deity in the car as uncomfortable a ride as possible.

"At the same time, only a few rods from the shrine whence this procession set out, our Japanese Missionary Society was beginning its annual meeting, and was hearing reports from those who had been at work during the past year. Delegates from all our seventeen churches, except the two distant ones, have now been in session three days, hearing reports of the past year's work, and planning how best to carry on their work during the coming year. They have two great desires, — to extend the work as rapidly as proper men can be found to engage in it, and to do it as much as possible with Japanese money, taking as little aid from foreign money as possible. One of the pleasant episodes is the marriage of Rev. Mr. Ise, one of our graduates in 1879, and now pastor of the only church in Shikoku, to a niece of Mr. Neesima."

#### SALVATION BY GARMENTS.

"During the reports to the missionary society the other day, Mr. Homma, pastor of the Hikone church, exhibited a garment by which a woman at Hikone had tried to get salvation. It is made of white linen, and the belief is that if a priest writes some sacred words on it, and it is worn at death, or put on the body after death, the person is sure to go to heaven. This woman, being anxious to make sure of salvation, had gone to many priests, and the garment is nearly covered with their writing, each one attaching his seal to certify to it. But the woman, although she spent much money in getting this done, found no comfort in it, and felt no peace till she was led to become a Christian. Then she found happiness, and was going to burn the garment which had cost her so much, but consented to present it to her pastor for him to exhibit. One of our mission bought it, the price paid being given to the missionary work."

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#### *West Central African Mission.*

##### THE ROAD INLAND.

BELOW are given some extracts from the letters from the missionary party on the way to Bihé, to which reference was made in our last issue. They report the journey from Catumbella to Bailunda, which commenced March 11, and occupied fifteen days. The road proved very narrow and difficult, and the annoyances on the way were very great. While the days were hot the nights were cool, and for a long section of the road there was little appearance of tropical vegetation. Though passing for some days through grand scenery, the party saw nothing that would excite special surprise in the latitude of Boston, but on Monday, March 18, having gone around Mt. Longa, they began to ascend the mountains and reached an elevation which was afterward maintained, where the air was perceptibly different and more refreshing. There the grasses were of great beauty, but owing possibly to the season of the year, the flowers were not abundant. The rivers proved not so large as represented, being merely good



From Cameron's *Across Africa*

MOUNTAINS BETWEEN BAILUNDA AND THE COAST

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sized brooks. Women and children were usually at hand with some few products for sale. Of these products Mr. Sanders says :—

“Beer should first be mentioned. It is made by boiling corn meal and putting into this, when cold, water prepared with the juice of a root found in abundance. Next day the beer is ready. Corn meal and corn on the ear is the next article for sale that deserves mention. These two forms of corn constitute the staple food of these people. How they can eat boiled corn meal day after day is a wonder to us. It is no marvel that salt has great value here. Without it, this diet must be insufferable. As a change from pudding, they roast corn on the ear, and may be seen eating it at any hour. Since reaching Kibanda sweet potatoes have been quite abundant, but the carriers do not seem to use them much. Beans also in these last days have been offered at times. An inferior kind of squash, grown in the cornfields, is quite abundant. Very little else is offered for sale. Generally our efforts to get a chicken or two were unavailing. Eggs also are hard to obtain.”

#### A DAY'S MARCH.

Mr. Sanders' description of the march of one day (Friday, March 18), gives a fair representation of the journey :—

“Before the first streak of light, Mr. Bagster was up and began warming breakfast. Just as we finish breakfast, it grows light. The carriers now clamor for the loads, so the loads opened for our use (from four to six) are hastily arranged and delivered to their carriers, who bind them more and follow those already gone. After getting rid of these loads the donkeys are saddled and are then ready for the drivers. Mr. B. then saddles his ox, the others arrange their tepoias, and away we all go. Soon we get apart, it may be not to see each other until at the encampment.

“The journey on this day was between mountains, up hill and down. The fields of corn were more numerous than before. The corn is planted in rows and hilled as in America. Beans and squashes, sometimes castor-oil beans, also mandioca, are grown among the corn stalks. It is no-

ticeable that the fields are scarcely ever protected from beasts or travelers. Of the former there seem to be none. Two wild animals are the sum of those as yet seen by us. I never saw a place where there seemed such an utter absence of animals, domestic or wild. A few pigs are all. In Kisanji they have many cattle, but beyond that there are none until Bailunda is reached. Though the path passes frequently through cornfields, I saw no one take an ear. Nor did any signs of robbery appear. I do not know what the power is that restrains them from petty theft when there is such opportunity.

“Having crossed the river Bailombo (not more than twenty yards at the ford) and gone on a mile, my carriers showed an encampment where we stopped. After waiting an hour for the others to arrive, I was told that they had encamped on the other side of the river. Sending a note back, I found that my men had taken me beyond the camp determined upon. With the messenger Mr. Bagster sent some food and blankets. Disliking two more rides across the river on a man's shoulders, I did not go back, but camped alone, and quite early on Saturday Messrs. Bagster and Miller came up.”

#### THE KING OF BAILUNDA.

On Monday, March 28, the first call was made on the King of Bailunda. Mr. Bagster thus describes the visit :—

“Yesterday we went to see the King, and when there we entered into a very new experience to me, which, though curious, was not pleasant. After a busy morning, we reached the King's village by a brisk walk of three quarters of an hour. When we approached the town we ascended a slope and came suddenly to the foot of a small round hill on which the houses are built, and at the top of which is the King's compound. After a steep climb and passing through the crooked doors and passages we found ourselves by the King's prison, and in the yard next to the King's house. There, under the shade of some of the largest trees we have come across, we sat down upon our own chairs and waited. In the course of an half hour some one hundred men and boys had collected to

see the sight, and then came an immense bowl of native corn beer which was passed round. Another waiting time followed; then two large bowls of beer; then the ministers came in and sat upon a natural terrace of rocks at our right; after them the King, when all clapped their hands twice. He was introduced to us, we rose and shook hands, he seated himself upon my right, and again the hands were clapped and the word 'Bokwata,' ran round the circle. This took Bro. Sanders and myself by surprise and we failed to clap; thereupon the King remarked that the white men did not clap for they despised the black man. We corrected this idea, and the King jumping up went off by another door but soon came back, and clap, clap, and 'Bokwata,' went round the circle. The King called for our Bailundo secoula, who came forward and squatting in the midst, he gave an account of our journey, etc. The King asked our guide some questions, after which our present to the King was brought in, four pieces of large handkerchiefs (twelve in a piece), two fancy shirts for himself, and six cheap cotton shirts, two strong clasp knives, one copper tea-kettle, one concertina, two pairs of cheap bracelets. To this we have to add, when our cloth comes, some one hundred and twenty or one hundred and thirty yards of cotton cloth and prints. Our present satisfied the King very well; he only asked in addition for some of the white man's food, another kettle, and a chair. I replied that I was soon going to Benguela and would bring him a handsome blanket and chair. We were advised that this man was well worth winning as a friend, and that he was favorable to the whites. Having sent for a fowl and given it us, the King asked some more questions, and I had the question asked him, if we could stay or return and settle in his country if we wished to, trying to make him understand what our work is and what we intend doing. He replied that he was an old man but that we might come and live in his country for a thousand years if we liked, but that when he died he could not say any more. Indeed he appeared pleased with the idea, and taken altogether was certainly pleased with us. I told him that I hoped that all

our relations would be pleasant and long, and at this point the irrepressible courtiers began a discussion on the subject of making war on the King of Bihé, to which the day previous the King had been persuaded by José Baptiste, who says that the King of Bihé has robbed him of six thousand pounds weight of ivory and he is in hot haste to make war on the King. When we wearied of the native eloquence we got excused and left.

"The view from the King's place is very beautiful, and indeed any elevated spot near here gives a fine view. The leaning of the whole council was towards making war, but I do not believe that the King, whose wife is a daughter of the King of Bihé, has any intention of making war. The appearance of the King is of a savage of kindly disposition, and far above the average black in common sense, a strongly built man, gray, and showing some signs of age, but certainly what would be called a good life in an insurance office."

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### *Austrian Mission.*

#### ENCOURAGEMENTS AMID OPPOSITION.

MR. ADAMS, of Prague, reports, May 4:—

"New cases of interest are constantly coming to our notice, and the brethren have great reason to thank God and take courage in view of what he does for them, as well as for the progress which his Word is making in this land. It is clear, however, that the day of complete religious liberty has not yet dawned upon Austria.

"One of the brethren told me to-day that his son, a boy of twelve years, has been compelled to go to confessional and then to communion to the priest, the school director having given him notice that, in case of refusal, a fine of \$2.50 would be imposed upon him. The son of another of our members has been treated in the same way. This shows pretty clearly that the forced remaining of the children of 'confessions-los' parents in the Roman Catholic Church is not regarded as a merely nominal thing, but that the priests purpose to make full use of their power. This is carrying the matter further than I



supposed they would, and I doubt very much whether the law, fairly interpreted, sustains such action. Probably the question will be tested ere long."

Mr. Clark sends to the American Bible Society some account of the work which the society has undertaken in Austria under the supervision of our missionaries, with extracts from the reports of different colporters. He says : —

"The Bible work here, considering the legal difficulties on the one hand and the indifference or unbelief on the other, is making gratifying progress. Scarcely a day passes without the record of a soul's thirsting for the words of life, and its thirst quenched for the first time by the 'living water.' In most instances, however, the desire for God's truth must first be awakened. The colporter, in going over the ground a second time, finds often that persons who had previously bought a Bible of him are waiting anxiously for a visit from some earnest believing Christian who can explain to them the Scriptures. A few extracts from the letters, or remarks, of those engaged in the work may be of interest to you. 'Last week I visited a Catholic woman to whom I sold a Bible a year ago. She was much pleased to see me, and talked with intense interest about the way of life. Compelled to associate almost constantly with unbelievers, she felt special need of conversing with some soul that had true peace in trusting God, and in living for him.' . . . 'My experiences each day,' writes one, 'are mingled with joy and bitterness. One day, when feeling sad over many hours of work without results, I entered the workshop of a locksmith. One of his men bought at once two Testaments, remarking as he placed them in his pocket, as one might his choicest of jewels: "This book is the best and most glorious in the world; in it I find true joy, and there is nothing else that I so delight to read." . . . To a servant that refused utterly to buy a Testament I said at last, "If you have a spark of love for your Saviour, then you should read his words." Before I left the place, this person came running after me, and bought a Testament.'

"Another colporter writes, 'As I was passing through a certain street I quite

lost heart. In the first place the people in every house refused to buy, and in the second place, they showered me with ridicule as soon as they heard the word "Bible." In my sorrow I cried unto God, "Lord help me, Lord help me," and he heard my prayer. While waiting at the next door for admission, I opened my Testament, and was cheered not a little as my eye rested on Gal. vi. 9: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." In that house I sold a Bible, and in the next a Testament.' . . . 'Many ignorant people fancy they have the Bible when they have only a book of Bible stories with priestly comments. Others have a book containing a strange mixture of stories about the saints, with prayers to the same; then other stories showing what calamities had befallen those who doubted in the least the power of these saints and of priests to save or to destroy. Not long since a woman here in Prague, when addressed concerning the Bible, brought forward a book which she supposed to be the Bible. After many explanations she was glad to have, in place of such a breeder of superstition, the true Word of God.'

"In view of the difficulties here, quite a circle of friends have devised the plan of of *lending* Testaments to the destitute. Lending is not forbidden, but giving is. This lending is done judiciously, and the people visited again who received Testaments."

#### European Turkey Mission.

##### THE BULGARIAN EVANGELICAL SOCIETY.

THIS society composed of native Christians held its annual meeting in Philippopolis early in May, and was an occasion of marked interest and profit. Mr. Marsh writes : —

"Over eighty guests were present, and the sessions were well attended. Such questions as the following were discussed: The Influence of Christianity on the Community; Intemperance; The Church and the School; Infidelity — its Causes and Consequences; Patriotism; Who are to preach, only those appointed to this service or the whole Church? It is pleasant to note from year to year the mental de-

velopment, and power for thought and expression of the pastors and preachers. The work of the society has been more prosperous the past year — although it is still in search of just the right man to place in charge of its affairs at Sophia. The Society is increasing in numbers, strength, and influence. The prevailing spirit of the meeting has been very good. Discouragement does not find room to show itself. Grumbling either about the Bulgarian Society or those who have come from abroad to help for a time in evangelical work here, meets with too much rebuke to flourish. Two committees have been appointed by the Society at our suggestion — one to attend our annual meeting after a month, and the other to attend the examinations of the Theological School at the close of the school year, for full conference on all subjects of mutual concern. We are sure that these conferences will result in good for us all. They will help to perpetuate a unity in spirit and a harmony of action.

"In the farewell meeting this morning, the sincere and hearty expression of gratitude by the Bulgarian Evangelical Society to the Missionary and Bible Societies which have helped and are helping to preach the gospel among the Bulgarians is a happy omen for good. I am never so much encouraged in regard to the work which these foreign organizations have begun here, as when I consider the work and efforts of this new Bulgarian Society."

#### BANSKO.

Mr. Clarke, of Samokov, reports an extended tour in Macedonia, where he found, in the midst of great social and political disturbances, a spirit of inquiry which is full of hope. In Bansko he found a congregation of 210, and a Sabbath-school of 175, the comments of the native pastor on the International Lesson being most apt and telling. Mr. Clarke says:—

"There is a great opportunity for Christian work in and about Bansko. The people are simple hearted and affectionate, willing to be led by one whose heart is really in sympathy with them, but yet loving self and the world and not full of the love of God, just as is the case in so many

churches all over the world. In visiting the people at their homes and seeing them at their Sabbath gatherings, I was impressed with the thought that the coming generation is starting from a point of Christian knowledge and feeling which is far in advance of that attained by the last generation.

"The *temperance* question has been much discussed during the past year. Several persons, who have for years been regular attendants on religious services, have still clung to the profits of liquor selling. One of these was savagely cut in pieces by mountain robbers two years ago. In another household, consisting of the old parents and several married children with their little ones, there have been followers for about three years. The spirit of God has for some time been at work in the hearts of the young wives who seem to have become real Christians. They felt a degree of responsibility for the sale of liquor by their husbands, and by pleading and prayers at home, and in praying circles, where they have with tears asked the aid of others, they have gained the household. They are a happy family. May they all be brought to Jesus."

#### A NEW FIELD.

Among other places visited was Nevrokope, twelve hours southeast of Bansko, a place which, so far as is known, had not before been entered by a missionary save once, and that years ago. Of Nevrokope Mr. Clarke says:—

"The outlook is encouraging. An earnest book-seller has spent about half of each of the last two years in this region, and there has been some fruit. On two successive evenings I gave them my reasons for coming to the city, preaching of the new birth and of Christian life to audiences numbering eighteen and twenty-five hearers. The case of one present was peculiarly interesting. His home is in Grumlen, two hours from Nevrokope. By the influence of the colporter three persons in that village have been led to study the Word of God. Of these, the head man of the village seems only intellectually awakened — self-interest keeps him back. His son, a cripple, is more sincere.

The third, who came to see us, seems to be an outspoken hearty follower. Receiving word of our arrival he left other engagements that he might spend the afternoon and night in learning the will of God. As he entered the room he said, 'I am hungry,' and his whole conduct during his stay proved that he longed for spiritual food. He had advanced beyond the rudiments of Christian truth, had no questions to ask as to fasts and forms, as is usually the case with new inquirers, but wanted to know what God wanted of him, in his present circumstances, and of what was duty. An earnest Christian worker would find a promising field in this place. The field is little cultivated and it is a favorable time for work. I wish we had a good man to send to the city.

"The Greco-Bulgarian question is now the one of special interest to these two nationalities, as it was in Philippopolis fifteen to twenty years ago. The Christian population is chiefly Bulgarian. Before the uprising in Thrace in 1876 which resulted in the massacres in Batak and elsewhere, the Bulgarian school was far the most flourishing in Nevrokope. On account of this uprising every Bulgarian teacher as well as priest, was regarded as a rebel, Russian agent, etc., and most of the teachers fled from Macedonia. For about a year the Greeks have taken advantage of the situation, and a Greek Society ("Syllogos"), having its head in Athens, has sent teachers to work with the few Greeks and the Bulgarians who could be induced to join them, in establishing schools in this part of Macedonia, in hope that, in some future division of the Turkish empire the Greek nation may profit by the apparent preponderance of the Greek element in the population, as shown by the schools. Three Greek teachers are laying a good foundation of elementary education. They have about one hundred and seventy-five pupils of both sexes who have made good progress."

Mr. Jenney, of Monastir, reports that through the kind intervention of Dr. De Niemera, an English physician, the pasha has promptly granted permission to open a school in connection with the mission premises at Monastir.

## **Western Turkey Mission.**

### **SMYRNA.**

REV. MR. CONSTANTINE writes (May 28) of the outlook at Smyrna:—

"It does not seem possible that such attentive gatherings could be held unless God's spirit was present. Last Thursday I was treating on Rom. v., showing the results of faith; the room was full, and although the door was open and the fire-engine with much noise passed by, not one left or even turned to the door. Thus on Sunday we had one of the town priests and a member of the city council, a very wealthy and influential merchant, who, after the service, insisted on seeing me, and thanking me for the service, expressing a great deal of interest. The church and the press so far have been looking on with no word either in favor or against us, though the laymen have spoken on both sides. Many of the people in the city have the idea that we preach infidelity, and so are afraid to come. There is a man who has been coming for a long time, and insists that he shall come until we reach the infidel teaching, and then he will leave. Every day we have cases where people wonder that we preach so much of Christ. In a place where the minds of the people have for years been poisoned against evangelical preaching, where we have been looked upon as infidels, it is a great wonder that we should have such audiences. This public, open way of proclaiming the truth has helped the cause greatly.

"We have also a wide door opened among the Chiotes. Many from the Dualeh Hospital heard the preaching in the Dutch chapel, and others, while in Smyrna, came to the 'Rest' and heard the gospel there. When the colporter went to Chio with Bibles, God went with them and blessed them. The people everywhere seem ready to hear the word. A merchant from a neighboring town was at the service one day, and when he left came for tracts, and begged for some one to go and preach at his place. On his way home this man began to preach on the boat of what he had heard, and to distribute his tracts."



Dr. E. E. Bliss, of Constantinople, thus speaks of a service he attended at Smyrna : —

"We had the opportunity, on Sunday, at Smyrna, to attend the Greek service at the chapel adjoining the 'Rest.' The room was crowded, all the seats filled, with many standing in the passages and about the door, even out onto the street pavement. My position gave me a very good view of the faces of the audience, and I have seldom seen a more attentive one. Every eye was fixed on the speaker, except as some special point was made, a familiar Greek proverb quoted, or an apt illustration brought forward, men would look in each other's faces with a smile or a lighting up of the eye which showed how much they appreciated what the preacher, Mr. Constantine, was saying. The whole aspect of things in Smyrna, this Greek congregation, the work at the Rest, the onward movements among the Armenians, all are promising of good for the city where heretofore so much labor has been bestowed and so little fruit gathered."

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### Eastern Turkey Mission.

#### A HOSPITABLE YOUTH.

MR. ROBERT CHAMBERS, of Erzroom, gives the following account of the reception given himself and a native pastor as they visited the city of Mamakhatoun, the capital of the Terjan district, in which are about thirty-five Armenian villages. There were only two Protestants belonging to the city, and they were temporarily absent. Mr. Chambers says : —

"Seeking for lodging we found a young man of fifteen years who said he had heard of our coming, and was prepared to entertain us. He had covered the floor of a vacant room with rugs, hung the walls with a cheap stuff, and ornamented them with Turkish symbols and the Armenian motto, 'Aôtk ürek' (pray). He insisted on providing our meals from his own purse, saying, 'It is my duty; I am a brother.' His parents are bitterly opposed to Protestantism, and on his expressing a strong desire to go to the missionaries' school at Harpoot, banished him to Mam-

akhatoun, hoping to place him beyond the reach of the pernicious influence. Here, of course, he is freer to follow his inclinations than if under their close supervision, and he finds many opportunities to learn more of 'that way.' I gave him a Testament and hymn book, for which he repeatedly expressed earnest thanks. On our return journey we found two children, about eight and ten, respectively, of Armenian parentage, previously for some time pupils in our school at Erzroom, who a few days before had been taken by their father to Mamakhatoun. Our young host immediately went to them and commenced taking lessons from them in such subjects as they had studied. On our departure he expressed the hope that he might yet be in our school at Erzroom. May God open the way for him and make him an instrument of much good to his people!"

#### SEED GROWING IN SECRET.

Mr. Chambers reports a visit at Erzingan, a city having with its neighboring villages 2,300 Armenian houses. He says : —

"It is seven years since the last Protestant teacher who attempted to work there was withdrawn. There have been no recognized evangelicals in that city up to this time, but on the occasion of my recent visit thirty-nine gave in their names. A committee of three good men was appointed, among them the teacher of a private school of fifty-five scholars. This teacher, though known to us before, was not counted as by any means a decided Protestant. He, however, seems to be with us now. He this year secured twenty-five subscribers to the *Avedaper*, gives regular instruction in the Bible in his school, and appears to be very enthusiastic. The Armenian schools of Erzingan, three in number, averaging 150 scholars in each, are quite advanced. I understood, when making inquiries, that the psalms in the *modern*, and no longer in the *ancient* language, are recited by the scholars. At the urgent entreaty of the people I promised that, if possible, a missionary family should spend the winter with them. We have also provided for them a preacher, though they are anxious

for an ordained man, and pledge their word that the city is half Protestant already, and that the opening up of the work will be the signal for hundreds to flock to our standard. I have no doubt that it is a hopeful field.

"At this city we were waited upon by two Koords who claimed to represent more than 21,000 houses. They had previous to my arrival sent a petition to Erzroom setting forth their desire to become Christians, and entreating our protection against the brutalities of the Turks. They said they did not know what Christianity was, but they saw that the lives of Christians were better than those of Turks. They themselves had lost all faith in, and respect for, Mohammedanism, were hated by the Turks, and desired to escape to Christianity. We told them we could not assure them of protection from the Turks; explained that Christ, the founder of our religion, was put to death most cruelly; impressed upon them the fact that their becoming Christian would invite further persecutions from the Turks, and perhaps involve them in a general massacre; in such a case we could stand by them and die with them, but could not save them from their enemies. After some thought they answered, 'We will join with you; we will become Christians, even though we must be martyred. Give us permission to circulate a covenant to that effect among our tribes.' We, however, dissuaded them from any step which might arouse suspicion against them until we should communicate with the ambassadors, and learn what their position would be, and what protection might be afforded them. These tribes are very ignorant, have no schools, and number none among them who can either read or write. Here is virgin soil inviting the missionary laborer! What has American Christianity to say to such a call?"

#### A PROTESTANT TURK.

Mr. Chambers also makes a report concerning the religious condition of several towns in the Erzincan region, in one of which he found a Turk who a year and a half ago became an avowed Protestant. Of him Mr. C. says:—

"He is a quiet man of very pleasant countenance. In his examination he was asked what he should do if persecution arose, and he had to choose between death with Christ and life and prosperity with Mohammedanism. His quiet answer was, 'Death with Christ.' 'But,' said the questioner, 'remember it may be *persecution, torture, and cruel death.*' 'Then,' said he, 'I go toward Christ.' This answer deeply affected the audience, who are all alive to his real danger, and many were moved to tears. This Turk has contributed \$44 to the building fund."

#### BITLIS.

Mr. Knapp writes from Bitlis, April 7:—

"Mrs. Knapp and I continue to aid in the teaching of our twenty-five high-school boys. We have partially succeeded in taming them down, and they are making very commendable progress. This progress is having good influence over the Armenian schools. Even though we may be at our summer retreat, we expect to come down every day and keep the school up during the summer. In addition to these, we have had this winter six charity scholars, and in a few days we expect a dozen more from our Moosh out-stations, whom we feed from our soup-kitchen and clothe from our famine fund, and have them in our common school. These have been so obedient and progressed so well in their studies that we hope some of them will become teachers in their mountain villages.

"I wish I had strength to dwell upon the encouraging work among our fifteen out-stations. Pastor Avedis sent me recently two full letters, in which he is enthusiastic over the improvement in his village Havadoric. The Armenian priest there died this winter, and now, with one exception, all of the fifty-five houses have become Protestants, there being 120 females at Sabbath services! He is straitened for room to seat all who come. He mentions the names of several villages on the plain which are calling for teachers; and he seriously regrets that we are so far behind other stations in the matter of supplying educated men, and thinks we ought

to push our educational system to supply the need. Our colporter is meeting with unusual good success on Moosh plain. Indeed, I have received letters from many of our out-stations speaking of unwonted success. Would we had a strong missionary force to follow it up !”

#### SELF-SACRIFICING BENEVOLENCE.

Mr. Browne, of Harpoot, writes of the spirit of benevolence manifested among the churches of that field : —

“Never before have I seen a more utterly disheartening state of things, physical, political, economic, yet have I never seen among the different communities such earnestness, such painful self-denial, which in many cases amounts to pure heroism, as during the past year.

“These people amaze me ! Their giving seems to have no reference to their means. They give money till they scrimp themselves in the very necessities of life. They go ragged and give. They look pinched and hungry and still give. They go home and hunt up any little superfluous thing, a garment or ornament, or a piece of household stuff, and away they go to the market and sell it, oftentimes, I doubt not, with a hard struggle and sharp pain at sacrificing their little all, and with flushed faces and quivering lips they come and lay it at our feet, lamenting they have *no more* to give. At a little village a very poor woman rose in tears at the close of a blessed little meeting, and hastening home, quickly returned, bringing as her contribution the *only extra under garment* she had. I cannot think she failed to hear that day what another disciple in similar circumstances once heard, ‘She hath done what she could.’”

#### A RECORD OF SELF-HELP.

“To illustrate in some measure the way some of our communities work and give for Christ, I will refer to a village, as heretofore I have written only of our cities. I will translate part of the annual address of the president of one of our twenty-five Young Men’s Christian Associations lately delivered in his village. I simply condense, without change. He said : ‘It seems quite a long time since

the gospel forced its blessed entrance into our village, though it is only some fifteen years ago it became established here. From that time that same gospel has borne fruit. Then there were seven houses of our faith, now the number has reached *eighty*. Then hardly forty persons went to hear the word of God, now four or five hundred meet to be enlightened by the truth. Then we had nothing, no chapel, school, preacher. The missionaries sent us a preacher. Now, ten years after that preacher became our pastor, what have we from the Lord ? a church, a parsonage, a High School, two common schools, a hundred members in the church, and a hundred pupils in the schools, and the expense of all these institutions is upon us. It is now twelve years that the honored missionaries have given us no aid excepting \$5 on the salary of our High School teacher. How have we grown in strength from the beginning ! How great has been the expense we have borne from the first the following will show : —

“Pastor’s Salary . . . . .	\$1,500 00
Various Preachers . . . . .	1,250 00
Teachers . . . . .	1,300 00
Teachers, Female . . . . .	250 00
Helpers . . . . .	100 00
Outside Expenses . . . . .	1,250 00
Books sold here . . . . .	1,750 00
Education of Boys and Girls at Harpoot . . . . .	750 00
General Benevolence . . . . .	1,375 00
Legacies . . . . .	1,100 00
Building Chapel . . . . .	1,500 00
Building Parsonage . . . . .	1,000 00
Building High School . . . . .	1,000 00

\$14,125 00

Deduct amount paid by the Missionaries 1,625 00

Leaving . . . . . \$12,000 00

as the amount raised by us during these twelve years.

“As reformers there remains much to be done by us. Unsubdued by difficulties and poverty our parents have done their best for us. Shall our aspirations be conquered by trial and obstacles they overcame ? They first separated themselves from error, from ignorance, and thick darkness, and brought us out into the light. They have made great progress. We then who live in such circumstances, ‘what manner of men ought we to be !’ What fruit do we already enjoy in these schools, and especially in this Young Men’s Christian Association, when only a



few years ago the youth were all in danger of falling into infidelity. To-day a great and glorious course opens before us. What incentives, what encouragements, what hopes of success as we work for others as others have worked for us!

Are we ready to exert ourselves for the youth of our village, for our schools, for the Sabbath-schools, for all we can help to live for Christ? Oh, my brethren, let us be up and at work, for the Lord hath done great things for us whereof we are glad."

## GLEANINGS FROM LETTERS.

*A. W. Clark, Prague, Austria.*—In the work which the American Board is doing for Bohemians and Bulgarians it may be that it is doing a very important preparatory work for the kingdom of God in Russia. Whenever the time comes that that great empire is open for direct evangelistic work, what people so fitted by language and national sympathy to work for Christ in Russia as the Bohemians and the Bulgarians.

*Miss Sophia Crawford, Monastir, European Turkey.*—While on a picnic with our scholars the other day we encountered two Roman Catholic priests with their black gowns and strange looking, black, broad-brimmed hats. One of them had quite a long talk with Mr. Jenney. It seems the Roman Catholics have had a mission here for more than fifty years—and now, I believe, they have not a single convert. This priest said the only hope he had was that *Austria* would take Macedonia into her hands.

*George C. Knapp, Bitlis, Eastern Turkey.*—If there should be war this year between Turkey and Greece, you need not think it strange to hear that the Koords have made another invasion of Persia. These Koords occupy the territory extending south from Lake Van, including the city of Bitlis (but not Van) as far as Bagdad, and they purpose to break loose from the Turkish government. They hold a traditional hatred of the Osmanli Turks, and will seek to regain what was once their territory as far east in Persia as Lake Oroomiah. As all the Mohammedans of Bitlis, with the exception of ten or a dozen families, are Koords, I happen to know their aspirations. It remains to be seen whether they will strike, if war does not break out in Europe.

*R. M. Cole, Erzroom, Eastern Turkey.*—In Samoghar, the people write, the meetings are very much enlarged since our visit. The large *doon* that was hardly full even when we were there is now so filled that some have to stand outside, while others gather on the roof to listen through the smoke hole to such preaching and singing as their laymen, though ignorant, can give. One of the dear brethren had died, they write, and a great crowd of different sects carried him to his burial while the service was after our form precisely. Protestants are rapidly gaining favor in those parts.

*Mrs. C. R. Allen, Harpoot, Eastern Turkey.*—The preacher from Oozoon Oba has just brought a lot of silver ornaments, rings, necklaces, etc., which the women had given to be sold, the proceeds to be used in purchasing communion vessels. I think there never was a time when there was so much poverty in this region as at present, and yet the people never practiced so much self-denial in giving for the support of their teachers and preachers as they do now. The people of Hulakegh are talking of enlarging their chapel, now filled to overflowing, although they say, "We never before knew such poverty."

*Miss Fanny H. Gates, Watwad, Mah-ratta Mission.*—Last Sabbath at the hour of meeting, it was inspiring to see the happy smiling faces of the Christians. There were about sixty present, but not all communicants. There were representatives from, I think, eight villages of this vicinity. Some had come two miles, others five, six, eight, and twelve miles, to be present at the administration of the Lord's supper. Truly, it was good to be there. There was no wealth; the poorest of the

poor, but dear to the Lord. The day-laborers earn about \$1.50 a month, and they sat with bare brawny arms, for they can afford but little clothing. One said he seldom sees money, as he is paid in grain. The women looked hard-worked, and most of them have to work all day long in the fields, getting even less than the men. One young woman came forward for baptism, who was ashamed to stand up, as she had just a few rags tied together as clothing. To tell the truth, I did not think of the "outward man" as we sat there. Their beaming countenances only attracted attention.

*John E. Chandler, Pulney, Madura Mission.*—In visiting Jaffna recently I found all the missionaries improving every opportunity for evangelistic labor, and I had the pleasure of working with Mr. S. W. Howland in several places, with Mr. Smith in Sunday afternoon services, with the Leitches in the tent, and of seeing Mr. Richard Hastings's work on the island of Karadive. The work is really very promising. The presence of Christian girls, educated and faithful in Christian duties, standing alone in their respective families as Christians, was a tangible proof of the streams of influence going out from the boarding schools.

*L. D. Chapin, Tung-cho, North China.*—I believe that the mission are fully agreed in pressing our project for a new mission at Si-ngan-fu. The new treaty with Russia will greatly help to open that region of China to commercial intercourse with foreign lands, and missionary enterprise ought not to be behind in carrying the precious treasures of the gospel to its millions. We wonder that we do not get a more hopeful report of the prospect of reënforcement this year. What does it mean?

*J. C. Berry, M. D., Kioto, Japan.*—I

rejoice that I have been permitted to see in Japan, and especially in Kioto, what we have seen and heard here during the session of the missionary society of our churches, which closed last evening. From the commencement, with its public preaching service attended by three thousand attentive listeners, to the close with its service of Holy Communion, the Annual Meeting of the *Japan Home Missionary Society* has been characterized by an earnestness and by a spirit of consecration to God that has rejoiced our hearts. In the business meetings the thirty delegates from the churches manifested such an intellectual vigor and careful foresight into the future as showed at once the prominent position they are prepared to take, and are taking, in their respective fields of labor. The pastors, as well as many of the other delegates looking to the ministry, are socially and intellectually prominent in the society in which they move. They are strong young men—their hearts responding nobly to the developing influences of the truth, and giving promise of great things for the future.

*S. R. Riggs, LL. D., Good Will, Sisseton Agency, Dakota.*—On the 23d of June we ordained and installed Charles R. Crawford as pastor of this Good Will Church. We also had reported to us, and enrolled, the youngest church of our mission, at Devils' Lake under the name of the Wood Lake Church, with fifteen members. Yesterday there was present from the bridge-building section of the railroad, an old Scotch Presbyterian, who was quite overcome by what he saw. "Oh!" said he, "how glad I am. I am among my own folks. This is just what the book says, 'The heathen for his inheritance, and the uttermost part of the earth for his possession.' It is here and now."

## NOTES FROM THE WIDE FIELD.

### UNITED PRESBYTERIAN MISSIONS. (SCOTCH.)

THE general statistics of the Foreign Missions of the United Presbyterian Church of Scotland are given below. The missionary force remains nearly the same as during the previous year, consisting of 333 foreign and native educated laborers. The com-

municants have increased five and one half per cent., and the scholars more than ten per cent. The Annual Report speaks of the mission at Old Calabar, in West Africa, which seemed so long fruitless, as now especially fruitful, the native agency proving most efficient. A new tribe living towards the interior and far above the coast swamps, has been visited, and has cordially welcomed Christian teachers.

NAME OF MISSION.	Ordained European Missionaries.	Ordained Native Missionaries.	European Medical Missionaries.	Native Catechists or Evangelists.	Schoolmasters.	Native Female Teachers.	Principal Stations.	Out-stations.	Communicants.	Week-day Schools.	Pupils.
Jamaica . . . . .	18	8	—	12	41	12	33	87	7,186	56	5,141
Trinidad . . . . .	2	1	—	—	1	—	3	4	282	—	—
Old Calabar . . . . .	5	2	—	9	3	—	4	18	212	12	694
Caffraria . . . . .	6	—	—	11	9	—	6	34	1,109	15	846
India . . . . .	10	—	3	33	83	—	9	—	360	83	3,375
China . . . . .	3	—	—	4	6	6	3	2	111	—	—
Spain . . . . .	2	3	—	—	5	6	3	3	250	4	651
Japan . . . . .	3	—	1	5	—	—	2	5	87	—	—
Totals . . . . .	49	14	4	74	147	24	63	153	9,687	170	10,707

#### THE FREE CHURCH OF SCOTLAND.

THE Annual Report of the Foreign Missions of this church for 1880-81, is an encouraging one, showing an advance in contributions of over \$43,000 above the previous year, making its receipts \$324,080. With the exception of a single medical missionary in Syria, the missions of the Free Church are confined to India, Southern and Central Africa, and Melanesia. The following facts are gathered from the Report:—

Ordained Missionaries, European . . . . .	36
“ “ Native . . . . .	11
Medical Missionaries . . . . .	9
Teachers, European . . . . .	18
“ “ Native . . . . .	266
Communicants (thirty-five congregations) . . . . .	3,628
Students in six colleges . . . . .	416
“ “ in one hundred and ninety-one schools . . . . .	12,612
Gifts and fees from Natives . . . . .	\$45,512
Stations, principal . . . . .	25
“ “ Branch . . . . .	104

#### NORTH AMERICAN INDIANS.

METLAKAHTLA.—The English Church missionary at Metlakahtla reports marked progress within the past year. Large congregations are gathered, and the Indians from the whole neighborhood come to the settlement for instruction. Over one hundred new houses have been built, and in all outward affairs the community has been prospered. A telephone has been set in operation, and the men and women are all busily at work.

#### AFRICA.

ON LAKE TANGANYIKA.—At the late anniversary meeting of the London Missionary Society, Mr. Hore, the missionary navigator from Lake Tanganyika, was present and made an address, in which he described the remarkable progress of the work since he and his companions started four years ago on the march of 800 miles



from Zanzibar to Ujiji. The account he gives of the opposition first encountered, and of the way in which it yielded, is of exceeding interest. He says: "The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is indeed wonderful. The day we arrived there, the Ujiji slave market was closed. They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us; it was no use. Thomson said to them in full council, 'Kill us, you may; for every one you kill, two more will step in to fill up the gap. If I die, remember, it will only give fresh impulse to our mission.' They well remember it to this day, and believe that his words are coming true. On one occasion they armed all their principal slaves, and with a body of about two hundred armed men approached our house. According to custom, I received the Arabs in a friendly way, and asked them to sit down inside. I had then about twenty of these Arabs, nearly filling my principal room. This was a critical moment. There were Mr. Hutley and myself quite alone, and apparently helpless in the hands of this lawless crowd; they completely filled and surrounded our house. There were three large windows in this principal room just a yard or two from where we stood, and through the bars of the windows the slaves and followers of the Arabs pointed their guns with their fingers on the triggers. They shouted to their masters to give the word of command, but they could not. Some wonderful power restrained them, and they could only talk excitedly among themselves. At length one of the Arabs, securing the attention of the others, said these words: 'The house is full of goods, let us empty it now, and destroy these men by one stroke.' The excited mob were now yelling and dancing in our veranda and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence. The Arabs only saw two calm faces, and only heard a quiet request to state their business and talk over it quietly. But One all-powerful to save heard two earnest prayers for help, and the next moment those Arabs were literally crushing one another in the doorway in their anxiety to get out. What an ignominious retreat for the stately Arab! it was a total defeat from which they have never since recovered. What! say you, had the news of friendly help arrived? Had the distant war-drum of an approaching army sounded? None of these, — only one of their leaders had risen from his seat, and said, 'Let us get out,' when that rush was made, and we were left alone. Then they tried to work upon the fears of the natives, to whom they accused us of sorcery and all kinds of evil. This was a good help for us. An Ujiji chief came and told me of it. I said, 'Sit down, friend, and let us reason together. These Arabs say we are very bad men, who work magic, and mean to take your country from you. Now there is no use in my telling you that I am very good, but I see you Ujiji men have got eyes and ears, and are very smart men altogether. What I ask you is this, just look at us with your own eyes. If we cheat or harm any man, let it be known openly; but if we do good, then believe your own eyes.' He replied, 'Your words are good.' A year after that, the same chief came again and volunteered this statement: 'Master, we have looked at you with our eyes for a whole year. We see that you pay every man his due, and speak truth always. Since you have lived here, we can go to market without fear of being robbed of our goods, and all the people say that you are good; now, therefore, what would you have that we should give you?' I said, 'Friend, just give us a place to dwell among you in peace, that we may be your brethren, that we may learn your language, and teach your children.' He said, 'Show us where you would dwell.' Soon after that a council was assembled at that chief's village — twenty or thirty lieutenants of counties, gray-headed old men, most of them, formed that council; they consulted together apart for some time, and then called me in and formally repeated the chief's words. Then they rose up, and, followed by a great crowd, we came to the site I had chosen on the banks of a beautiful bay, where our steamer could lay snugly alongside. One of the chiefs mounted a little hillock, and addressed the crowd in words some

thing like this : 'Listen, all you people ; this land as far as that tree on that side, and as far as this mark on this side, is given to the white man this day for an inheritance, to him and for his brethren, not to sell but to live upon, because we will not sell or give away our country, but the white man shall always dwell here, and no one shall take it away from him, and if his men molest you, you shall not have a row, but shall go and talk the matter over with him ; and if the Wajiji molest his men, he shall not have a row, but he shall go and talk over the matter with the chief of the district.' Now these were the very words that I had spoken at the council, which they had taken up, and which will now be as lasting as a parchment deed. The whole party then paraded the boundary, except on the side of the hill, for 'there,' said the chief, 'you may extend your borders at will.' "

UGANDA. — The English Church Missionary Society has received information from Messrs. Mackay and Pearson, at Mtesa's capital, that mission prospects were *in statu quo*. The missionaries were well, and the simple fact that they are able to hold their own gives ground for hope that Mtesa's recent opposition will pass away, and better results may soon appear.

ON THE CONGO. — Mr. Stanley has reached his second station on the Congo, Isangila, about thirty miles above Vivi, which point was gained only after encountering great difficulties. The expedition carries with it a flotilla consisting of a small steamer, three steam launches, and two steel whale-boats. These are designed for use in navigating the Upper Congo. Mr. Stanley is now awaiting the arrival of seventy-two natives from Zanzibar, who are coming to him by way of the Cape.

The Livingstone (Congo) Inland Mission reports that it has now five stations in the first 200 miles up the Congo, the highest being at Manyanga, 135 miles below Stanley Pool. Mr. McCall says that the natives on the north side of the river are far easier to deal with than those on the south side. He believes that many, perhaps most, of the falls on the river can be passed in canoes.

The Congo Mission of the English Baptists is pushing forward vigorously towards the interior, and at length sees its first great design to be nearing its accomplishment, namely, the establishment of a mission station at Stanley Pool, to be used as a base for operations beyond. Messrs. Comber and Hartland started from San Salvador by the Makula road, but failed to get through. Messrs. Crudgington and Bentley went by the river bank, and after twenty days' walking arrived at Stanley Pool. The natives at first appeared friendly, but on crossing to Ntamo, 150 or 200 natives armed with spears and knives appeared, forbidding them to go into the town. It subsequently appeared that M. de Brazza had "annexed" several towns about the Pool to France, and inasmuch as these missionaries *were not French they must be enemies*. Having accomplished their immediate purpose, Messrs. Crudgington and Bentley returned to Vivi, meeting Mr. Stanley, who afforded them every assistance. The mission is very hopeful for the future, and having decided that the best route to Stanley Pool is by the north bank and the river itself, it is proposed, by the aid of a steel boat now building, to open a station at the Pool without loss of time.

#### NEW GUINEA.

MASSACRE OF NATIVE MISSIONARIES. — The secular papers have given information of the sad disaster in the New Guinea Mission of the London Missionary Society. Ten native members of the mission, four teachers, two teachers' wives, and four children, were murdered at Kalo, New Guinea, on March 7th, not for the sake of plunder, nor on account of opposition to their Christian teaching, but apparently in grim sport. No European missionaries were present, and the natives since the massacre have appeared friendly as usual, but of course when they exhibit such spasms

of savagery they are not to be trusted. The missionaries, though taking every precaution, are not at all alarmed, and hope to bring the people up to a better mind. Some account of the results of the preaching of the gospel in New Guinea may be found in the *Missionary Herald* for August, 1880, page 316. Mr. Laws of the London Missionary Society gives the following account of the sad massacre : —

“From all I can learn about the massacre the facts are briefly these : We had a teacher and his wife at a village named Kalo, about fifty miles from Port Moresby, in Hood Bay. We had also a teacher and his wife at Kerepunn, a village on the east side of the Bay, about eight miles from Kalo, and also another at Hula, a village on the west side about five miles from Kalo. On the 7th of this month, Talia, the Hula teacher, went with some native boys in the large mission boat to fetch the teachers from Kalo and Kerepunn, as they were both ill, and it was thought the change would do them good. He called at Kalo to tell the teacher to be ready when he called on his way back from Kerepunn. He then went on to Kerepunn, and the teacher Ane-derea, his wife, and two little children embarked ; they then went across to Kalo to call for the teacher there. They did not get out of the boat, and presently Matelua, his wife, and two children came down. While the boat was waiting for them, a chief of the place, who had always professed himself friendly, got into the boat ; as soon as the teacher came down and got in the boat, the chief got out, and this seems to have been the signal for attack. Immediately the whole party were speared. They were unarmed, and had no time for resistance. One spear went through mother and babe, killing both. A little boy five or six years old, son of the Kalo teacher, was in the boat and jumped out and ran for safety to their home in the village. On his way he met the native boy who had been his nurse and attendant, and the wretched boy speared him on the spot. A teacher named Matatui was with the Hula teacher, and shared the fate of the rest.”

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## MISCELLANY.

### BIBLIOGRAPHICAL.

*To the Central African Lakes and back : The Narrative of the Royal Geographical Society's East Central African Expedition, 1878-1880.* By JOSEPH THOMSON, F. R. G. S., in command of the Expedition. With a short biographical notice of the late Mr. Keith Johnston, portraits and a map. In 2 vols. 12mo, pp. xxiv. 320 ; viii. 323. 2d edition. Boston, Houghton, Mifflin & Co., 1881.

THIS is one of the most readable and interesting of the many recent books of African travel. The ground covered is that from Zanzibar on the east coast to the head of Lake Nyassa, a journey frequently attempted of late years but never before accomplished, and now accomplished with slight suffering and expense as compared with other expeditions : from the head of Nyassa to the foot of Tanganyika, over which region Mr. Thomson was the first to pass, though Dr. Stewart followed him by only a few hours, neither knowing that the other was on the road : from the foot of Tanganyika up the western side of the

lake to the Lukuga River, and down the river towards the Lualaba or Congo, farther than any one had previously ventured : then back to Tanganyika, across the lake, and so to Zanzibar through the country now become very well known.

Mr. Thomson went out from England as geologist in the company which Keith Johnston was leading. On the untimely death of Mr. Johnston, a few miles in from the Zanzibar coast, Mr. Thomson pushed on undismayed, and heroically and successfully accomplished the original objects of the expedition. It is his boast, and it is something to boast of, that he kept within the limits of the money appropriated for the expedition, performed the work with great speed, never came into warlike collision with the natives, never had occasion to fire a single shot at them, had no desertions of porters, no plunderings, no battles, bloodshed, or other disasters supposed to be inevitable in African explora-



tions. All this, though he was an unskilled Scotch youngster of twenty-two years of age. Surely the world will hear from him again ! While he succeeded so admirably in managing the natives and says many good words for their tractability, he complains as do all travelers of "their unvenracy, a vice which is singularly developed among the natives." Livingstone's Chuma, who was one of his Captains, was no exception. "Lies came natural to him, not from any premeditated purpose or desire of gaining profit or pleasure, but simply because they always seemed nearer his tongue than the truth."

He suffered from the fever, took it early, at times was almost crazy and helpless : but always kept at his work and by so doing lived it down. "The new comer who takes the fever soon after his arrival is the person who is most likely to stand the climate. A rapidly contracted fever is generally not a serious one, and succeeding fevers become less dangerous and virulent. One who does not take the fever for a long time, and seems 'to find the climate agree with him,' is almost certain to have the fever in a dangerous form when it does come."

"The frightful fever which attacked me on first leaving the lowlands still clung to me like a vampire"—he was now near Nyassa—"sucking my heart's blood. But for the rule I adopted I think I should never have survived to get so far. That rule was simply to keep marching on as long as my legs would sustain me, and never to be carried by my men. For an African traveler to halt that he may get better is the worst policy possible. . . . Physical exertion helps to keep his system in better working order, and enables him to eat and sleep."

"The worst symptoms of the fever were frightful headaches, which left me neither night nor day, and which were frequently accompanied by palpitation and difficulty of breathing. I became so ill that I could have walked into the lake with the most philosophical resignation. Still I pushed onward, letting no amount of agony or weakness stop my daily marches. But I went like an automaton : I had worked up my machinery, to convey me to the Lu-

kuga, and mechanically I moved towards it. I almost felt that in spite of death itself my bones **must** go marching along to the goal." "The only way to resist successfully the enervating effects of a humid tropical climate is by constant exertion and by manfully fighting the baleful influence. The man who has nothing to do, or won't do what he has to do, is sure to succumb in a few months, and degenerate into an idiot or a baby. . . . Hard constant work is the great preserver."

Mr. Thomson attributes much of his immunity from violence to his trusting the people. "My strong point was to show complete confidence in the natives, and never to appear suspicious. It may seem paradoxical when I say that my immunity from personal attacks arose from my habit of walking about alone and without arms. . . . To appear suspicious is simply to engender suspicion in the natives."

His observations give him implicit confidence in "the improbability of the natives. Their intelligence is beyond question, and the course of this narrative will show traits of honesty and faithfulness which would reflect credit on any people."

In the various efforts to improve the African, Mr. Thomson finds little to commend in what the Belgian International Association has done. "The object proposed—dotting the length and breadth of the continent with civilizing centers—is indeed worthy of all praise, and as laid down on paper cannot be found fault with. But the men at the helm have been utterly unsuited for their task. These men have gone out professedly on a mission of peace and good-will, and have only succeeded in making every tribe they have yet come in contact with their mortal enemies. Their so-called stations have become simply centers of disturbance." "They have succeeded in raising an intense feeling of hostility against themselves."

The Roman Catholic missionaries north of Ujiji, he says, had been getting into trouble and "were regarded with intense hostility, partly from the secluded and exclusive habits of the priests, who never enter into familiar relations with the people, not even allowing them to visit their houses, and driving them away during

prayers. Such conduct will never do with Central African negroes, who expect to be allowed to go into any house they may have a fancy to, and sit down as if it was their own."

At Magila is a station of the English Universities Mission. "Here a number of missionary gentlemen make themselves martyrs to the conventionalities of their church in a manner which greatly amused me. Perhaps their consistency may be worthy of admiration, but I confess it tickled my fancy to see these men, with the thermometer at 90° in the shade, wearing long black priestly garments hanging to their feet, ropes around their waists, and shovel hats, in which they pushed through forest and jungle, plunged through swamp and stream, handled the axe or the spade, and finally held divine service in their fancifully decorated chapels. I have no desire to convey the impression that this ritualistic mission is doing no good in Magila. Undoubtedly the missionaries are earnest and devoted men, whose soul is in their work; but in their methods there is unquestionably much that is absurd if not worse. They certainly succeed in raising the vulgar admiration of the natives by their showy vestments, ceremonial processions, candles, and altars; and by substituting a cross when they take away the "dawas" or charms from the negroes, they convey an idea of the Christian religion which suits naturally superstitious minds. But whether all this is calculated to produce the highest results I very much doubt."

Per contra, "worthy of all praise are the

efforts of the London Missionary Society, which have been so signally successful on Lake Tanganyika. I can bear testimony from personal observation to the real solid civilizing work that has been accomplished. The missionaries at Ujiji and Mtowa have won the complete confidence of all the natives they have come in contact with; and though they may not yet have gathered in a very great "harvest of souls," of which some missionaries give such frequently glowing accounts, yet they have considerably raised the moral tone of their neighborhood, and, as it were, elevated public opinion — a very great achievement indeed, and one which gives much promise of good yet to come. With these two missions [the other is the Scotch mission on Nyassa] continuing their work in the liberal spirit in which they have commenced, I cannot but express my personal conviction that there is a boundless field of hope and promise opened up for the natives of East Central Africa."

*Heroines of the Mission Field: Biographical Sketches of Female Missionaries who have labored in Various Lands among the Heathen.* By MRS. EMMA RAYMOND PITMAN. New York. A. D. F. Randolph & Company. pp. 368.

Most of those of whom some record is made in this volume were heroines indeed. In these days when woman's work both at home and abroad is expanding so rapidly, this volume, which brings together the account of more than twenty-five women who have labored heroically in pagan lands, will be welcomed by a large number of readers.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Events dark and trying*, that they may be viewed as occurring under the permissive providence of God, who formeth the light and createth the darkness; that when the civil head of a nation is stricken down it may not be forgotten, "Surely the wrath of man shall praise God; the remainder of wrath he will restrain;" "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprises;" that when in the lands of missionary labor wars and revolutions, or outbreaks of persecution arise, the voice of the Almighty may be heard, saying, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth;" that it may not be forgotten that when nominal Christians hinder the good work, and the slanders of evil-minded men are circulated, "He that sitteth in the heavens shall laugh at them, the Lord shall have them in derision;" that when occasional defections of native converts take place, when the health of missionary laborers fails,

when losses by fire, wreck, or robbery occur, there is One who is able and who stands pledged to cause all things to work together for good to them that love him. "The Lord reigneth; let the earth rejoice, let the multitude of isles be glad thereof!"

For the missionaries and native helpers in Japan, that in the midst of the many hopeful openings before them, they may remember that their help cometh from the Lord, and that they may be filled evermore with His Holy Spirit, so that they may preach both with boldness and humility the gospel of the grace of God (see page 292).

For the expedition just starting for Umzila's Kingdom; that the lives and health of the members of the expedition may be preserved, and that they may have needed wisdom when they stand before kings (see page 292).

## DEATHS.

May —. At Kohala, Hawaii, Mrs. Ellen M. Bond, wife of Rev. Elias Bond, aged 64, for many years a faithful and highly esteemed missionary of the American Board.

June 9. At Oakland, Cal., Mrs. Julia A. Rappleye Colby, late of the Western Turkey Mission (see page 294).

## ARRIVALS IN THE UNITED STATES.

June 13. Rev. Henry Blodget, D. D., and wife, of the North China Mission.

June 17. At New York, Rev. E. P. Hastings and wife, of the Ceylon Mission.

## DONATIONS RECEIVED IN JUNE.

## MAINE.

Cumberland county.	
Brunswick, 1st Parish Cong. ch. and so.	100 00
Lewiston, Pine St. Cong. ch. and so.	49 32
New Gloucester, Cong. ch. and so. to const. A. C. CHANDLER, H. M.	153 00—302 32
Oxford county.	
South Paris, Cong. ch. and so.	4 98
Somerset county.	
St. Albans, Rev. William S. Sewall,	5 00
	312 30

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Hinsdale, Cong. ch. and so.	22 60
Grafton county.	
Lebanon, C. M. Baxter,	65
Orfordville, Cong. ch. and so.	5 16—5 81
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Bennington, Cong. ch. and so.	15 00
Brookline, Cong. ch. and so.	20 00
Hollis, Cong. ch. and so.	8 66
Mason, Cong. ch. and so.	7 25—50 91
Rockingham county.	
No. Hampton, Cong. ch. and so.	15 75
Salmon Falls, Cong. ch. and so.	16 00—31 75
Strafford county.	
Great Falls, 1st Cong. ch. and so.	30 00
Laconia, Cong. ch. and so.	90—30 90
Sullivan county Aux. Society.	
Newport, A friend,	2 00
	143 97

## VERMONT.

Chittenden county.	
Burlington, A friend, 11.40; A friend, 10;	21 40
Essex, Cong. ch. and so.	29 46—50 86
Lamoille county.	
Morrisville, Cong. ch. and so.	20 39
Wolcott, Cong. ch. and so.	7 25—27 64
Orleans county.	
Holland, Cong. ch. and so.	3 81
Lowell, Cong. ch. and so.	6 00—9 81
Washington county Aux. Soc. G. W. Scott, Tr.	
So. Berlin, Cong. ch. and so.	11 50
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Cen. ch. m. c.	23 04
Putney, Rev. Amos Foster,	5 00
Westminster West, Cong. ch. and so.	5 00—33 04

## Windsor county.

Ludlow, Cong. ch. and so.	12 35
	145 20
Legacies.—Essex, N. Lathrop, by S. G. Butler, Ex'r,	20 00
	165 20

## MASSACHUSETTS.

Barnstable county.	
No. Truro, Joanna Paine,	7 00
Orleans, Cong. ch. and so. 18.53; do. m. c. 28.75; Rev. Charles E. Harwood, 25;	72 28
So. Dennis, Cong. ch. and so.	8 04—87 32
Berkshire county.	
Hinsdale, Cong. ch. and so.	220 60
Lenox Furnace, Mrs. Emily Washburn,	12 00
Pittsfield, So. Cong. ch. and so.	29 94
Sheffield, Cong. ch. and so.	5 16
So. Egremont, Cong. ch. and so.	20 00—287 70
Bristol county.	
Somerset, Cong. ch. and so.	15 00
Essex county.	
Lawrence, Lawrence St. Cong. ch. and so. 100; Samuel White, 10;	110 00
No. Andover, Cong. ch. and so. to const. JOHN WILKINSON, H. M.	110 00—220 00
Essex county, North.	
Haverhill, Cong. ch. and so.	22 10
Newburyport, No. Cong. ch. and so.	44 63—66 73
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	254 47
Lynn, 1st Cong. ch. and so.	30 54
Wenham, Cong. ch. and so.	6 04—291 05
Hampden co. Aux. Society. Charles Marsh, Tr.	
Feeding Hills, Cong. ch. and so.	12 00
Hampden, Cong. ch. and so.	10 55
Holyoke, 2d Cong. ch. and so.	70 07
Springfield, Olivet ch. and so. 20.54; E. A. Thompson, 3;	23 54
Tolland, Cong. ch. and so.	25 53
West Springfield, 1st Cong. ch. and so.	22 00—169 69
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	75 00
Hadley, Russell ch. m. c.	15 16
North Hadley, Cong. ch. and so.	5 21—95 37
Middlesex county.	
Malden, 1st Cong. ch. and so.	61 52
Newton Centre, 1st Cong. ch. and so.	25 00
Newton Highlands, Cong. ch. and so.	131 00



North Chelmsford, 2d Cong. ch. and so.	28 26
Somerville, Franklin St. ch. m. c.	15 57
Waltham, N. S. B.	2 00
West Somerville, Cong. ch. and so.	4 00—267 35
Middlesex Union.	
Littleton, A friend,	86 54
Norfolk county.	
Braintree, 1st Cong. ch. and so.	13 56
Holbrook, Winthrop ch. (of wh. E. E. H. to const. Mrs. ROSETTA E. LORING, H. M. 250; Yearly bequest of E. N. H. 200);	608 67
Randolph, 1st Cong. ch. and so. 80.34; 1st Parish, Gents' Asso. 107.14; La. Asso. 65.86;	253 34
So. Weymouth, 2d Cong. ch. and so.	46 00
Walpole, Orth. Cong. ch. and so.	56 50
Wellesley, Wellesley Coll. Miss. Soc.	5 00—9 <sup>3</sup> 07
Plymouth county.	
Bridgewater, Cent. Sq. Trin. ch.	44 10
Brookton, to send the Gospel to the Indians,	5 00
Campello, Cong. ch. and so. 115.04; A friend, 70;	185 04
Hanson, Cong. ch. and so.	5 50
—, A friend,	20 00—259 64

Suffolk county.	
Boston, 2d ch. (Dorchester), 928.76; So. Evang. ch. (West Roxbury), 208.75; Park St. ch. 150; Berkeley St. ch. 129.37; Immanuel ch. 100; Village ch. (Dorchester), 88.42; Eliot ch. 7; Highland ch. 4.20; Mrs. S. H. Hall, 30; A friend, 20; A friend, 10; Mrs. Joseph W. Tucker (Roxbury), 10; A. C. 5;	1,691 50
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Auburn, Cong. ch. and so.	45 51
Holden, Mrs. Chas. Flagg, deceased,	36 17—81 68
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
Westboro, Evang. Cong. ch. and so.	128 83
—, A friend of Missions,	50 00
	4,781 47

Legacies.—Danvers, Mrs. Abigail Fisk, by Eben Peabody, Ex'r,	968 68
Newbury, George P. Danforth, add'l,	50 00
Springfield, Levi Graves, by J. S. Graves, Trustee, part income of Mission Farm for 1880,	85 00
—, By Samuel F. Haven, Adm'r, for work among the Aborigines,	200 00—1,303 68
	6,085 15

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	54 00
Providence, Central Cong. ch. to const. THOMAS B. STOCKWELL, EDWIN BARROWS, RICHMOND VIALI, FRANKLIN J. SAWTELLE, CHARLES F. TAYLOR, Mrs. MARY I. FULLER, Mrs. H. N. LATHROP, and Mrs. JANE E. BROWN, H. M.'s,	2,300 00—2,354 00

## CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.	406 40
Greenwich, 2d Cong. ch. and so. for Papal Lands,	84 71
Huntington, Geo. L. Nichols,	5 00—496 11
Hartford county. E. W. Parsons, Tr.	
East Windsor Hill, "Friends,"	2 00
Farmington, R. L.	4 00
Hartford, Park Cong. ch. 104.57; A Lady, 25;	129 57
No. Manchester, 2d Cong. ch. and so.	152 25
Plainville, A friend,	200 00
Poquonock, Cong. ch. and so.	20 74—538 56
Litchfield co. G. C. Woodruff, Tr.	
Roxbury, Cong. ch. and so.	16 85
Thomaston, Cong. ch. and so.	29 62
Torrington, Cong. ch. and so.	59 16
Woodbury, A friend,	90—106 53
Middlesex co. E. C. Hungerford, Tr.	
Middletown, 1st Cong. ch. 132.33; So. Cong. ch. 36.72;	163 05

New Haven co. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so.	23 27
New Haven, 3d Cong. ch. and so. 26; No. Cong. ch. m. c. 1.31;	27 31
North Haven, E. Dickerman,	2 00
Northford, Cong. ch. and so.	23 50
North Madison, Cong. ch. and so.	12 00
Westville, Cong. ch. and so. 27; I. S. Dickerman, 7;	34 00—122 08
New London co. L. A. Hyde and L. C. Learned, Tr's.	
New London, 1st Cong. ch. 157.78; 2d Cong. ch. 10.30;	163 08
Tolland county. E. C. Chapman, Tr.	
Rockville, 2d Cong. ch. and so.	95 14
Windham county.	
Woodstock, 1st Cong. ch. and so.	19 61
	1,685 16

Legacies.—Bridgeport, Mrs. Laura Sherman, by Mrs. Mary B. Loomis, Ex'r,	500 00
New Haven, Lucius Hotchkiss, by Justus S. Hotchkiss, Ex'r,	3,000 00—3,500 00
	5,185 16

## NEW YORK.

Albany, Geo. C. Treadwell, 250; L. 50;	300 00
Binghamton, 1st Cong. ch.	135 27
Brooklyn, Clinton Ave. Cong. ch. 1,158.50; ch. of the Pilgrims, by J. L. P., 25;	1,183 50
Buffalo, SIDNEY E. ADAMS, to const. himself, H. M.	100 00
Clifton Springs, I. M. Wallis,	25 00
Clinton, Mrs. G. K. Eells,	25 00
Commack, Cong. ch. add'l,	1 00
Dryden, Rev. E. W. Root,	5 00
Eaton, Cong. ch. and so.	17 00
Honeoye, Cong. ch. and so.	20 00
New York, Anson Phelps Stokes, 250; Mrs. L. C. Dewing, 50;	300 00
Ogden, Mrs. Mary A. Dyer,	10 03
Parishville, Cong. ch. and so.	8 24
Prattsburgh, Lucius Waldo,	10 00
Sherburne, 1st Cong. ch. and so.	179 69
Sinclairville, Earl C. Preston,	2 00
Walton, 1st Cong. ch. and so.	52 41—2,374 11

## NEW JERSEY.

East Orange, A friend for Africa,	5 00
Irvington, Rev. Almon Underwood,	100 00—105 00

## PENNSYLVANIA.

Audenried, T. D. Reese,	10 00
Brady's Bend, Welsh Cong. ch.	5 00
Johnstown, Welsh Cong. ch.	14 77
Philadelphia, Rev. John P. Hubbard,	9 00
Pittsburgh, Welsh Cong. ch.	20 00
Riceville, Cong. ch.	11 57
Shenandoah, D. D. Davis, for Japan,	4 00—74 34

Legacies.—Philadelphia, James Smith, by Frank P. Pendleton, Ex'r,	1,500 00
Philadelphia, Katharine M. Linnard, by Eugene Linnard, Ex'r, balance,	7 53—1,507 53
	1,581 87

## DISTRICT OF COLUMBIA.

Washington, Sarah B. A. Robinson, with other dona. to const. PETER ADAMS, H. M.	50 00
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## OHIO.

Austinburg, Cong. ch.	6 65
Bellevue, Cong. ch.	16 53
Cleveland, 1st Cong. ch. 45; Madison Ave. Cong. ch. 3;	48 00
Columbus, B. T.	1 00
Freedom, Wm. C. Webster,	10 00
Oberlin, Mrs. L. G. B. Hills,	25 00
Paddy's Run, Mrs. Eliza Williams, to const. HENRIETTA B. WILLIAMS, H. M.	100 00
Plain, Cong. ch.	3 81
Pomeroy, Welsh Cong. ch.	6 23
Rootstown, Cong. ch.	18 30
Stronville, Free Cong. ch.	5 00
Wellington, A friend,	10 00—250 62

## INDIANA.

Elkhart, 1st Cong. ch.	20 00
Fremont, Cong. ch.	2 51
Pleasant Lake, Cong. ch.	1 37—23 88

## ILLINOIS.

Batavia, R. D. Smith,	5 00
Byron, Mrs. T. H. Read,	10 00
Chicago, N. E. Cong. ch. 153.23; do.	
m. c. 11.99; Plymouth ch. 95.54;	
Union Park Cong. ch. m. c. 8.68;	269 44
Elgin, O. B. Jenne,	10 00
Granville, Cong. ch.	13 38
Joy Prairie, Cong. ch.	71 66
Lisbon, Cong. ch.	16 00
Lockport, 1st Cong. ch.	10 43
Milburn, Cong. ch.	17 40
Naperville, Cong. ch.	14 47
Peoria, Cong. ch.	53 00
Quincy, L. Kingman,	10 00
Rochelle, C. F. Holcomb,	12 00
Rockford, 2d Cong. ch. 51; Thos. D.	
Robertson, 50;	101 00
Sandwich, Cong. ch.	25 00
Seward, Cong. ch. with other dona.	
to const. Rev. E. F. WRIGHT, H. M.	7 00
Toulon, Cong. ch.	25 00
Wayne, Cong. ch.	5 45
Winnetka, Cong. ch.	25 22—701 50

## MICHIGAN.

Ann Arbor, 1st Cong. ch.	32 24
Jackson, 1st Cong. ch.	200 00
Kalamazoo, 1st Cong. ch.	78 00
Rollin, Wm. H. Charles,	4 00—314 24

## MINNESOTA.

Adrian, Friend of Missions,	30
Benson, Cong. ch.	3 23
Excelsior, Cong. ch.	20 00
Hawley, Union ch.	8 50
Hutchinson, Cong. ch.	1 50
Lac Qui Parle, Cong. ch.	1 00
Litchfield, S. T. C.	2 00
Minneapolis, Plymouth ch. 40.73; 1st	
Cong. ch. 15.89;	56 62
Montevideo, Cong. ch.	2 00
Sauk Center,	5 50
St. Cloud, 1st Cong. ch.	10 65—111 30

## IOWA.

Atlantic, Cong. ch. and s. s.	25 51
Chester Centre, Cong. ch.	33 00
Clay, Cong. ch. and s. s.	4 00
Davenport, Rev. J. A. Reed,	10 00
Edgewood, N. G. Platt,	10 00
Fort Madison, Francis Sawyer,	25 00
Garnaville, Cong. ch.	4 40
Ginnell, Cong. ch.	50 50
Iowa Falls, Cong. ch.	7 40
Stacyville, Cong. ch.	17 05
Tabor, Prof. Thos. McClelland,	10 00
Waterloo, Gen'l Association, 10; Rev.	
M. K. Cross, 15;	25 00
Williamsburg, Welsh Cong. ch.	9 40—231 26

## WISCONSIN.

Beloit, 2d Cong. ch.	50 00
Delavan, Cong. ch.	50 00
Fort Atkinson, Cong. ch.	16 00
Orion, Cong. ch.	4 75
Sparta, 1st Cong. ch. to const. Mrs.	
ELIZABETH J. STRINGHAM, H. M.	100 00—220 75

## KANSAS.

Carbondale, Cong. ch.	3 57
Osawatimie, Cong. ch.	10 00
Washara, Cong. ch.	1 25
White City, Cong. ch.	5 00—19 82

## NEBRASKA.

Olive Branch, Ger. Cong. ch.	5 00
West Branch, S. E. Hillis,	5 00—10 60

## CALIFORNIA.

Fort Jones, A friend,	10 00
Santa Cruz, Cong. ch.	15 00—25 00

## WASHINGTON TERRITORY.

Seattle, Mrs. C. B. Plummer, 5; Rev.	
J. F. and Mary A. Ellis, 5;	10 00

## CANADA.

Province of Quebec,	
Montreal, The Union Society of Say-	
brook Hall, for Mrs. Watkins'	
work in Mexico,	10 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, Albyn's, Miss S. L. Ropes,	60 00
Liverpool, J. Q.	50 00—110 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	7,348 51

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	1,618 00

## MISSION SCHOOL ENTERPRISE.

MAINE.—Falmouth, 2d Cong. s. s.	13 50
NEW HAMPSHIRE.—Alstead, 2d Cong. s. s.	10 00
VERMONT.—Bellows Falls, Cong. s. s. for	
Harpoot, 26; Holland, Cong. s. s. 11;	37 00
MASSACHUSETTS.—Boston, S. S. of So. Evang.	
ch. for a pupil at Harpoot, 20; Cambridge-	
port, Stearns Chapel s. s. for Mr. Browne's	
use, Harpoot, 30; Milford, s. s. 1st Cong. ch.	
25; Newburyport, "Belleville Mission Band,"	
for the support of their pupil Azniv, at the	
Constantinople Home, 100; Orleans, Cong.	
s. s. 4.19; Townsend, Cong. s. s. 10;	189 19
CONNECTICUT.—New Canaan, Cong. s. s. for	
scholar in Aintab,	80 00
NEW YORK.—Amsterdam, Ladies Miss. Asso.	
Presb. ch. 155; Infant s. s. 15, for Rev. L.	
D. Chapin's Mission School, Tunchow;	
Churchville, Cong. s. s. 5; Gloversville, Cong.	
s. s. 10; New York, S. T. Gordon, for educa-	
tion of native preachers at Marash, Pao-tung-	
fu and elsewhere, 250; Foughkeepsie, 1st	
Cong. ch. 41; 1st Cong. s. s. of do. 40, for	
support of Chimaji and to const. Rev. E. A.	
LAWRENCE, Jr., H. M.; Sherburne, 1st.	
Cong. s. s. 32.48;	548 48
DISTRICT OF COLUMBIA.—Washington, Alex.	
S. Christie, for a student in Marash, of late	
Mr. Christie,	10 00
NEW JERSEY.—Montrose, Sab. sch. class,	7 00
OHIO.—Cleveland, Mission Band of the Euclid	
Ave. Cong. ch. for the Training school at Tun-	
chow, 18; Elyria, 1st Cong. s. s. 30; Roots-	
town, Cong. s. s. 3.70; Vermillion, Cong.	
s. s. 3.07;	54 77
ILLINOIS.—Chicago, Union Park Cong. s. s.	
for educational work in Kioto, Japan, 90;	
Godfrey, s. s. of ch. of Christ, 9;	99 00
MINNESOTA.—Rapidan, William L. Stevens,	2 00
WISCONSIN.—Orion, Cong. s. s.	1 45
	1,052 39

Donations received in June,	24,083 42
Legacies " " "	6,331 21

\$30,414 63

Total from September 1st, 1880, to June 30th, 1881. Donations, \$259,233.97; Legacies, \$70,483.52 = \$329,717.49.

Montpelier, Vt., Mrs. William H. Lord, Miscellaneous, 87 vols.  
 Barre, Mass, Miss R. A. Dickinson, Scott's Com., 6 vols.; Miscellaneous, 16 vols.; for native helpers.  
 Braintree, Mass., Rev. J. M. Lord, Miscellaneous Books, 7 vols.  
 Garrettsville, O., R. A. Torrey, Miscellaneous, 9 vols.  
 Unknown. Barnes' Notes, for native helpers, 3 vols.

## FOR YOUNG PEOPLE.

### CRUELTY IN AFRICA.

IF it were for no other purpose than to put a stop to the cruelties which abound among the heathen we ought to give them the gospel of Jesus Christ.



AFRICAN KING IN STATE DRESS.

Some very sad stories of cruelties perpetrated by African kings have recently been given to the world. The distinguished African traveler, Dr. Emil Holub, in his volumes just published, entitled *Seven Years in South Africa*, gives an account of Sepopo, King of the Marutse tribe, who live north of the river Zam-



besi. Sepopo's town, Sesheke, had been burned, and a new Sesheke was to be built. We will give in Dr. Holub's own words the story of a little boy whose cruel murder was planned by Sepopo, with the notion that in this way his new town would be made more fortunate.



HIPPOPOTAMI ON THE ZAMBESI.

"Sepopo brought it about that a resolution should be passed by his secret tribunal to the effect that in order to save the new town from the fate of the old, the son of one of the chiefs should be killed ; but that his toes and fingers should first be cut off, and preserved as a charm in a war drum. In spite of

the secrecy which was enjoined, the rumor of the resolution came to one of the chiefs, who communicated it privately to many of his friends. This was about the end of September, when Blockley was the only white man left in Sesheke. Night after night groups of men were to be seen stealthily making their way past his quarters to the woods; they were the servants of the chiefs, carrying away the young boys whither they hoped to have them out of the tyrant's reach, and some little time elapsed before either the king or his executioner was aware of the steps that were being taken to frustrate the bloody order.

"The appointed day arrived. Mashoku's emissaries were sent to ascertain from which of the chieftain's enclosures a victim might most readily be procured, but one by one they returned, and reported that not a child was to be found. At last, however, one of the men brought word that he had seen a solitary boy playing outside his father's fence. Apprised of this, the king immediately sent directions to the father to go out at once and procure some grass and reeds for a hut that he was building, and then charged Mashoku to lose no time. As soon as he had satisfied himself that the man had left his home, Mashoku sent his messenger to fetch the child to the royal courtyard, where, although the place was full of people, a perfect silence prevailed. The king was in a terribly bad temper, and no one dared to breathe a word. The executioner's assistant made his way to the abode of the chief, and was greeted by the mistress of the house with a friendly 'rumela;' he then proceeded to tell her that the kosana, her husband, was just setting out in his canoe, and that he had sent him to say he wished his little son to go with him. The mother acquiesced, and the boy was delighted to accompany the man, who, of course, took him off to the royal courtyard, where a sign from Mashoku announced their arrival to the moody king. Sepopo started to his feet, and accompanied by his band made his way towards the river, the child being led behind him. Bewildered as the poor little victim was, he was somewhat reassured by the direction they were taking; but all at once he was alarmed by the shrieks of a chieftain's wife, whose house they were passing, and who, knowing the purpose on which they were bent, cried out in horror.

"At the river the whole party, numbering nearly seventy, embarked and crossed to the opposite side. The myrimbas were left behind, but the large drums were taken over. Shortly after landing the king seated himself on a little stool; he made the executioner, a few of his own personal attendants, and the members of his secret council, form an inner circle; beyond them he placed the drummers; and outside these he ordered the rest of the company to group themselves so as to conceal from the town the deed that was being perpetrated. The poor boy by this time had almost fainted from fear; but when, at a nod from the king, the executioners seized him, he began to scream aloud with terror. The drummers were ordered to play with all their might, so that the piteous shrieks should not be heard; several assistants were then summoned to hold the child, so that resistance was impossible, and the two doctors set themselves deliberately to work to amputate finger after finger and toe after toe.

"No drumming could drown the heart-rending cries of the sufferer. The people of Sesheke could hear him, in the midst of his torture, calling out, 'Ra, ra, kame, ra, ra!' (Father, O my father!) and 'umu umu bulaya,' (they are killing me!) but though a large crowd was thus made aware of what was going on, no one dared to raise a hand to rescue the miserable sufferer.



"When the doctors had finished their cruel operation, the hapless boy was strangled, and knocked on the head with a kiri. The whole party then returned to their boats, which were pushed off into mid-stream, where, as if by accident,



A VILLAGE IN ANGOLA.

they were joined into a circle ; but in reality with the design of concealing the corpse as it was dropped into the water. Meanwhile the weeping mother had made her way down to the bank, and regardless alike of the crocodiles and of the displeasure of the tyrant, waded into the stream, and demanded her son, her darling Mushemani. But to Sepopo a mother's grief was nothing ; he landed quite unconcerned, and proceeded with his myrmidons to enjoy his pots of butshuala, while the doctors stored away the dismembered toes and fingers in a war drum."



# THE MISSIONARY HERALD.

VOL. LXXVII.—SEPTEMBER, 1881.—No. IX.

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ATTENTION is called to the notice of the approaching Annual Meeting of the Board to be found on the cover of this number of the *Herald*. For the second time in its history the Board passes west of the Mississippi for its meeting, but although the distance is great, a full attendance of the friends of missions is anticipated and desired. A special feature of the meeting will be the presence of an unusually large number of missionaries, now providentially in this country, so that direct reports can be enjoyed from most of our mission fields.

As will be seen by the paper of Mr. Marden on another page, our missionaries in Central Turkey are in peril among false brethren. The small element claiming to be Protestant, yet restive under the strict though Scriptural discipline of our mission churches, would give little trouble, were it not petted and made active by the support of ecclesiastics of ritualistic tendencies from England, with their lavish promises of pecuniary aid. The wrong is a flagrant one. If their action be not of the nature of schism from which the ritual of these ecclesiastics requires them to pray the Good Lord to deliver them, then we know not what schism is.

THE favor so far shown our brethren on the way to Central Africa by the Kings of Bailunda and Bihé, as recorded among the letters, should call forth our deepest gratitude. While we would not put our trust in princes, and are prepared to hear reports of great fickleness on the part of these African rulers, we may well be encouraged by the reception they have offered the missionaries whom they recognize as not like the Portuguese padres, because, among other reasons, they “do not use or give away any *aguardente*.”

THE perils attending the commencement of missionary operations in Africa are by no means confined to white men. The sad intelligence has been received by the American Missionary Association that Rev. K. M. Kemp, a young colored clergyman from the South, a recent graduate of Lincoln University, who joined the Mendi Mission last April, and was stationed at Good Hope, has fallen in death. But not the less because of the perils involved in proclaiming it does Africa need the gospel, and heroic men, both white and black, will be ready, we doubt not, to face the dangers.

IF the members of our churches would read and prayerfully ponder the simple statement on page 338 concerning the contributions of the first eleven months of the Board's financial year, we are sure that the treasury would receive more than \$75,000 during the month of August. This being the last month of the year, the books will not be closed until Saturday, September 10.

THE efforts of our missionaries to prevent the cruel warfares to which the natives of the Gilbert Islands are sadly prone, are incidentally mentioned in the letter from Mr. Taylor on another page. It is singular that while our brethren are so earnestly engaged in preventing these conflicts, sometimes being successful as peacemakers and sometimes failing, the story started nearly a year ago by some profligate traders at Tapiteuea, that the natives were instigated to fight by the missionaries, should be traveling round the world, appearing here and there in new forms. This slander will probably be made to do duty for some time to come. Having had its day here the story reached the Fiji Islands, and within the month has come back in an Associated Press despatch made up from a Fiji newspaper, affirming that *a thousand* natives were killed. The pen of the writer was far more deadly than the club of the savage, slaying more than three to his one. When our missionaries are listened to by the natives of these islands these wars will cease, as in the instance Mr. Taylor mentions.

FOR many years the names of persons and places in India have been spelled on the pages of the *Herald* according to a once popular but inaccurate system which was supposed to represent their proper pronunciation. As this system is rapidly going out of use, the East Indian Post Office Department is revising, as rapidly as it can be done, the spelling of all Indian post offices according to a new system which is followed by all scholars, and is used in such works of reference as Dr. Hunter's *Imperial Gazetteer of India*. A change in our spelling seems necessary, and we may indicate a few of the more common names in which the change will be most noticeable in our own pages: the name of our mission in Western India will hereafter be written *Maratha* instead of *Mahratta*. *Ahmednuggur* will become *Ahmednagar*. *Siroor* will be written *Sirur*. The termination meaning "city," which occurs at the end of many Indian names, will be spelled *-pur* instead of *-poor*, or *-pore*, e. g., *Sholapur*, *Kolhapur*, not *Sholapore* or *Kolhapoor*. *Brahman*, and not *Brahmun* or *Brahmin*, will represent the name of the highest Hindu caste.

ON the last Prize Lists of the University of Glasgow the names which appear most frequently in the departments of mathematics, engineering, and natural philosophy are those of Japanese students. Two of these young men carried off four prizes each, and another, three. Sir William Thompson, in presenting the prizes, referred to the high merits of these three Japanese students, saying that they excelled not only in written papers, but also very remarkably in *viva-voce* examinations, showing a wonderful appreciation of everything that was said, and a remarkable power of expressing their ideas clearly in English. The fact that young men from this Empire so recently opened to the world are taking the first prizes in the foremost universities, is suggestive as to the quality of the Japanese mind, and the kind of work and workers needed in that land.

A DELIGHTFUL meeting was held in Pilgrim Hall, on Wednesday, August 3, at which greetings and farewells were given to several missionaries who were about to leave for the foreign field : Rev. W. H. Gulick and wife, returning to Spain with Miss Susan F. Richards, of Auburndale, who joins the Spanish Mission ; Rev. Robert Thomson, son of Rev. Dr. Thomson, the agent at Constantinople of the British and Foreign Bible Society, who joins the European Turkey Mission ; Miss Charlotte L. Turner and Miss Lottie Manross, who go as teachers for the Kohala school at the Hawaiian Islands ; Miss Susan Webb, returning to the Dakota Mission : Rev. Martin L. Stimpson and wife, and Miss M. A. Holbrook, M. D., going to North China ; and Dr. and Mrs. Francis O. Nichols, designated to the West Central African Mission, at Bihé. Besides these persons who were present, special remembrance was had of Rev. W. P. Sprague and Mrs. Mary P. Ament, who are returning to North China, and Rev. and Mrs. I. J. Atwood. Messrs. Stimson and Atwood are the first of the North China Band at Oberlin, to start for their field of labor, hoping after their arrival to enter upon work in the province of Shansi, and to be followed soon by reinforcements from Oberlin, already pledged to this undertaking. In connection with prayers and songs, brief addresses were made by the departing missionaries, as well as by Rev. Mr. Tyler, of Natal, Rev. Mr. Park, of Bombay, and Hon. Chester Holcomb, the latter of whom, though not now enrolled on our list of missionaries, is yet doing efficient service to all Christian missions in China while acting as Secretary of the U. S. Legation. The pleas made by the missionaries for their several fields were very impressive, and Mr. Holcomb, saying nothing upon public affairs, made a thrilling statement as to China's need of the gospel. We wish that any persons who have imagined that these so-called Farewell Meetings are for sighs and tears could have shared in the cheer and inspiration of this service at Pilgrim Hall.

*The Foreign Missionary* gives a good answer to the question which is sometimes raised as to how it happens that the contributions through Woman's Societies often exceed the regular annual collections in the churches. It suggests that many of the men who hear the annual appeal from the pulpit drop into the collection box the loose change at hand, and think no more of the matter. But their wives join a society and subscribe one, two, or five dollars at the outset, and then, as interest increases through the monthly meetings, they add smaller sums, which in the end amount to a good deal. The children, also, in their bands, though giving little at a time, give often, and the sum of the yearly offerings of the little ones not seldom exceeds the pittance given by their fathers. We fear it is true in churches of all denominations that comparatively few of the men give more than a passing thought to the great work of missions. They are seldom or never at missionary meetings where the theme is presented. They know next to nothing of the work carried on, of its vastness or its success. And they give little, because they know little of what they are called to give for. Is not here a suggestion to pastors as to their pulpit ministrations ?

THE attitude of any local church towards the great religious movements of the day will be determined very largely by its minister. It has been truly said that "there is not a pastor in the land who has any real stuff in him but can make a missionary body of the church he serves."



## ELEVEN MONTHS.

THIS number of the *Herald* will be in the hands of its readers several days before the present financial year of the Board closes. We regret to say that the outlook is not what the friends of missions had hoped it would be. The receipts for eleven months, from the living, have amounted to \$287,247.10, about \$400 less than during the corresponding period last year. The legacies have amounted to \$80,708.65, making the total receipts for eleven months \$367,955.75. This is by no means the result anticipated or planned for in the appropriations. Was it not a reasonable expectation, in view of the commercial prosperity of our land, that some substantial increase should be made in the gifts of God's people for the advancement of his kingdom in foreign lands? Upon the basis on which the appropriations for the present year were made, at least \$75,000 must be forthcoming in this month of August, or a deficit must be reported. \$100,000 ought to be received if the churches are to take upon themselves any part of the advance which God providentially gave the Board the means of undertaking, but which cannot long be maintained unless the contributions of the living are increased. If any church or individual has failed to do its part toward this work, there is yet time to amend the error, though the time is short. Shall we not have at least \$75,000 in this month of August?

## THE "ENGLISH MOVEMENT" IN CENTRAL TURKEY.

BY REV. HENRY MARDEN, MARASH.

It is well known that the American missionaries, during the last thirty years, have gathered Protestant congregations in all the important centers throughout this section of the Empire, chiefly from the Armenian nominal Christians. The success of the work is measured in part by the fifty congregations of evangelical Christians, the seventy-five schools of different grades, the College and Theological Seminary, but still more by the change of character in individual men through the power of a Christian faith that warms the heart into life and wakes up the mind from the sleep of ages. The one central truth preached everywhere is salvation from sin through repentance and faith in Christ. The heaven is working wider and deeper every day and the whole mass of the nominal Christians is already to a greater or less extent feeling its influence. The missionaries endeavor to guard against a mere hotbed growth by requiring each Protestant community to the utmost of its ability to support its own churches and schools, and the strong hold already gained upon the pockets as well as upon the hearts of the people, shows that the work is taking deep root and will eventually become independent of foreign aid.

The churches are faithful in the maintenance of discipline and are prompt in dismissing unworthy members, but sometimes the Oriental, when angry at the censure of his church, gathers about him a handful of friends, and glorying in the leadership of a party, strikes right and left regardless of consequences. While he continues in this state of mind questions of truth, right, and principle

are of small account to him. Such a party, though but half a dozen in number, often set up for themselves and hold what they call religious services in opposition to the regular church.

Sometimes with no question of doctrine or polity whatever at stake, yet with a dogged persistence in maintaining their party, they send abroad appeals for help in all directions, not forgetting to make great pretensions both to piety and poverty. If left to themselves, they generally, after a little, return to the fold wiser and better men, but within the last few years the touching appeals of such men have found a hearing at the ear of certain parties in England, who represent some wing of the English church. With little regard for the mutual arrangement between evangelical missionary societies not to interfere with each other's work, and without sufficient effort to learn the facts in the case, they have received these petitions and representations with surprising confidence. One of these little party leaders, who for some reason a few years ago came over from the old church about halfway to Protestantism, was invited to England a year or two since, and after receiving distinguished honors returned home with the flattering title of "Archbishop."

Several English agents have visited Central Turkey, giving aid and comfort to these little knots of disaffected Protestants, making extensive plans for churches and schools, to be paid by English gold, and have done what they could to organize the disturbing elements in different communities, and place them under the care of the "Archbishop."

Just now, no less a personage than a distinguished canon of the English church is making the tour of our mission fields. At Aintab the three Protestant churches, not from sympathy with his church polity, but from respect for his eminent abilities, suspended on one Sabbath their preaching services, and gathering full fifteen hundred strong in the first church, invited him to address them. On his visit to Marash, one of the missionaries showed him our large congregations and Sabbath-schools and received from him repeated assurances that in no case did he propose to interfere with the work of the American missionaries. A large audience listened to him in the afternoon, not one in ten of whom is suspected of any leanings toward the "English movement." He next visited one of the nearest out-stations where we have a little church of simple-minded mountaineers, and in the absence of their preacher enrolled twenty names and sent the list to the "Archbishop," and the next Sabbath these unsophisticated brethren, with the aid of the prayer-book, began an "English service" in the place of the regular preaching.

It happened that the learned canon a few days later, meeting a missionary in a village a little farther on, in his exultation over his recent success, threw off his reserve and after acknowledging the good work of the missionaries in distributing the Bible and in lifting the people out of their degradation, declared that it is now just the time for the "church" to step in and reap the fruits of their labors. Here he incautiously revealed the true inwardness of the "English movement." We were astounded at this acknowledgement. Wherever the responsibility may rest it is commonly understood among the native brethren that all who rally to the "English" standard will be admitted to communion and baptism without much reference to character, may resume in large part the discarded forms and customs of the old church, and be relieved from the burden

of self-support in church and schools. Every recreant preacher and layman, if he cannot drag down the standard of faith and worship to his own level, threatens to become "Engleez," and our churches are already facing this threat in their efforts at faithful preaching as well as in church discipline and in the support of their religious and educational institutions. In these three relations the "English movement," so far as it has any power, tends only to loosen the foundations that have been laid with great labor and care, while its success would hardly differ from a grand lurch back halfway toward the old church.

Another feature of the movement demands brief notice. There are dark places here and there in our mission field hitherto unreached by any form of evangelical influences, yet we do not, in a single instance even, hear of any "English movement" in such places. But after the days when Bibles were burnt, missionaries stoned, and converts were persecuted, then comes the "English movement" and sets up its altar right before our church doors! If its agents claimed a purer faith or were guiding others to a narrower path, a mistaken zeal might be the apology for the discourtesy, but bating all questions of faith and polity, this "English movement" is a bold violation of the principles of missionary comity, and challenges rebuke and protest.

### "TO THE HELP OF THE LORD."

If this phrase were not contained in the Scriptures, its use would certainly be called presumptuous and irreverent. It is natural for a humble mind to consider its own weakness and to contrast the feebleness of the creature with the might and majesty of the Creator. We ask, Can a being to whose power and wisdom no possible limit is to be placed be helped by mortals like ourselves? Is there anything we can do which will be of true service to him?

We must, of course, avoid all thought that God cannot carry on his plans without us. There is no weakness on his part.

"God doth not need  
Either man's work or his own gifts."

Every power we have is derived from him, and when he imparted to us a little portion of his wisdom and strength, the infinite source of these gifts remained unimpaired. The Almighty cannot be under any necessity of calling for human aid. And yet, convinced as we are and ought to be, that God does not need our help, we should be as thoroughly convinced that he accepts our help, and that in his government of human affairs he demands our coöperation. Any theory of divine sovereignty which in the administration of God's kingdom on earth dispenses with the agency of men, is squarely opposed both to the spirit and the letter of the Scriptures. The Bible proceeds on the assumption that it has pleased God to make man a co-laborer with himself in the affairs of this world. From the day the original command was given to Adam to till the ground until this day, the earth which God made to bear fruit abundantly will not do so without man's toil. Here the purpose of the Almighty Creator wants upon the coöperating labor of the creature. And so in reference to the



things of God's kingdom. God does not purpose to work alone. He will not set up his kingdom save as his servants coöperate with him. Until Israel will fight against the Canaanites as commanded, God will not carry out his purposes in the land of promise. It is not that God was not willing and earnestly desirous of taking his chosen people by a direct march from Egypt to the land of milk and honey. He might have done so irrespective of their conduct. But he would not take them a step except as they girded on their armor and faced the foe. And since they would not do this, he delayed his purpose and sent the faithless and laggard people into the wilderness. God is ever ready to help men, but not until they are ready to help him. He will fight for those who are fighting on his side, but never for those who are not bearing arms under his banner. He works through men in the interests of his kingdom, but he seldom works without them.

It would be a great stimulus to Christians if they would keep in mind the *personal* relations of this help they are called to render. It is help, first of all, to God ; not to this or that branch of service ; not to this or that Board ; or to a church or a missionary here or there. These distinctions of place and form of work may be duly considered, but all are in the interests of a divine kingdom. That kingdom has a king, who is God, and all true labor for that kingdom is labor for its personal head. His interests in his realm are supreme ; he watches its progress with unceasing desire and with the minutest care. Whatever is done in its behalf he notes with joy, counting the service done in any portion of his dominion as done unto him. And so God calls his people to come to his help, and we may respond to that call not as if we were to spend our strength upon some general effort in which our portion of service would be lost sight of, but rather as being our contribution in aid of a personal friend who, though wondrously exalted, yet asks for and condescends to note and accept our aid. Are we not unspeakably blessed in that we are called to the "help of the Lord?" Let us remember that the gracious opportunity imposes upon us a serious responsibility. May he who calls us to this service for himself save us from the curse once uttered upon those who would not "come up to the help of the Lord against the mighty."

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## BADLEY'S INDIAN MISSIONARY DIRECTORY.

BY REV. C. W. PARK, BOMBAY.

In the year 1876 Rev. B. H. Badley, one of the younger members of the American Methodist Mission in Northern India, published a little volume entitled the *Indian Missionary Directory and Memorial Volume*. Its successive chapters contained short historical sketches of the several Protestant missions in India, together with lists of all the missionaries, living or dead, who had been connected with each from the beginning. In all cases where practicable, a few brief biographical details were added to the names in these various lists, so that the book was both a history of Indian missions and a biographical dictionary of Indian missionaries. In the preparation of his book Mr. Badley spent a vast amount of unrequited labor ; no one would believe who had not tried it how

hard it is to get answers to civil inquiries respecting matters of detail embraced in a book like this ; and it was chiefly, if not wholly, upon answers to letters sent to individuals, that Mr. Badley had to depend for his materials. In many instances, owing to the unwillingness of persons to respond to Mr. Badley's letters of inquiry, he was unable to get any biographical details at all, and was compelled to content himself with giving merely a list of names ; usually, however, he was, at least after some solicitation, tolerably successful in his quest for information. A work of this sort, evidently, can be accurate only for a very short space of time. There are so many removals from one cause and another, so many changes among the missionaries who remain year after year on the ground, that the book is hardly out of the press before it is also out of date. Mr. Badley has therefore issued a new, improved, enlarged, and corrected edition, a copy of which now lies before us. The plan of this second edition is the same as that of the first already described. But Mr. Badley has added to the recent issue a few pages of statistical information, which, to our thinking, are the most valuable part of the book ; undoubtedly so to the friends of missions in other countries than India.

The chief practical value of the book is to missionaries and others in India, who often have occasion to look up the whereabouts of some missionary in another district than their own, and find such a directory as this a vast help ; it serves to show, furthermore, how the entire body of Indian missionaries, separated though they are by vast distances, and also separated in many cases by unfortunate differences in opinions and in methods, are yet one ; for that which made the book a possibility was the increasing sense and realization of their unity in Christ, which, in spite of all differences and distances, is noticeable among Indian missionaries at the present time. Such a work as this of Mr. Badley's is, therefore, a sign, and, in some sense, too, a means of that growth of spiritual unity the want of which has been very often bewailed, and the increasing evidences of which are now among the most cheering signs of hope in connection with Indian missionary work.

This directory is not a work of which the substance can be given in a short notice, or from which extracts can be made of general interest. At the same time it presents a view of the entire machinery of modern missions in India, and enables us to see at a glance just how much the church of Christ is now attempting in that land, and the different agencies which are in operation. To some of the facts thus brought out let us for a moment turn. We find summarized in Mr. Badley's book the work of thirty-four missionary societies, some of which, it must be remembered, support missions in more than one part of the country. Beside these there are ten private and independent missions scattered about here and there, for the most part very feebly supported, yet doubtless doing their part in the great work. Of the thirty-four societies mentioned, thirteen belong to Great Britain, twelve to the United States, eight to the Continent of Europe, and of one it is impossible to trace the nationality. But as this latter supports but two missionaries our view of the Indian field as a whole is not materially affected by its omission. The total number of missionaries is 689, of whom 362 had, at the date of publication, been in India less than ten years ; thirty of them are sons of missionaries, and were themselves born in India ; 315 were born in Great Britain, 168 on the Continent, 117 in the United States.

17 in Canada, 1 in the West India Islands ; of 11 the birthplace is not given, Of the American States represented on the Indian mission field, Ohio heads the roll with 18 men ; New York comes next with 16 ; then come 12 from Pennsylvania, 7 from Massachusetts, 6 from New Jersey, 5 each from Connecticut and Indiana, 4 from Illinois, 3 from Kentucky, 2 each from Maine, New Hampshire, and Vermont ; 1 each from Tennessee, Iowa, Wisconsin, and Michigan ; and 29 whose native States are not given.

Among societies, the Church Missionary Society takes the lead with 103 missionaries. The missions of this society are scattered all over the country from the mountains to the Cape. The Basel Mission stands second on the roll of Indian missions, and first on the roll of the Continental societies operating in India ; it supports 75 missionaries (61 of them being German) all of whom are working in the southwestern part of the peninsula, where a large and thickly-peopled tract of country is by common consent almost entirely given up to their faithful and successful labors. The third Indian mission in point of numbers is also the first of the American missions, that of the American Methodist Church ; 65 missionaries are laboring in connection with this church. They are not all connected, however, with the missionary society of that church ; a large number of them belong to the independent mission founded in 1872 by Rev. William Taylor, and are supported by the congregations, about six sevenths of whose members are Europeans, to which they minister. The other missions prominent for the number of their workers are those of the Society for the Propagation of the Gospel, with 48 missionaries ; the London Missionary Society, with 45 ; and the Wesleyan Missionary Society, with 44. Our own American Board supports but 24 missionaries in India proper, the Ceylon missions not being embraced within the limits of Mr. Badley's field of view, though they might well have been.

A word must be said as to the length of time that these societies have been at work in India. The earliest Protestant missions in India were those of the Danish Missionary Society, with which the revered name of Schwartz is associated. But those missions are no longer kept up in their original connection, and have not been for many years. Their stations were long since occupied by other societies, and gradually the name of the Danish Missionary Society perished from India. Of existing societies the earliest to take the field was the Baptist Society of England, with which the name of Carey is forever joined, and which began work in 1793. Then came the London Missionary Society in 1798, our American Board in 1813, the Church Missionary Society in the next year, the Gospel Propagation Society and the Wesleyan Society in 1817 ; the first Scotch missions were begun in 1828. The American Board, in the persons of Gordon Hall and Samuel Nott, was first on the ground at Bombay ; but a station of the London Missionary Society was planted at just about the same time at Surat, north of Bombay, and so has the honor of being absolutely the first mission on the western coast.

Mr. Badley's book affords opportunity for a very instructive and encouraging comparison, with which we bring our article to a close. In 1871 there were in India 622 foreign missionaries, in 1880 there were 689, a gain of 67. The native ordained agents in 1871 numbered 225, in 1880, 389, a gain of 164. The native Christians (adherents) were 224,258 in the former year, and 340,623



in the latter, a gain of 116,365 ; and the communicants increased from 52,816 in 1871 to 102,444 in 1880, a gain of 49,628 ; in other words the native churches of India have just about doubled in membership during the past nine years. Can churches on this side of the globe tell as good a story ?

### SERPA PINTO'S ACCOUNT OF BIHÉ.<sup>1</sup>

IN these stately volumes of Serpa Pinto, which have just come from the press, we have not only a most entertaining narrative of personal adventures by flood and field, but a large and positive addition to African geography and ethnology. Major Pinto tells his story with a vivacity that never allows the interest of his readers to flag. Perhaps he gives too much space to his thoughts and emotions, in the strange experiences he met with. We can put up with this, for the utter frankness with which he recounts the things which tell against himself when he seeks to depict the virtues of some of those with whom he had to do ; for instance, when he speaks of the missionary friends of whose kindness he seems unable to say enough. His tributes to Protestant missionaries, Roman Catholic as he is, are absolute and hearty. His explorations have special interest in view of the missions which are opening in the region he traversed.

Major Pinto was one of three officers of the Portuguese army and navy intrusted by the government with "the survey of the hydrographic relations between the Congo and Zambesi basins and the countries comprised between the Portuguese colonies on both coasts of South Central Africa." They were specially to examine the River Cuango and the countries in which the Coanza, Cunene, and Cobango take their rise, and the region eastward of Angola. The Coanza is the largest river next south of the Congo ; it rises in the neighborhood of Bihé, and empties into the Atlantic near St. Paul de Loanda. The Cunene forms the southern boundary of the Portuguese colony, in Mossámèdes. The government appropriated some \$35,000 for this expedition. For reasons about which Major Pinto preserves a delicate reticence, the explorers separated in Bihé ; his associates went north and eastward, and he struck southeast through the Barotse Valley, down the Upper Zambesi, across by Shoshong through the Transvaal to Natal. November 12, 1877, he left the Atlantic at St. Philip de Benguela, and he came out at Durban, on the Indian Ocean, March 19, 1879.

By the intrigues of outcast Portuguese in the Colony of Angola, special obstacles seem to have been thrown in the way of the explorers, backed as they were — possibly because they were backed — by the government, and acting in its behalf. It was with extreme difficulty they obtained porters for their inland journey. They were completely baffled in their endeavors to find them at St. Paul, where, shortly after, Schutt, the German explorer, got all he wanted ; at St. Philip de Benguela for lack of porters again, they were prevented from

<sup>1</sup> *How I Crossed Africa: from the Atlantic to the Indian Ocean, through Unknown Countries; Discovery of the Great Zambesi Affluents, etc.*, by Major SERPA PINTO. Translated from the author's manuscript, by ALFRED ELWES. In 2 vols. 8vo. Containing fifteen maps and facsimiles, and one hundred and thirty-two illustrations. Vol. I. The King's Rifle, pp. xxx., 377 ; Vol. II. The Coillard Family, pp. ix., 388. Philadelphia : J. B. Lippincott & Co., 1881.

taking the usual direct road into Bihé. They made a great bend southeastward by Dombe, Quillenges, Ngola, and Caconda, traversing a very rugged country, where they suffered for water and food. They spent, with delays, four months, and traveled more than 400 miles to reach Belmont, in Bihé, which, by the direct road is less than 250 miles, and ordinarily takes from fifteen to twenty-five days.

These volumes of Major Pinto contain not merely the latest but the fullest accounts of the district of Bihé and of the manners and customs of its people. These accounts will be of interest to friends at home, as well as possibly of much service to those who are or may be directly connected with the mission. We therefore give an unusual amount of space to extracts relating to the field just occupied by our missionary forces. Concerning Belmont, the place referred to in the first extract, Commander Cameron has suggested that it might be secured as a mission station, as Silva Porto no longer resides there.

#### BELMONT.

The village of Belmont, the settlement of Silva Porto, is situated in Lat.  $12^{\circ}22'40''$  South, Long.  $16^{\circ}49'24''$  East; altitude, 5,516 ft. above the sea. It stands on "the highest portion of a rising ground, whose northern declivity slopes gently down to the bed of the river Cuito, which flows eastward into the Cuqueima," a branch of the Coanza. "The position of the place is very charming, and from the strategic point of view is strong. Within its inclosure is an orange orchard, where the trees are ever covered with fruit and blossoms. The orchard is surrounded with a hedge of rose bushes that attain to the height of ten feet, and are never without flowers. Enormous sycamores give shade to the streets, and surround the village, which is further defended by a strong wooden stockade." At Belmont Pinto awoke from a delirium of fever to find "that I was lying on a magnificent bed, divested of my clothes, and between fine linen sheets. The bed was upholstered with elegant curtains of pink rep with a snowy white fringe."

#### THE BIHÉ COUNTRY.

"My readers will not deem it amiss if I say a few words about this country, so important and wealthy, and yet so little known to us in Portugal, where such knowledge should nevertheless be of the highest interest. The Bihé is bounded on the north by the country of the Andulo; on the northwest by the Bailundo; on the west by the Moma country; on the southwest by the Gonzellos of Caquingue; and on the south and east by the free Ganguellas tribes. The river Cuqueima is almost a natural boundary of the Bihé on the west, south, and east; but in point of fact the authority of the native king of the Bihé extends beyond that river at various points. The country is small in extent, but is thickly peopled for Africa. I roughly estimate its area at 2,500 square miles, and its population at 95,000.

"The soil is granitic, and of wonderfully productive power. The pasturage is excellent for sheep and cattle. There are few or no wild beasts. No vestiges of any rich mineral ores appear among the people. What is really rich in Bihé is the soil, and I know of no African country more susceptible of prosperity through agriculture and trade. The European race could reside there in the utmost comfort, and the offspring of such as have settled in the country, and become connected with the natives, is physically admirable.

"The climate is similar to that at Caconda, and the same atmospheric conditions are observable in both places." "As regards climate, Caconda differs essentially from the coast. Though situated at only  $13^{\circ}41'$  from the equator, the climate, which should be excessively hot, is tempered by the enormous height;

but it is on that account subject to enormous changes between day and night. There is a constant struggle going on between the altitude and latitude, the result of which is that the dominion of the latter is most sensibly felt during the day, when a vertical sun darts down its rays of fire, and the former reigns supreme at night. . . .

"I was informed over and over again that all the fruits of Europe are produced in Caconda, but I cannot state the fact of my own knowledge, as I did not fall in with them ; still I have reason to believe that they might be acclimatized. The potatoes are very good and abundant, not only in Caconda, but throughout the table land. European pot-herbs and vegetables are plentiful and good. Several girls made their appearance at my camp, offering for sale Indian corn, both whole and in flour, and some magnificent potatoes, in no way inferior to those of Europe. From Caconda to the Bihé the country is very thickly peopled, and if fewer cattle are raised than on the other side of Caconda, agriculture is somewhat more attended to.

"The rains fall at two different periods, with an interval of fine weather in December and January between them. The first rains commence about the middle of October, and continue till the beginning of December ; they are more moderate than the second, which fall from the end of January to the commencement of March.

"Throughout the vast territory between the Bihé and Benguela the tsetse fly is entirely unknown. The *horsesickness*, which kills so many animals in the Transvaal, does not exist. Some seem to prosper quite as well as in Europe, and the people are able to preserve the meat without difficulty, which they cannot do near the sea. The country, as far as the Cuanza, and even beyond that river, is entirely without salt, all that is used being brought from the coast.

"Placed in a geographical position very different to that of the Transvaal, the tract of territory comprised between the coast and the Bihé approximates thereto in the way of climate, and possesses a more fertile soil. It has a native population far more dense than that of the Transvaal, and infinitely more agricultural. It is not less abundant in good pasturage, and is richer in woods and forests. I am of opinion that a more prosperous future is in store for this country than for the Transvaal, inasmuch as the latter is isolated from the rest of Africa by arid deserts and the tsetse fly, while the former is in easy communication with the other territories of the interior, whose natural wealth is perhaps greater than its own."

#### CUSTOMS OF THE BIHEANS.

"The Bihenos are little given to agriculture, or to any kind of manual labor. All the work is done by women, who alone cultivate the earth. The men are fond of traveling ; they have no hesitation in penetrating into the most remote regions to carry on their trade in ivory and slaves. I became acquainted with many negroes who turned over a capital of a thousand to twelve hundred pounds sterling, and some even more ; one of them indeed, by name Chaquingunde, originally a slave of Silva Porto, during my sojourn at Bihé, arrived from the interior, where he had traded on his own account to the extent of fourteen contos of reis, or about £3,500 sterling !

"The Bihero quits his home with the utmost indifference, and bearing a load of sixty-six pounds of goods, will start for the interior, where he will remain two, three, and four years ; and on his return, after that lapse of time, will be received just as though he had been on a journey of as many days.

"A Bihero rarely deserts his caravan, or makes off with his load, events by no means uncommon among the natives of Zanzibar. But the Bihenos have another great advantage over the latter. Although much given to trade in slaves, they do not themselves incite internal wars to procure them ; they will purchase them of any who are willing to sell, but they never seek to get them by



force. This, of course, refers simply to their trade with the interior ; for in their wars with neighboring countries they do pretty much as other negro tribes do, and commit unheard of cruelties.

"Notwithstanding many high qualities, great pluck and readiness to undergo fatigue and danger, the Bihenos have many grave defects ; and I do not know in Africa a race more profoundly vicious, more openly depraved, more persistently cruel, and more cunningly hypocritical, than they.

"The Bihenos only travel from Bihé into the interior as hired attendants ; if, which is very rare, they come down to the coast, it is on their own account. The Bailundos, on the other hand, hire out their services between the coast and Bihé, and will not go into the interior in an easterly direction. Thus it happens that merchants settled in the country have their goods transported from Benguela to the Bihé country by Bailundos, and thence to more remote places in the interior by Bihenos, who come back to Bihé laden with products in exchange ; and from Bihé to the coast the Bailundos resume the service."

#### RELIGION AND GOVERNMENT.

"The people of Bihé have no idea of any religious faith, they adore neither sun nor moon ; they set up no idols, but live on quite satisfied with their sorceries and divinations. Nevertheless, a notion is prevalent among them as to the immortality of the soul, or rather as to its existence in a kind of purgatory until such time as the survivors are enabled to fulfill certain precepts or perform certain acts of vengeance on behalf of the dead.

"Their form of government is an absolute monarchy, and has a good deal of feudalism about it. The sovereign, or *Sova*, is surrounded by a certain number of the nobility styled *Mucotas* ; they are *seculos* and favorites who form a sort of council to which the Sova always submits his resolutions, but of whose opinions he makes little account. Many of these *seculos*, who possess *libatas*, or fortified residences, assume within their inclosure the airs of native sovereigns. The *libatas* are defended by a strong wooden stockade, almost always covered by enormous sycamores, and a second stockade within the other defends the residence of the great man. This second inclosure is called the *lombe*.

"Crimes are always tried in the first instance by the parties injured, and it is only if the convicted criminal refuses to submit to the payment of the fine imposed, that the matter, and then only in rare cases, is brought before the Sova. Every one is for the most part a judge in his own cause. Sentence is passed and carried out by the injured parties themselves. All crimes are expiated by the payment of a fine ; and there are no intermediate penalties between a fine and death.

"The word which strikes most terror in the Bihé is *mucano*, a word that does not merely express a crime committed, but embraces the payment of a fine. When a wealthy person upon whom a *mucano* is pending, refuses to pay, the party injured, if he be powerful, seizes some of the other's property to a far higher value than the amount of the fine, and the property so seized remains in deposit, to be subsequently sold or appropriated by the person effecting the seizure. Should, however, a seizure be held unjust, the party committing it is compelled by the Sova to make restitution and give a pig, by way of solace, to the party prejudiced. This system offers a premium to extortion, and not a day passes without the most stupendous *mucanos* being put forward. The head of a caravan is bound to pay the *mucanos* of his negroes, and he is responsible for their good behavior.

"During my stay in Silva Porto's residence, some negroes came in, bringing with them a hen which they intended using in certain *remedies*, and the gardener, at sight of the fowl, happened to say that it was very like one of his. These unlucky words were the object of a *mucano*, and cost the poor gardener some eight yards of cotton stuff, which he had to pay to the owner of the bird.

"No sooner does a trader arrive at Bihé with goods in his possession than attempts are made to render him the victim of innumerable *mucanos*, under cover of which great part of his property is filched from him. Verissimo's father, on the very last occasion of his going to Bihé for trade, was compelled to give up goods to the value of £150 sterling, on account of a *mucano* planted on him, through one of his men having purchased a piece of mutton for three cartridges and not paying for it the same day, but offering payment on the day after, when it was refused. During my stay at the Bihé, Silva Porto himself had to pay a *mucano* of £175 on account of even a greater trifle.

"It is this *mucano*, this infamous because legalized and authorized mode of wholesale robbery, which is the curse of trade, and the main cause of the decline of Bihé. It was the *mucano* that drove Silva Porto and all the other honest traders out of the country."

#### CAPACITY FOR CIVILIZATION.

"The people of Bihé are admirably fitted to carry out great undertakings. If we could only eradicate the viper of ignorance which devours their very entrails, raise them from their brute condition to the height of men, and direct them in the right road, we should soon see them take the lead in the march of progress, and leave most of the other African peoples behind them. The negroes are not unlike the best breeds of horses; those among them who at the outset are most difficult of control, end by becoming, with proper training, the most docile and obedient. The tribes in which indolence and cowardice predominate, can with difficulty be civilized; but the laborious and high-spirited offer a far easier task to their instructors.

"Polygamy is an established institution of the Bihé country, as it is of all South Central Africa.

"The Bihé people, like all the tribes of this part of Africa, are much given to drunkenness. The inevitable *aguardente* has found its way thither, and where that fails, they manufacture *caputa*, a species of beer made from Indian corn.

"Their food is almost entirely vegetable, for having few cattle, which they never kill to eat, they go on for months tasting no animal food beyond an occasional treat of the flesh of swine. Pigs abound in a domesticated state. They were, I believe, introduced by Silva Porto. The country being thickly peopled game is scarce, and the little there is consists of small antelopes, difficult to bring down on account of their excessive shyness.

"The people when at home are thorough thieves, and lay their hands upon anything which comes in their way; abroad, however, they not only abstain from pilfering, but, as carriers, are most faithful to their packs. Should a caravan camp in Bihé, notice should at once be given to the chief who owns the land, accompanied by some trifling present; in default of which the inhabitants of the neighboring village would be authorized to pilfer whatever they could lay hands on. The present, however, being made to the land-owner, he becomes at once responsible for anything that is missing.

"The villages are fortified to resist the attacks of men, as there are too few wild animals in the district to create fear of assaults from the latter; indeed, this is so clearly the case that in the interior where wild beasts abound, the villages are open and unprotected. A fortification consists of a palisade surrounding a group of wooden, thatched-roofed huts. This palisade varies in height from six to fifteen feet, and is formed of stakes of iron-wood, seven inches in diameter, some of which are merely stuck into the ground, others are secured to cross pieces by means of withes, while others again are strengthened by horizontal pieces fitting into enormous forked uprights."

## MORAVIAN MISSIONARY SHIPS.

THE *Missionary Herald* for June and July has articles on "Missionary Ships" and "The Morning Star." The record there given needs an important supplement and corrections which we are glad to give in extracts from a letter by a well-informed correspondent, Rev. C. S. Smyth, of Irwin Hill, Jamaica, West Indies. The extent and variety of the missionary labors of the United Brethren, or Moravians, are probably not well understood by most readers of the *Herald*. To such the suggestions of this letter as to the long time during which they have not only needed, but employed, ships in the prosecution of their missions will be a pleasant surprise.

"The Church of the United Brethren, or Moravians, has had in use since the year 1748 a number of missionary ships for the carrying on of her mission work in various places. In the year just mentioned a ship called the 'Irene,' belonging to that class of vessels which are known by the name of 'Snow,' was built at New York for the use of the missionaries, and was owned by the church. She was used to very good advantage in the prosecution of the mission work of our church, in those early days of the American colonies, for a period of ten years, and then, falling a prey to a French privateer, was on her way to Cape Breton in charge of a prize crew, when she was wrecked and totally lost.

"When the mission to the coast of Labrador had been decided upon, it was found necessary that a ship should be secured for communicating with that inhospitable and isolated land. The 'Jersey Packet' was therefore purchased in London, in 1770, and fitted out by the 'Brethren's Society for the Furtherance of the Gospel.' She was a sloop of 80 tons burden, and was soon found to be too small for her work. In the following year a somewhat larger ship, the 'Amity,' was purchased, and at the same time a small sloop was in use for navigating along the dangerous coasts in making missionary voyages. This latter vessel was wrecked in the year 1774, near the rocky promontory of Kiglapeit, to the north of the Mission Station Nain, and two out of the four missionaries on board at the time lost their lives in an attempt to reach the shore. The 'Amity' continued in use for seven years, until in 1777 she was replaced by a sloop of 70 tons, called 'The Good Intent,' which had the misfortune in 1788 to be captured by a French privateer, but was afterwards recaptured by a British cruiser before she could reach a French port.

"In April, 1787, a brig of 133 tons, built expressly for the Labrador mission enterprise, was launched near Southampton, and was in use for fifteen years. She was named 'Harmony.' In 1802 the 'Harmony' was sold, and the 'Resolution,' a Spanish prize, purchased in her stead. This ship was exchanged in 1808 for the 'Hector,' but after two months she gave place to the 'Jemima,' a brig of 180 tons. During her term of service, extending over a period of ten years, she encountered great dangers, and experienced very rough handling, as well as marvelous deliverances. In 1818 the second 'Harmony,' a brig of 176 tons, was launched. She continued in the employment of the society for thirteen years. On account of the increase in the mission work in Labrador, it was found necessary to secure a larger ship, and consequently the third 'Harmony' was built for the purpose. She was a brig of about 230 tons burden, and made her first voyage in the year 1832. After twenty-nine years a still larger and better vessel was demanded, and in 1867 another 'Harmony,' the fourth of that name, was launched. She still continues to make her annual visits to the mission stations on the Labrador coast, and her advent is always hailed with joy alike by missionaries and converts. In the year 1866 the 'Meta,' a small vessel, was sent out for service along the coast, in places where the navigation is too difficult for the 'Harmony.'



"Thus for one hundred and thirty-three years the missionary ships of the Brethren have been going to and fro, and for one hundred and eleven years in their service of the Labrador mission no serious accident has happened to any of them except in the case of the little sloop used as a tender to the 'Amity' in 1774. Though they often had very stormy passages, or were in danger of being crushed by icebergs, or were chased and captured in time of war by hostile vessels, the Lord's hand has been over them, and kept them from any serious disaster.

"In the service of the mission on the Mosquito Coast, too, missionary ships have been employed for a number of years. Here, on account of the numerous lagoons, almost all the traveling and visiting must be done by water. The ship in use there at present is a schooner of 30 tons, called the 'Herald,' built for the mission at Shoreham, in 1875."

"*A Brief Account of the Missionary Ships*," 26 pp., was published by the Brethren's Society in 1869, and gives interesting details of these vessels, and their varied experiences.

## OPPRESSION IN TURKEY. A SPECIMEN CASE.

BY REV. A. N. ANDRUS, MARDIN.

ABOUT the first of March, 1881, a captain of the regular soldiery was detailed with some of his company to go to the region of Chelik, toward the Tigris, to collect back taxes. The chief collector of the revenues for the district of Midyat had expressly charged Ismail Effendi, one of the subordinate collectors who was to accompany the soldiers, not to collect anything at Arnas and Kerboran. Our mission has out-stations at these villages.

Leaving Midyat Wednesday, March 2d, the detachment came to Arnas at noon, where they halted, and the captain and Ismail Effendi put up at the house of Osman Temur. In the course of the afternoon Ismail sent word to the head men of the Protestant community, Yahko and Melki, that 2,000 piasters of back taxes must be collected by sunset of that day. They naturally went and told their preacher and teacher, Elyas, who at once sent a note to the agent of the community in Midyat, stating the case. This brought a note to Ismail Effendi from Kadr Effendi, chief collector, reminding him of the injunctions he had received before setting out, and ordering him to desist. The note was received by Ismail, but was not honored.

Meanwhile the time came for the usual Wednesday afternoon prayer-meeting. A sergeant called to Elyas from a neighboring roof and asked him why he did not come and help collect the money. Elyas had begun the service when he was a second time called upon by the sergeant. Receiving no reply, the latter then sent a common soldier into the room, who, ascertaining which one was the preacher, struck him while in the act of worship. Elyas immediately prepared to defend himself, which so cowed the soldier that he left him and went out. The service, however, was broken up, and Elyas ran over to the house of Osman Temur to see the officials, and learn why he and his congregation were being treated so, as Yahki and Melki were being beaten by the soldiers as they followed Elyas to the house of Osman. While there the captain tried to strike him, but was prevented by an Agha standing by.

That evening Elyas came to Midyat, and with the agent of the community went to the Kaimakam, who wrote a note to Ismail Effendi. This was taken to him the next morning, but was no more regarded than the note of Kadr Effendi had been. He was angry at the preacher for complaining of him to the Kaimakam, crumpled the note in his hand, speaking disrespectfully of his superiors, and declared that the 9,000 piasters back taxes *must* be paid, or the animals of the soldiers should be placed at the doors of the Christians to be fed by them, and meat for the soldiers should be exacted until the amount was paid. Melki and Yahko and some of the congregation were beaten to make them furnish money. One whose tax was forty piasters had sixty piasters taken from him, and was then beaten; some, having nothing wherewith to pay, fled to Midyat. Again the agent of the Midyat community went to the Kaimakam and represented that the order of the previous night had been utterly disregarded, and that something more decisive must be done. The Kaimakam then asked him to go with mounted policemen to Arnas, and see that the business was stopped. Kadr Effendi, who was with the Kaimakam at the time, volunteered to accompany him, and Elyas, who had again come to the city, went with them. On the way they met a crowd of men fleeing from the village, and fifteen minutes further on a crowd of women following their husbands in their flight. The head men were shamefully handled, so that Yahko kept his bed for some days afterwards, and some of the women, too, had been beaten by the soldiers because their husbands were not found. Every door that was locked the soldiers endeavored to break by throwing great stones against it. These things were only stopped by the timely arrival of Kadr Effendi and the agent of the Protestant communities, who with difficulty prevailed upon the flying inhabitants to return to the village.

It came out that *taxes* were not what was wanted, but a sum of money for a *bribe* to the captain, which the house of Osman Temur took this way to obtain, and at the same time be in part revenged for the deportation of Osman Temur to Aleppo through our complaints against him. Such is still the spirit of that house, and if in the absence of the head of the house they do such things, what will they not do if he is permitted to return? We hear that the Aghas who were yet left in Aleppo, have been sent on to Constantinople for *trial*! If that is so, what prospect is there that anything more than an acquittal will be the final decision in his case?

Affairs of this kind are numerous just now in the villages, but as there are no Protestants in them, we are not supplied with the details. Famine, the oppression of the Aghas, the corruption of the court, — especially of the judge, — and the violent treatment practiced by the soldiery in the collection of the revenue, are all combining to scatter the population of these mountain villages.

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ONLY twenty-eight of the six hundred and eighty-nine foreign missionaries in India are physicians. The *Lucknow Witness*, in alluding to this fact, refers to the vast opportunities for Christian service in connection with medical work in the missions of India, and calls earnestly upon the young physicians of America, who are seeking fields of usefulness, "Come over and help us."

## LETTERS FROM THE MISSIONS.

## West Central African Mission.

## CRUELITIES IN KASANJI.

THE letters given in the last number of the *Herald* reported the missionary party at Bailunda, March 28. We have now letters from Messrs. Bagster, Sanders, and Miller, of as late a date as May 1st. The two last were still encamped at Bailunda, busily engaged in acquiring the language. On account of great and unforeseen delay in the arrival of the supplies which it had been arranged should follow them into the interior, it was deemed best for Mr. Bagster to return to the coast, that he might secure the forwarding of the goods already provided, and to make arrangements for further purchases. Accordingly on the 12th of April Mr. Bagster started with fifteen carriers for Benguela, and came down "with ease, rugged and well," marching over forty miles on the last day. The journey was without special incident until Kasanji was reached, where Mr. Bagster had opportunity of seeing the mode of dealing with thieves among the natives. He says:—

"One of our men had a new handkerchief stolen from him, and after they caught the thief, we had a terrible scene, and only the exertions of secula Kalay and my own presence prevented bloodshed. Our men at last allowed the thief to go, they vowing vengeance, and he perfectly insane with passion. The night passed quietly, but the next day after a good start we soon got mixed up in a great caravan, also on its way to Catumbella. Here began my sorrows. The road closed up fast, and we entered the magnificent canyon, Bundiangoi; when I turned a bush in the path and came upon a crowd of men, who had caught and were binding two men. I had given little credence to the tales of robbers in this section, but here in open day my heart grew still, and I stood powerless to help. Twenty guns were about these two men, who were soon bound. I not only saw them bound but their goods divided and they led away. Just then secula Kalay, the head of my men, came up, and he helped and in-

dorsed these men in their deed. Though deeply grieved, I was compelled to follow down that canyon with ten or twelve men before me leading one of those poor bound captives. Kalay told me repeatedly that they would cut off his head, and this he said with the most demonstrative action,—the hand drawn across the neck.

"What was to be done? I was alone, and all that I could say, was 'Dati, dati' (no, no). 'Echi okasi chimi' (this is bad). It was a horrid time. While we were marching along that day with the captive, we met a few friends of his, who spoke to him, and he begged them to rescue him. Instantly three or four armed men sprang out of the path behind me, and one was in the very act of firing down the path on the whole line of my men. Seeing this I turned quickly, facing them, and stood between them and my men, to prevent their shooting, commanding them not to shoot. This seemed to attract attention. They led the captive on, his friends stood off one side and watched us pass. Suddenly they led off this captive to a camp, and many of my men, Kalay amongst them, went also. I called them back with strong emphasis; only a few came, and although I got an answer from Kalay, he did not come. My tepoia men begged me to go on. I could see nothing else to be done, and continued my way.

"The fact is that this road from Catumbella for four days' march, is very unsafe, and in that canyon there is great danger, and proper precaution is necessary. The next morning, about two miles below camp, I stood in the blood of a man murdered in the path the night before. No place could be better fitted for murder and robbery than that canyon, and certainly it is well supplied with records of crime and sin."

When Kalay came up with Mr. Bagster and his party, he reported that they did not kill the thief, but *only sold him*, a story which was not believed.

## FRIENDLINESS OF THE KING OF BIHÉ.

On reaching Catumbella Mr. Bagster found that an officer of the King of Bihé,



who might be called the Secretary of State, was in town. The two errands which brought this officer to the coast, show the power of the King of Bihé, and the extraordinary favor God has granted our missionaries in the eyes of this chief-tain. Mr. Bagster says : —

"This secretary came down from the King with threatening letters to the people of Catumbella, complaining of the robbery constantly practiced on 'his children' when they went down to trade, and informing the Portuguese that this thing must be stopped. There were no ifs and ands, but 'just pay these claims now and reform, or — !' Almost every house in Catumbella paid off a claim, some of them being of considerable amount.

"*The secretary was also charged with the duty of offering to me all the help I might need, and to place himself at my command.* He did this in most elaborate and grotesque perfection. I gave him messages to the King of Bihé."

Mr. Bagster describes a scene in Catumbella when, as he was sitting in a room, the secretary of the King of Bihé entered and commenced conversation with some Portuguese gentlemen present, not noticing that Mr. Bagster was near : —

"The secretary began a long and very correct account of three white men who had reached Bailunda; of how much they were liked; of the commission that the King of Bihé had sent him on, and how the King of Bailunda had taken a great liking to them; how they did not use any *aguardente*, and would not give away any.

"Here one of the men to whom he was speaking stopped him, saying, 'Is this one of them,' pointing to me. The secretary was astonished to find me there, but at once, in voluble language, began to pour out the king's message to me, and offer his services. Just a little faster than he could talk he went on to describe to the company how the King of Bihé wanted us to go on to his country; how he feared we might stay in Bailunda. Then he told how we were going to build a house in Bihé, and live there, not to trade; no! but to teach; that we were padres, but not like these Portuguese padres. All this talk

was accompanied by frowns and gesticulations and signs of wonder. They could not stop him, and he wound up with a vivid account of how I came down to Catumbella with a tepoia, but walked nearly all the way."

Messrs. Sanders and Miller were well settled at Bailunda, about two miles from the king's compound, the king not being willing they should camp at a greater distance, and were busily engaged during Mr. Bagster's absence in the study of Ambunda, in which they were making good progress. The king had appointed an officer to live in their camp, and no one was allowed to molest them. Many presents are sent from the king, baskets of corn-meal, and occasionally a goat and some beans.

Altogether our brethren have been greatly prospered, and thanksgivings with prayers should be raised to God on their behalf.

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### Madura Mission.

#### PROSPEROUS SCHOOLS.

DR. CHESTER writes from Dindigul, May 8 : —

"Our village schools were never more numerous and never in a more healthy and vigorous condition. I am doing more and more to make them self-supporting, though in some places, where for the good of the congregation a school seems a positive necessity, the people of the villages near seem little disposed to help sustain the school. A great deal of Bible truth is taught in our village schools, side by side with 'the three R's,' and the longer I live and work in India, the more do I feel that it will not do for us to neglect the work of education. In my large English school in the compound, which is now quite self-supporting, I have an efficient corps of teachers, and a very fair amount of work is accomplished.

"A young and very lively and zealous Jesuit has come to Dindigul, who is starting opposition schools in the villages, and has commenced a rival to our English school. Thus far we quite hold our own, though the Jesuit has made his tuition

fees considerably lower than ours. In a printed circular which he had posted up about the town, he noted that the *Bible would not form* a part of the curriculum of studies of the school. But this bait did not amount to much, for the Hindu boys, as a rule, do not at all object to studying the Bible, which they look upon in the light of a classic.

"I have for an inspector of my village schools, a Brahman convert who has taken for a wife a daughter of one of our mission helpers of the Vellalar caste. He was formerly in the employ of Bishop Caldwell, of Tinevelley. He takes an interest in his work, and has the respect of the teachers. He also frequently does the work of an evangelist, preaching to the people who have gathered at the school-house for the examination.

"I try to spend the whole of Monday and half of Tuesday in the villages, visiting as many schools as possible, while holding my visit with the special congregation. My English service, which is really far more of a pleasure than burden to me, I keep up regularly, thinking out my sermon on my way back from my village congregation. And it is this great variety in my work, and the extremely pleasant nature of it, which keeps me in such good health. No man could find in the whole of the United States such an opportunity of being bishop, minister, doctor, professor, school inspector, teacher, Sunday-school superintendent, chorister, all rolled up together in one, and yet capable, at any moment and in any place, of resolving himself into the single ingredient at any one's and every one's service. Twenty-one years of such a life finds me more in love with it than ever."

#### THE HILL TRIBES.

"Within the past two weeks Pastor Colton, with other native helpers whose field of labor is the villages in the Lower Pulney Hills connected with the Dindigul Station, have had a very interesting experience with the congregations there. In addition to native Christians from our congregations on the plains, who are working for a portion of the year in the coffee estates on the Lower Pulneys, a large num-

ber of the Palliar caste, or Old Hill tribes, have been induced to attend our Sabbath services. Some of these were formerly instructed in the truths of the Christian religion by missionaries of the Society for the Propagation of the Gospel, before we made the exchange with them of Ramnad for the other portions of our Madura district which they were then occupying. At the time of Pastor Colton's visit twenty-seven were examined for admission to the church, a number among them being from Palliar families, and seventeen were accepted. Twenty-two infants and children were baptized. The native Christians paid the entire expense of the two pastors' trip to the Hills and of their stay while there. This is only, as I trust, the beginning of this work on the Lower Pulneys. We receive the greatest assistance and encouragement from Mr. William Young, the superintendent of two large coffee estates on the Lower Pulneys, who, with his wife, is a member of our Dindigul church."

#### HELPERS FORTHCOMING.

Mr. Washburn, of Pasumalai, writes under date of June 3:—

"The year has been one of marked prosperity. I find on looking over the list that at the end of last term we had ninety-four pupils in the various departments of the school; thirteen are in the theological and training school, and eighty-one in the six classes of the seminary. Last year Hindu students began to attend the school. They still continue to attend, though some of them have to walk a long distance. There are twenty-one such students, mostly Brahmans. The school has been doing better work this year than last. Six of the upper class presented for entrance to the university passed the examination very creditably. We sent up four Christians, of whom three passed. This is very good, considering that more than sixty per cent. of all the candidates failed. We have now an upper class of a dozen Christians and heathen who will be ready for the next examination in December. The committee of the mission examined the theological and training classes at the end of March, and expressed their satisfaction at the progress made by the stu-

dents. We hope to send out a class of catechists in December. They are young men who have been with me seven years, and whom I very much value and esteem. The training class consists of young men who are studying partly in the seminary and partly in the theological school,—while during their last year they are drilled in teaching. They are prepared to take up work in small rural hamlets where the schoolmaster only can look after the isolated Christians of the locality.

“Our work now requires a class of laborers more thoroughly prepared than any we have yet sent out. The time when men of higher education, taught in Christian schools, must take a prominent place among the agencies that are molding the district has come, and I trust the Board will be prepared to help us avail ourselves of our opportunities.”

#### A SCHOLAR IN PERIL.

THE following incident, told by Mr. J. E. Chandler, of Pulney, reveals an obstacle against which our missionaries have to contend :—

“A man in a village three miles away, with his family, became a nominal Christian some eight or ten years ago. His second daughter, Chinnamal, was received to our boarding-school at its start four years since. She is now one of our largest and best girls, converted and united with the church. Having arrived at a marriageable age, the parents, according to custom, have set themselves to seeking for her a husband. Not finding a suitable one among their kindred, they determined to give her in marriage to a man who already had two wives, and was a heathen. To this arrangement the daughter would not consent, and finding that they might be liable to a prosecution if they compelled her to marry this man, her friends desisted and tried to persuade the man to put away his two wives, and then give his name as a nominal Christian, and be married by the native pastor. But one of his heathen wives threatened that she would then prosecute him, and the pastor informed him that he could on no account solemnize such a marriage, since, besides being wrong, it would render him, according to

the marriage law, liable to fine and imprisonment. One morning last week I went to the village and spent some two hours in showing the family the iniquity of their whole course, warning and threatening as the case seemed to demand. I concluded by saying, ‘Now let Chinnamal get into my bandy and come back to the school.’ They reluctantly consented, and she is here, happy in having escaped as a bird from the snare.

“It is one of the national beliefs of Hindus, from which it seems almost impossible to disabuse them, that a marriageable girl must be married at once or lose her character. Hence the degraded condition of widows, and the entire absence of old maids.”

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#### Ceylon Mission.

##### MANEPY.

MR. LEITCH sends a report from Manepy, the station occupied by himself and his sisters, showing substantial progress. The record of three months shows 173 meetings attended, the congregations amounting to 11,723. Mr. Leitch speaks of a delightful visit paid them by Rev. J. S. Chandler and wife, of the Madura Mission, who gave a decided impulse to the service of song among the native churches of Jaffna. Of Manepy, Mr. L. says :—

“In February last, Mr. W. P. Nathaniel, having finished his theological course at Batticotta, was unanimously called to the pastorate of this Manepy church. During his whole theological course this church had supported him, he ministering to them on the Sabbath. This and the Naval church are now both self-supporting.

“The work of the seven Bible-women has gone on steadily. We believe their department of the work is very important. The women of this country have a great influence over their husbands and children, and we must win them to Christ, else their influence will go far to counteract all we try to do in the schools and in the tent. These Bible-women visit from house to house, read the Bible, and pray and sing, and teach those women who are willing to learn to read. About thirty women are



now under instruction. My sisters have gone over the various fields with them, and think they are trying to do their work faithfully.

"Several cases of interest are connected with their work. One young married woman has been induced to attend church, and has attended religious services on week days and Sabbaths for over two months, showing great attention and interest. When her heathen relatives became alarmed and began to question and ridicule her, she bore all quietly without resistance or denial. Whereupon they said, 'Now we know you are one of those Bible-loving people, for you don't get angry; something has changed you.' Another young married woman who is not allowed by her husband to attend church, yet who has learned to read by the help of one of the Bible-women, lately bought a Bible, and when it was brought to her, she kissed it lovingly and said, 'Now I shall learn more about Jesus.' On another side of our field a Bible-woman has succeeded in winning the confidence of the Catholic women, and has brought some of them to attend our meetings."

#### A NOVEL THANKSGIVING SERVICE.

"At our annual Thank-offering meeting of this church, lately held, about 100 men, 20 women, and 180 children, were present. Having had a good rainy season, a large harvest of rice had just been gathered. The thanksgivings here differ in one respect from our New England thanksgiving, inasmuch as the people come to God's house, not only bringing grateful hearts, but full hands. This I think an improvement.

"After the devotional exercises two large tables were placed in front, and gifts of grain, fruit, eggs, etc., were piled upon them, while sheep and hens were tethered near. No little child's hand was empty. Every one brought either a bit of money, or a lemon, orange, wood, apple, coconut, yam, or something of the kind. The bustle and stir, and the bright eager young faces made a sight to see. Then the sale began, conducted by a very good old native Christian who stands at the head of the printing office here. Every one was in

good spirits and willing to buy and outbid each other in a happy, good-natured way. The results were about one hundred rupees, equal to nearly \$50. A large portion of this goes to the Native Evangelical Society which carries on work in the neighboring islands, so this was really a missionary offering. Remembering that our total church membership is only fifty-six, and the price of a day's labor without board is only from twelve to twenty-five cents, I think our little church did very well."

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#### *Foochow Mission — China.*

#### THE WORK OF THE YEAR.

THE Annual Report of this mission makes the following statements: —

"Preaching and other religious services have been sustained by the missionaries and native preachers throughout our field. There are twenty-six places for the regular preaching of the gospel, namely, two at the city station, three at the suburban station, six in the near Foochow districts, five in the Changloh district, seven in the Youngfuh district, and three in the Shauwu prefecture. There has been no persecution and no open hostility to the truth. The people are usually friendly in their bearing; but, as might be expected, they listen to the truth in various moods, sometimes with attention, and sometimes with manifest indifference. The open door and the interest on the part of some encourage us to hope, and assure us that the Lord has purposes of mercy toward this people.

"There has been some spiritual growth, both in the private members and in the pastors and preachers. One of the two pastors excels in acquaintance with Scripture truth and in literary ability; the other, in various social qualities, which fit him for pastoral labor; but both of them, we have reason to believe, are making up for deficiencies by diligence and by experience in their work as leaders and pastors in their churches. Our six licensed preachers and some unlicensed ones are doing well, and give promise of growing efficiency as workers, while a few do not

improve much. Yet nearly all show a very excellent spirit. We can report only twenty-eight additions to the churches by profession. There are from sixty to seventy inquirers in the different fields, showing various degrees of interest in the truth, and there are probably others who conceal their religious convictions. The amount of contributions from the churches is about \$120. Though we are unable to report large accessions, yet the state of the churches is encouraging, especially where there is a concentration of effort, as at the church in the suburbs."

Of the character of some of these newly received church members, Mr. Woodin writes:—

"Nine of the eleven received here at Foochow were females, and six of them either girls in the boarding school, or young women who had attended the school for a few months. One was an old lady who died a happy death not long after she was received. Two were daughters of preachers, and one a son of the pastor. One was a man employed in Dr. Osgood's family, to whom Dr. O.'s death seemed to be a spur to duty. There has been some religious interest here, principally among the women.

"The three men received at Ektu were the first fruits of the work at that new out-station. One is an elderly man of some education and of good family, who had wasted his strength and influence by opium-smoking. He is now thoroughly reformed, and seems zealous for the Lord's work. One of the others was noted for his honesty while a heathen, and hence was often charged with the task of collecting and managing the contributions for some of the idol worship in his village. All three are over forty-five years of age, farmers, and poor. During the year six church members have died. One of these was poisoned by accident, but died a happy death, to the astonishment of his heathen neighbors."

#### MEDICAL WORK.

Dr. Whitney reports concerning the medical work at Foochow:—

"From the beginning of the hospital year, June, 1880, the average in the Gen-

eral Hospital has increased over that of previous years, but at the Opium Asylum and Dispensary the average has continued about the same as formerly. A second Dispensary was opened this year at the Water-gate chapel outside the city for the benefit of the work in that locality. Three assistants and two medical students are employed to help in this work at the hospitals and dispensaries, and they also constitute a medical class and receive regular instruction.

"Devotional exercises are conducted daily at the hospital in which the patients who are willing participate. Preaching services have also been held regularly up to the commencement of the Sunday-school at the native church, when it was arranged to have the patients attend and receive instruction there in place of the hospital service. Religious tracts are also given to patients who can read, and all receive more or less of gospel truth, while many are talked with in particular about obeying the truth and trusting in Christ for salvation. Preaching services are always held at the dispensaries previous to dispensing. In this way no one can 'see the Doctor' without first having *heard* the gospel of salvation."

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#### North China Mission.

##### EAGER LISTENERS.

MR. SMITH, of Tientsin, writes at length [May 12] of discouragements and encouragements experienced in prosecuting missionary work in the province of Shantung. Some of those who were baptized as the work opened have fallen away. The Romanists have bought some, others have yielded to sinful customs, especially to the vice of gambling. Yet that the work is making substantial progress the following interesting incidents given by Mr. Smith will show:—

"Two of the men who studied at Tungcho have been employed since in Shantung in going about among the villages where great fairs are held, to preach and to sell books. In the latter particular the results have been meager, but the interest awak-

ened by the teaching, and the degree of attention paid, have been unexampled. We have never before known a promiscuous crowd gathered at one of the great semi-annual fairs, to leave the attractions of the noisy fair, and seat themselves in rows about the preacher's table, to hear the simple preaching of Christianity. This has happened at several of the larger fairs. If we decide to keep these men going about at the small regular fairs held every five days, it may be the means of attracting the attention of a very great number not otherwise accessible, and whose proximity makes it easy to follow them up. Two months of this work in the autumn of 1878 proved so fruitful that it has been matter of constant regret that we have never been able to do more of it.

"I think there was never a time when there was among outsiders so wide-spread a willingness and even eagerness to hear what we preach. Intelligence of our doctrines has penetrated far and near. The days of our obscurity are past. We are now 'camels in a flock of sheep,' and many come to see the wonder. During my late stay in Shantung not a week passed, and sometimes not a day, when inquirers from villages more or less distant did not appear. Some are school-teachers, or literary men, and others are identified with sects, of which the name is legion. They come, listen, take books, and not infrequently invite us to their homes. The first chapter in the little catechism acts as a torch to from ten to fifty or more paper idols every year. Such is the respect for letters in China that on the mere discovery that a printed book expressly says (just what they thought themselves all along) that these things are all false, old women and young men are constantly pulling them down with the observation that if real now is the time to show it. Much of this work is out of sight. We occasionally hear of instances, but there must be scores of such of which we never hear now, but which will come to light in the future. The Chinese are always going somewhere, and always talking. They distribute intelligence of the doctrines in the same casual way in which bees diffuse the pollen of flowers. All

estimates are blind conjectures, but there must be many thousands of persons within a hundred miles of us who have heard enough to be satisfied that ours is the 'true doctrine.' That conviction has at times to remain long before it germinates. When it sprouts it sometimes grows fast. We know not what is to be, but I am afraid that in fifteen or twenty years this Shantung business will grow to a size quite unmanageable by us."

#### STEADFAST UNDER TEMPTATION.

"As a single example of the fermentation thus in process, may be mentioned a village in which we gave famine relief, and from which, late the same year, we received two converts. One of them went to Tientsin to study, where he learned nothing. He returned home discontented, tried to join the Catholics, never came to meeting, and was dropped altogether. The other convert died a few months after his baptism. This seemed to be the end of things in that place. Yet it was not the end, but rather the beginning. The convert who died did so exhorting his family to adhere to Christianity, and let all other 'doors' alone. Within a few months his youngest son was baptized. A few months later the eldest son — the Buddhist priest several times mentioned — gave up his temple and his living, pulled down his gods, broke his censer, and was baptized, with his remaining brother, his mother, his wife, and his daughter — the whole family. A young man related to him took the same step at the same time, and ever since has been much badgered — it scarcely rises to the dignity of persecution. During my recent visit he was attacked with a severe inflammation of the throat. An image of the god of war, who superintends nearly everything in China, was brought to him to be applied to his neck as a charm. He dashed the image in pieces, making his friends more angry than ever. They then summoned a professional 'witch,' who confided to him that *Kuan Ti* — the war god — was about to strangle him for his disrespect. This diagnosis did not alarm the lad, but his throat was sadly ulcerated, and if his friend, the former Buddhist priest, had not



contrived to get a surgeon of local repute into the house, and clip the young man's tonsils,—very unusual practice, and against the wishes of the family,—there is no knowing but the case might have grown worse. As it was he recovered, *Kuan Ti* to the contrary notwithstanding. This is the powerful divinity whom the Buddhist priest had previously successfully defied.

“In my last letter (see *Herald* for May last, page 185) I think I mentioned the handsome offers the priest's old master had lately made to persuade him to reconsider his unwise and impious course. His twenty (Chinese) acres of land were to be restored, with a fresh gift of twice as much more, the income of another temple which the young man might keep, and a sum equal to \$50 in ready money to be paid besides,—as much as he could earn in two years! This offer was rejected, as you heard. His townsmen supposed, like the old master, that he had better offers from us, but being much in need of a trustworthy temple-keeper (for such are not too plentiful even in this land of temples, and the temple having been without a priest since he left) they set themselves to inquire. To their amazement it appeared that he received *nothing* from us, had no prospect of anything, that he hoed corn in the summer for sixty cash per day, and was employed in weaving in winter. They therefore felt secure in renewing their offer, by-gones to be by-gones, *Kuan Ti*'s vexation probably included, and everything to be as it was. This was only a few months ago. They were disgusted and exasperated at his not only refusing their proposal, but at his not giving it a moment's consideration, although the family are very poor.”

#### CLINGING TO HIS CATECHISM.

“Several others of a somewhat similar spirit are now applicants for baptism in this village. One is a lad of twenty-one, an orphan, with two younger brothers. He has nothing to depend upon but his two hands. He can read a little, has a catechism, and wears it perpetually inside his cap. He had a good place and fair

pay. In the intervals of work, while others slept or gossiped, he was in the habit of whipping out his catechism and studying it. His employer informed him that he must stop that or leave. Catechisms not wanted there. The lad said in that case it would be his pleasure to leave at once, as he himself did want catechisms. He then went to a brother-in-law who inquired into the case, and offered him a good situation in permanence if he would abandon his catechetical nonsense and ‘talk reason.’ The youth seems to have a quick mind, a good memory, and a remarkably ‘hot heart.’ He talked ‘reason’ to his brother-in-law, and to his sister, from the time when the sun was ‘two flag-staffs high in the east,’ until it was only one or two flagstaffs high in the west,’ with the net result of getting his brother-in-law very angry, so that he drove him away, with orders to come no more. The youth retired with catechism safe in his cap, and occasionally picks up odd jobs. One day he took the place of one of our workmen, and in the evening he dropped in to see me and to get some one to explain what is meant by the ‘Sacred Meal’ (Communion). He produced his catechism from his cap, to attest the accuracy of his recollection.

“In conversation some curious things came out. His mother died lately,—a step-mother,—but the reciprocal attachment was great. When he was fourteen years of age this stepmother fell ill, and the boy made a secret vow that if she recovered within six days, he would offer a piece of human flesh in the temple! She recovered, and, without breathing his intentions to any one, he procured a knife, cut a piece from the calf of his own leg, and offered it with a written prayer. He showed me the scar, about the size of a silver dollar. Before she died his mother heard through one of the female church-members at *Shih Chia Tang*, a relative, that a new doctrine of singular excellence had appeared in that place. His mother's dying exhortation to him was to inquire into it, and if good, to embrace it, which he has done with remarkable zeal.

## Japan Mission.

## THE GREAT MEETINGS.

OF the results of the great Christian meeting held in the theater at Kioto, the account of which was given in the last number of the *Herald*, Dr. Gordon writes (May 28):—

"The meeting greatly encouraged our Christians, and has brought a number of new faces to our assemblies. Many doubtless felt what one at least expressed, 'we have to-day seen the power of the gospel.' The owner of the theater was so impressed by the spirit and aim of the meeting that he charged only two yen (the Japanese dollar) instead of ten or twelve, for the use of the building. The Buddhist Magazine published in this city, thus referred to it:—

" 'The Christian preaching service was opened on the 17th inst., according to appointment. The place was crowded with hearers day and night, more than three thousand being present. The preachers were both converted Japanese and foreigners. The sermons were well-prepared and able. Those on "Faith," and "Cause and Effect," were emotional and calculated to excite the uneducated. The preachers were eloquent. "Love God and your neighbor," was very peculiar. As regards love our Buddhists have something to be ashamed of. Among different kinds of love, that for your own party and friends is one of the greatest, and this leads to mutual help, and so progress is rapid. It seems to me, however, that we are destitute of this love, and instead of it have internal dissensions. Is not this blameworthy? "

"The week following the meeting a Buddhist went to our Christian book-store and bought about twenty-five yen worth of Christian books, and he has asked to have some one go to his house to explain them. Our young men fear that it is a trap, but I can't see any danger in going ahead with Bible-teaching wherever there is an opportunity. On the other hand it is said their priests are telling the people that the way to keep out this new religion is for the people to refuse to hear.

"The proprietor of the leading news-

paper in Osaka has spoken in a friendly way of the movement, and has asked to have a meeting in that city, promising his help. Since beginning this I hear that a meeting has been appointed there for the second Saturday in June.

"Having been giving some little attention to one phase of Buddhism lately, I preached on the subject, in Japanese, a couple of months ago, partly to test the correctness of my conclusions. I have heard but little to modify my opinions, and am a good deal confirmed in them from being asked to speak on the subject at this great meeting. It was quite an experience to stand before that large assembly, many of whom were idolaters, and show them that the most popular divinity or Buddha is a creature of the imagination, unknown for centuries after the death of the historical Buddha, and unknown in India to this day."

## KIOTO SCHOOL—BUDDHIST PREACHING.

Mr. Learned writes, under date of June 20:—

"Next Friday, June 24th, we graduate the first class which has taken the full course of five years in the English department. This class numbers eighteen, all but two of whom are professing Christians, and they are an unusually good class of students. Twelve or thirteen of them expect to remain and attend the theological course, and quite a number of them are to be out preaching this summer under the Japanese Missionary Society. At the graduating exercises next Friday some of the best speakers of the class will deliver orations, some in Japanese and some in English, and one of the teachers will make a short address.

"One of our teachers, Mr. Morita, resigns his place at the end of this term in order to take up missionary work in Kumamoto. This town, from whose neighborhood so many of our students have come, is probably the most important center of influence on the populous island of Kiushiu. The population of that island is over five millions, and the young men who have come from there naturally feel it to be important to put a strong man in that region. We hope in time to supply

his place here with one of the class just graduating.

"The recent great preaching services have stirred up the priests to do something in turn. So they have hired three men from Tokio to come down and attack Christianity. They had a meeting in Osaka a week ago, and then one here. These speakers are pupils of Fukuzawa, the most famous teacher in Tokio. Following their master's example they avow themselves disbelievers in any religion, regarding religion as an old superstition driven out by the progress of science, but between Buddhism and Christianity they prefer the former as the old established religion of the country. They attack Christianity as a foreign religion, saying that whoever believes it will lose his love for his own country, and become subject to foreigners. They also misrepresent the doctrines of Christianity, and hold up all the foreign aggression of England as a specimen of what this religion is.

"Our teachers were quite indignant at these attacks, and held a meeting last Saturday to explain what Christianity really is. The place of meeting was crowded, eight or nine hundred being present. A few priests and men hired by them on the edge of the crowd, made a good deal of disturbance, but the speakers went on calmly, speaking when they could be heard, and stopping when they could n't, and the great mass of the audience listened attentively. The doctrine of one all-powerful Creator seemed especially to excite the ire of the priests.

"Religion seems to be the chief topic of discussion just now in the public mind. One of the Kioto papers a few days ago remarked that the lives of the followers of Christianity seemed to prove their religion to be the best one, and that if the Buddhists could show similar reformations in the lives of their disciples, it would be the best argument they could get up.

"Such a time as this seems to be just the time for us to prosecute our work as vigorously as possible, and to send out for service every man who is fit to preach. Next week there is to be a great preaching service at Kameoka, a few miles out in the country from here.

"The assembly of this Fu has just voted to abolish the government English school here. I hear that in the debate the expense and results of our school were compared with the expense and results of the government school, much to the disadvantage of the latter."

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### Micronesian Mission.

#### FROM THE GILBERT ISLANDS.

PRIVATE letters have been received from Mr. Taylor, of Apaiang, from which we are permitted to make some extracts. The latest date is March 28. Very heavy rains are reported, and several gales of quite unprecedented power, but no serious damage is spoken of. In view of the poverty of supplies heretofore to be found at the Gilbert Islands, and of the privations from which the missionaries have suffered, it is pleasant to learn that they now have eighteen banana, two guava, and a large number of young fig trees growing nicely. From fig trees planted when Mr. Taylor was first at Apaiang, one good crop has been gathered, and a still larger crop is now coming on. Mr. Taylor says:—

"On Monday, December 20, I went in the boat with four scholars on a tour to the Leeward Islets and the northern part of the island. Our visit put a stop to drinking in at least one important village, and stirred up the people to inquiry about Christianity and the way of life. In some places they were drinking terribly, and we could do little more than take the names of the people. I found only 924 people where less than five years ago there were over 1,200. We called at islets and villages I had never visited before, and saw the natives as I never saw them before. Since I came back fifty-one have come from a village where they were drinking when we were on our trip, and have enrolled themselves as inquirers.

"We have forty-three scholars in the training school, besides sixty in a school for beginners. Our congregations number about 170 on Wednesday afternoons, and from 190 to 200 on Sundays.

"Yesterday before our Wednesday service, I had a meeting with the chiefs to



talk politics. They have for months been talking of having a war with Tarawa, and two weeks ago formally decided to do so, and were making preparations to go next month. The Christians and most of the inquirers did not want to go, but would be forced to do so from fear of losing their land. I talked to the chiefs, and they finally said they would not go to war. I knew their word did not amount to much, and so I drew up a paper which they all signed, promising not to go to war, and also that if they did, the Christians and inquirers need not go, and their land should not be taken in consequence. I told them that paper could and would be enforced by any man of war that might come here. I then talked to them about God and their duties to Him. The scholars say that after I left, the chiefs said that by signing that paper they had lost the power of going to war, for they will not be strong enough without the Christians."

The wife of Solomon, the Hawaiian helper, died February 6.

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#### Dakota Mission.

##### SUBMISSION AND TRUST.

MR. ALFRED L. RIGGS sends a translation of a touching letter he had just received from a Dakota convert who had lost a child by death. The father remembered the thoughts presented to him at the baptism of the child, that God gave it and had a right to it. He then speaks of the sickness of his daughter:—

"She was sick twelve months, and was near to going home to heaven, and her words were very good. Thus what I had desired came to pass, and my heart was glad. My daughter spoke thus: 'Father, the one thing I have desired I am now going home to.' And she said again, 'I have ten cents which I was going to buy candy with. But I thought again, if I spend it so, nothing will come of it; but if I give it for sending the Word of God, that will be good.' So she spoke, and so she did.

"And now it was near for her to go home to heaven, and speaking of her things she said: 'You will do thus with these my things: I wish you to place my trunk in the Woman's Sewing Circle.' And when we had done so, she said, 'I wish you to give my clothes to the little girls that are of my size.' When we had done this, she said, 'Father, I am now going to leave you. I wish you to be kind to each other.'

"Then when it was the night of the 29th of March, 1881, she said a last word: 'I think I will go to-night.' Then my heart beat wildly, but I held myself strongly, and answered, 'Yes.' And I thought, Oh my daughter that I have held so dear! And when I could not hold my heart strong, I brought into mind the prayer that I had formerly prayed: 'My Father, thou has given her to me. When, therefore, it is time, take her to thyself again.' This that I then said I now remember.

"I shake hands with you with my heart."

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### GLEANINGS FROM LETTERS.

*Mrs. S. M. Schneider, Constantinople.*  
—As to our Sabbath-school, the outlook is much more encouraging than it was a year ago, when I commenced with a few Protestant children, and a few others. Now the number has reached fifty or sixty, and once nearly ninety were crowded into our sitting-room and hall. When I go into our dining-room, I find the large class of boys listening delightedly to their teacher, Rebecah Karkorian, of Aintab—

boys who have never had an hour's religious teaching in their lives. Then in our guest-chamber we find a group of bright little girl-faces—the teacher telling them Bible-stories, while they are seated on the matting. In Miss Gleason's room, a class of girls from ten to eighteen gather, many of them as impressive and striking in appearance as a class of the same age in America.

*J. E. Pierce, Nicomedia, Western Tur-*

*key.*—All the station class boys are out for a four months' vacation, and for work in the villages, so my school duties are now very light. I hope to visit the villages considerably this summer—*i. e., with the permission of the Circassians.* They have the charge of the country now-a-days, and one cannot tell when or where he is liable to have a revolver thrust into his face.

*A. W. Hubbard, Sivas, Western Turkey.*—We would commend to all lovers of "coöperation" the example and spirit of the evangelical deacon of the Diarbekir church who has been laboring in Sivas. An Armenian, honored with the title "Ef-fendi," working like a steam-engine, early and late, with no salary and no seeming desire for money, able to stand in the pulpit and say boldly, "I am, by the grace of Christ, a renewed man and I know it," speaking to both Turkish pasha and little Armenian children with equally profound respect, exhorting alike Protestant beggar and Gregorian bishop, praying everywhere with only the explanation, "I am nothing, but I just place my prayer in the right hand of Jesus," by every possible means exalting the name and work of the Holy Spirit, a man of scarcely common-school education "spoiling to preach,"—before such a man we were glad to step down that he might step up in our religious services.

*Miss Charlotte E. Ely, Bitlis, Eastern Turkey.*—The outlook with regard to educational work at Van is most promising. The people of the city appear thoroughly aroused on the subject, and have not some obstacles to contend which at first were so formidable in the Bitlis field, and which to some extent, still exist. The people of this city have the custom of marrying their daughters at a very early age, which has always been a great drawback to the best interests of our work. At Van the girls

are not usually given in marriage nearly so young. So far as I have observed the mass of the people are more civilized and intelligent than in this vicinity.

*Dr. Wm. O. Ballantine, Bombay, India.*—This last cold season I had the pleasure of having the company of Mr. and Mrs. Smith of our mission on a short tour through a part of my field. They had not had much previous experience in touring and so were glad of the opportunity of being initiated somewhat into its mysteries. We visited several places of interest, and had the pleasure of seeing a number received to the church in several places. All these places have long had faithful preaching of the word, and it is pleasant to know that the labor of many saintly missionaries long since gone to their rest has not been in vain.

*DeWitt C. Jencks, Kobe, Japan.*—Our Akashi church has been deeply afflicted in the death of their acting pastor, and also of another member of their church, one of the oldest men. The acting pastor was unordained, but was one who had the confidence of all, who was doing a very excellent work and was greatly loved. On the Sabbath before his death he was feeling poorly but he preached a short sermon, his subject being the resurrection, a sermon which is spoken of by his people as helpful. He died some four days later, having been unconscious during the latter part of the time.

The old man died happily. Jesus was near him and precious to him. The church has been greatly troubled, but it has been remarkably blessed in being enabled to find, so soon, a young man who is well fitted to become their preacher, and who has accepted its call, though he has yet to secure his release from his present work, which is in connection with the native missionary society.

## NOTES FROM THE WIDE FIELD.

### THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Annual Report of this Society for 1880 gives its receipts as \$691,440. It maintains 586 missionaries distributed as follows: Asia, 157; Africa, 121; Australia and the Pacific, 54; America and the West Indies, 253; Europe, 1. The number of catechists and lay teachers, mostly natives, in its employ, is 1,242.

## AFRICA.

THE Southern Presbyterian Board of Missions is contemplating the opening of a new mission in Africa. The August number of the *Missionary* names the Kingdom of Loango as the region which will probably be chosen for the undertaking. Loango extends about two hundred miles along the coast, directly north of the Congo River. This region was once occupied by Roman Catholic missionaries, who baptized the whole population, but all traces of their labors have now disappeared. The *Missionary* hopes that the towns of Kabenda and Loango will be occupied before long, with a view to a subsequent movement towards the interior.

MISSION ROAD BETWEEN LAKES NYASSA AND TANGANYIKA. — A munificent offer of \$20,000 has been made by James Stevenson, Esq., of Glasgow, for the construction of a road between these two great African lakes, according to the survey of Mr. Stewart. Mr. Stevenson was lately the convener of the Livingstonia Mission, and his offer is made on the condition that the London Missionary Society and the Livingstonia Mission establish and maintain stations at Mambé and Maliwanda on the line of the proposed road, and that the Central African Trading Company undertake to maintain regular communication between Lake Tanganyika and Quilimane. The distance between the lakes is about two hundred and twenty miles. Over the proposed road the steamer designed for Lake Tanganyika can be transported. The London Missionary Society has cordially undertaken to fulfill the conditions so far as it is concerned, and the Livingstonia Mission of the Scotch Free Church has already sent forward a force to open the station at Maliwanda. Mr. Stevenson makes this offer "as a contribution to the civilization of Southeast Africa, believing that the accomplishment of this whole scheme will be for the glory of God, and for the good of the natives of these countries." The construction of such a highway would surely be a vast stride towards the opening of Central Africa. The region through which it will pass is high, with a cool and bracing climate, where cattle, sheep, and goats are kept in large numbers. Mambé, the point which the London Society is asked to occupy, is between 5,000 and 6,000 feet above the sea.

THE *Missionary Herald* of the English Baptists reports further progress in their Congo Mission, a station having been established at Isangila, on the north bank of the Congo River, and arrangements made for another at Mbu, near the Mata River. Travel between these two stations can be by boat, and from Mbu to Stanley Pool by land. A gentleman has given the \$1,900 necessary to procure a steel boat, to be named the "Plymouth," to be used upon the Congo. The missionaries report that in their journeys up and down the river they have established most friendly relations with all the chiefs on the route. They also report that the Jesuits have organized a party of about thirty to proceed to Stanley Pool, and the "Father" at the head of the expedition, had secured the favor of a local chief by a present of *two gallons of rum*.

ABYSSINIA. — Rev. J. M. Flad, to whose care the Evangelical Alliance entrusted its memorial to King John, of Abyssinia, reports his journey from Suakin to the Abyssinian frontier, with twenty-three camels laden chiefly with copies of the Bible in the Amharic language. The King had prohibited every subject from going to Metama on the frontier, under penalty of having one hand and one leg cut off. This penalty had been visited on four merchants. Of course the converts did not come to meet Mr. Flad, but the King allowed the Bibles to be delivered to those for whom Mr. Flad designed them. The following extract is taken from his letter found in *Evangelical Christendom* : —

"From our native missionary agents I learned that King John is a most fanatical Coptic Christian, who never will tolerate European missionaries, either Protestant or



Roman Catholics. By his order he had had baptized all Moslems and Kamants, and even part of the Falashas, with some Galla tribes. Many Abyssinians whom I met at Metama assured me that King Theodore was a far better man than John. I am glad to say that he is not against the circulation of the Word of God and good tracts, and so I hope that some good will come from the Scriptures and tracts I have brought this time into Abyssinia in such large numbers. To our native Scripture readers and teachers who carry on the mission work among the Falashas, he has always been kind; they belong, as you know, to the Abyssinian Church, and their converts from the Falashas have by baptism become members of that church. King John has an army of 120,000 soldiers. He seems not to be so bad, from what I have heard, but his officers and their men are reported as the most cruel savages. Over 2,000 Abyssinians are living at Metama. They had been robbed of everything they possessed by John's soldiers. At Metama they earn a scanty livelihood by carrying wood and straw for the Mohammedans, and, I am sorry to say, a great many of them have turned to Mohammedanism; especially Abyssinian women."

#### MADAGASCAR.

THE London Missionary Society commenced a college in Madagascar in 1869. Devoted at first to theological training, its scope was enlarged in 1876, and now a new building has been erected at Antananarivo, at a cost of \$20,000, with class rooms, lecture hall, library, etc. A series of dedicatory services was held in January last, at the first of which Rainilaiarivony, the Prime Minister, presided, the chief members of the Malagasy government being present. One of the missionaries reports the address of the Prime Minister: "He first of all conveyed to us, and asked us to transmit to the Directors, the hearty thanks of her Majesty the Queen for all the Society is doing for her people, and especially for building the college; and he gave us her Majesty's assurance that she will continue to do all in her power to foster that and similar institutions, and to give to her subjects the benefits of education, but, above all, the blessedness of the knowledge of the Lord Jesus Christ. The Prime Minister added his own thanks and assurances, and, avowing his gratification at the good already accomplished by the college and its former students, urged one and all to diligence and faithfulness, and expressed the earnest hope that the future might yield yet greater fruit than the past. His speech elicited much applause."

#### SYRIA.

DR. JESSUP reports that it had recently been remarked about Beirut, that in the Bishop's church a Greek priest was preaching with such eloquence that crowds attended and listened with wonder. It seems that a copy of Moody's sermons had been obtained at the Beirut Press, and that it was the delivery of a dozen of these sermons which had caused the stir.

The moral decadence of Mohammedanism is illustrated by the fact that while the Moslems are opening schools in order to compete with the Protestants and Catholics, they yet confess and lament that they have no teachers who can give moral training. Dr. Jessup says that in Beirut eighty girls have been removed from Moslem to Christian schools, on account of the impossibility of finding Moslem women capable of teaching morality by precept and example.

#### JAPAN.

THE *Herald* has contained several letters from our own missionaries concerning the Buddhist sect Shinshiu. The Annual Report of the S. P. G. Society contains a letter from Rev. Mr. Shaw, giving a conversation which he had had with a priest of Shinshiu. The incident confirms all that our missionaries have reported concerning this phase of Buddhism:—

"The priest called on me at my own house—a most unusual thing. He had been educated at a school where the most advanced opinions of modern science are current, and being able to read English was well acquainted with many of the arguments most antagonistic to Christianity. I asked him how it was that he, a believer in evolution and educated in such a school, was a member of the Buddhist priesthood? He answered: (1) That in his sect the priesthood was hereditary; (2) That he looked upon Buddhism, Christianity, Mohammedanism, Confucianism, as aids to morality; and (3) That evolution was quite in accordance with Buddhistic teaching. By this last statement he referred, of course, to the doctrine of the transmigration of the soul. He then expressed his disbelief in the existence, or in the necessity for the existence, of a personal God, stating that he thought the doctrine of evolution sufficient to account for every phenomenon of existence. He had no manner of dislike to Christianity, though he felt assured it would be impossible for him ever to become a believer: still he would like occasionally to read the Scriptures with me. 'However,' he added, 'my principal object in coming to-day was if possible to learn something of the constitution and practical working of the Church of England. My sect is in great danger. Its government has always been on the principle of absolute monarchy. Now, however, a majority of the priests are anxious to bring about a form of representative government—a change which, in my opinion, would be fatal.' I quite agreed with him in this, and after some further conversation he retired, promising—in Japanese idiom—to 'give me trouble' another day. This great sect is far the most powerful in Japan, and the only one likely, I think, to give trouble to Christian teachers."

## CHINA.

SUPERINTENDENTS have already been appointed for the proposed Chinese telegraph lines. One line connects Shanghai and Foochow, and another line is to pass along the Grand Canal northwards to Peking or Tientsin.

## NEW GUINEA.

TIDINGS received subsequent to the massacre of the native missionaries, which we reported last month, have set at rest the anxiety naturally felt as to the progress of the work in that region. An English missionary visited Hula and Kerepunu within six weeks of the massacre, and was so impressed with the peaceful bearing of the people that he would have been glad to have reoccupied both stations immediately. But the Directors of the London Missionary Society are, according to the *Chronicle*, much distressed to learn that a man-of-war is expected on the coast to punish the people of Kalo for their treachery. The Society asks no intervention of a war vessel to vindicate the memory of its martyrs, and only wishes for an opportunity to show the true Christian revenge by further efforts to teach and redeem these people.

## MISCELLANY.

*Master Missionaries. Chapters in Pioneer Effort throughout the World.* By ALEXANDER HAY JAFF, LL. D. New York. Robert Carter & Bros. 1881. pp. 398.

We think it would have been well to have prefixed the word "some" to the title of this book. Among Master Missionaries others than the ten whose memorials are in this volume should be in-

cluded. Oglethorpe, Zeisberger, Hebich, Elmslie, and Walker, the first five on the short list, are little known to the people of this day, and it is well to have their histories re-presented to the missionary public of this generation. Moffat, Stewart, Black, Patteson, and Fee are better known, but the story of their lives is full of interest whenever told.

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*The Observance of Missionary Comity*:—That all Societies, Boards, Secretaries, and Missionaries may, in their reciprocal relations, be governed by the golden rule; that on the foreign field the laws of Christian courtesy may not be violated; that Directors at home and laborers abroad may have respect to the rights and fruits of others; that there may be no invasion of territory already occupied by evangelical missions; that every ecclesiastical agency and agent may exercise a "charity that doth not behave itself unseemly;" that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Fervent supplications may well be offered to the Head of the church that He will save Protestant and evangelical missions from the devices of Jesuitism and from the disturbing influence of churchly intruders "who draw away disciples after them;" that He will impart to those laborers abroad who are tried in this way an abundant measure of that "charity which endureth all things;" and that He will bestow upon all the grace of patriarchal comity which saith: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

For the many missionaries now returning to their fields of labor, and for those now going for the first time, that the Lord may keep them in their journeyings, and give them great opportunities for service.

### MARRIAGE.

May 30. In Rome, Italy, Rev. J. T. Noyes, of the Madura Mission, to Miss Martha J. Mandeville, late of the Arcot Mission of the Reformed Church in America.

### DEPARTURES.

"The Morning Star" sailed from Honolulu June 23, for Micronesia, having on board Mrs. L. V. Snow and Miss L. S. Cathcart, destined for Kusaie.

August 6. From New York, Dr. and Mrs. Francis O. Nichols, from Haverhill, Mass., on their way to Bihé, West Central Africa.

August 13. From Quebec, Rev. William H. Gulick and wife, and Miss Susan F. Richards, of Auburndale, Mass. Miss Richards is to be associated with Mr. and Mrs. Gulick in the mission to Spain.

### ARRIVALS IN THE UNITED STATES.

July 26. At New York, Rev. O. H. Gulick and wife, of the Japan Mission.

July —. At New York, Dr. and Mrs. Myron J. Davis, of the Western Turkey Mission. The connection of Dr. and Mrs. Davis with the Board has ceased.

August 7. At New York, Rev. J. T. Noyes and wife, of the Madura Mission; also Rev. J. E. Scott and wife, of the Eastern Turkey Mission.

Until April 15, 1882, the address of Rev. and Mrs. T. D. Christie will be Adana, *via* Mersine, Turkey in Asia.

## DONATIONS RECEIVED IN JULY.

MAINE			
Cumberland county.		Penobscot county.	
Brunswick, A Bowdoin student,	4 00	Bangor, 1st Cong. ch. and so	9 22
North Yarmouth, Cong. ch. and so.	45 50	Brewer, 1st Cong. ch. and so.	6 70
Portland, State St. ch. and so. 250;		Piscataquis county.	
St. Lawrence St. ch. and so. 8.42;	258 42	Greenville, Mrs. E. C. Tenney,	10 00
Hancock county.		Washington county.	
Trenton, Mrs. Wm. Thompson,	1 00	Calais, 1st Cong. ch. and so.	16 00
Kennebec county.			410 84
Augusta, Julia's fund,	5 00	<i>Legacies.</i> — Waterford, Rev John A.	
Lincoln and Sagadahoc counties.		Douglass, to const. Rev. J. S.	
Bath, Central Cong. ch. and so.	55 00	RICHARDS, H. M., by Hoyt, Fogg,	
		and Donham,	50 00
			460 84



## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Gilsum, Cong. ch. and so.	10 00
Keene, 1st Cong. ch. and so. 20.80; 2d Cong. ch. A friend, 50; Rev. and Mrs. H. Wood, 10;	80 80
Marlboro, H. M. N.	5 00
Rindge, Cong. ch. and so.	4 00
Roxbury, Cong. ch. and so.	3 50
Sullivan, East, Mrs. Lucy Ellis, Westmoreland, Cong. ch. and so. 10.88; do. m. c. 5;	5 00
Coos county.	15 88—124 18
Hazen's Mills, L. T. Hazen,	10 00
Grafton county.	
Bristol, A friend,	200 00
Lebanon, Cong. ch. and so.	50 00
Orford, Cong. ch. and so.	26 00—276 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hollis, Cong. ch. and so.	5 68
Lyndeboro, Cong. ch. and so.	5 73
Milford, Cong. ch. and so.	12 25
Mont Vernon, Cong. ch. and so.	5 34
Nashua, 1st Cong. ch. and so.	52 68
Pelham, Cong. ch. and so.	62 70
Wilton, 2d Cong. ch. and so.	25 00—169 38
Merrimac county Aux. Society.	
Concord, So. Cong. ch. and so.	93 61
Henniker, Cong. ch. and so.	46 00
Pittsfield, Cong. ch. and so. m. c.	25 50
Webster, 1st Cong. ch. and so.	31 00—196 11
Rockingham county.	
Kingston, Cong. ch. (C. E. P. and E. W.),	2 00
Sullivan county Aux. Society	
Meriden, Lucia Wells,	5 00
	782 67

<b>Legacies.</b> — Gilsum, Mrs. Eunice F Downing, by George Kingsbury,	10 00
Littleton, Joseph Tilton, with interest, less expenses,	882 14
Swanzy, Miss Sabrina Read, by Alonzo A. Ware, Ex'r, add'l,	448 00—1,340 14
	2,122 81

## VERMONT.

Addison county.	
New Haven, Rev. S. Knowlton,	25 00
Salisbury, Cong. ch. and so.	12 00
Vergennes, Cong. ch. and so.	20 00—57 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	55 31
No. Bennington, Cong. ch. and so. with other dona. to const. Rev. L. C. PARTRIDGE, H. M.	31 13—86 44
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
East Hardwick, A friend,	10 00
Chittenden county.	
Burlington, 1st Cong. ch. and so.	171 25
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Georgia, Cong. ch. and so.	10 00
St. Albans, 1st Cong. ch. and so.	80 00—90 00
Grand Isle county.	
Grand Isle, Cong. ch. and so.	5 20
South Hero, Cong. ch. and so.	22 00—27 20
Orange county.	
West Fairlee, Cong. ch. and so.	5 00
Orleans county.	
Newport, Cong. ch. and so.	9 25
Rutland county.	
Benson, Cong. ch. and so. 5; Mrs. Maj. Howard, 10; Ezra Strong, 5;	20 00
Brandon, Cong. ch. and so.	48 50
West Rutland, Cong. ch. and so.	109 05—177 55
Washington county Aux. Soc. G. W. Scott, Tr.	
Barre, "A friend of Missions,"	10 00
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central Cong. ch. and so. m. c. 27.55; H. 10;	37 55
Windsor county.	
Hartford, Cong. ch. and so.	39 10
Norwich, Cong. ch. and so.	10 00
Quechee, Cong. ch. and so.	20 26

Springfield, Cong. ch. and so. m. c. 31.66; A. Woolson, 50;	81 66
Woodstock, 1st Cong. ch. and so.	20 53—171 55
	852 79
<b>Legacies.</b> — Jericho Centre, Ezra Elliot, to const. BESSIE C. B. TOLMAN, H. M., by Rev. L. H. Elliot, Adm'r,	100 00
Springfield, Charles Haywood, by George P. Haywood, Ex'r,	800 00—900 00
	1,752 79

## MASSACHUSETTS.

Barnstable county.	
Harwichport, Freeman Snow, 8; Mrs. Freeman Snow, 2;	10 00
Wellfleet, 1st Cong. ch. and so.	23 75—33 75
Berkshire county.	
Housatonic, A Lady,	5 00
Lenox, Cong. ch. and so.	52 50
Williamstown, 1st Cong. ch. and so. 39.40; Williams Coll. ch. 231.75;	271 15—328 65
Bristol county.	
Fall River, 3d Cong. ch. and so.	46 00
Norton, Cong. ch. and so.	9 28
Raynham, 1st Cong. ch. and so.	30 80
Taunton, Winslow ch. and so. 48; 1st Cong. ch. and so. 28.53; Mrs. P. I. Perrin, 15;	91 53—177 61
Brookfield Ass'n. William Hyde, Tr.	
Dana, Cong. ch. and so.	2 22
Holland, Cong. ch. and so.	5 00
North Brookfield, 1st Cong. ch. and so. to const. Mrs. WILLIAM B. THOMPSON, H. M.	100 00—107 22
Essex county.	
Andover, Sab. eve. offering from the Teachers and pupils of Abbot Academy,	200 00
Lawrence, Lawrence St. ch. and so. 100; South Cong. ch. and so. 15.53; "Friend," 10;	125 53
Methuen, 1st Cong. ch. and so.	25 74
Salem, Crombie St. ch. and so.	121 00—472 27
Essex county, North.	
Bradford, 1st Cong. ch. and so.	80 05
Haverhill, Centre Cong. ch. and so. towards outfit of Dr. Nichols,	50 00
Ipswich, South ch. and so. 47; 1st Cong. ch. and so. 1.57;	48 57
Merrimac, Cong. ch. and so.	100 00
Newbury, 1st Cong. ch. and so. 31.58; do. m. c. 11;	42 58—321 20
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Washington St. ch. and so. 60; Dana St. ch. and so. 8.01;	68 01
Salem, South ch. and so.	261 00—329 01
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Deerfield, Cong. ch. and so.	43 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so. m. c. 11 62	
Ludlow, 1st Cong. ch. and so.	46 25
Monson, Cong. ch. and so. 87.42; E. F. Morris, 125;	212 42
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch. and so. 106.72; South ch. and so. 63.62; Hope ch. and so. 35.45; H. M. 1,000; E. A. Thompson, 3; A friend, 1;	1,209 79
West Springfield, Ashley and Charitable Fund for Foreign Missions, by Samuel Smith, Treas'r,	150 00—1,640 08
Hampshire co. Aux. Society.	
Amherst, Marshall Henshaw,	10 00
Florence, Cong. ch. and so.	109 56
Northampton, 1st Cong. ch. and so. 190.98; Edwards Cong. ch. and so. 66.96; A friend, 170;	427 94
South Amherst, Cong. ch. and so.	8 00
West Chesterfield, Rev. Edward Clarke,	10 00—565 50
Middlesex county.	
Arlington, Cong. ch. and so.	25 00
Auburndale, H.	15 00
Cambridgeport, Ladies' Social Union of the Stearns Chapel, for Harpoat,	15 00

Lowell, Kirk St. ch. and so. 645; 1st Cong. ch. and so. to const. Dr. T. W. CHADBOURNE, H. M. 100;	745 00
Malden, 1st Cong. ch. and so.	1 00
Newton Centre, 1st Cong. ch. and so.	70 91
Newton, Eliot ch. and so.	400 00
Newtonville, A friend,	25 00
Somerville, Franklin St. ch. and so. m. c. 7.63; Prospect Hill ch. 3.20;	10 83
South Framingham, A. L. G.	15 00
Tewksbury, Cong. ch. and so.	55 50
Wakefield, Cong. ch. and so.	158 31
Waverly, Belmont ch. and so.	27 75—1,564 30
Middlesex Union.	
Lancaster, Edward Phelps,	50 00
Littleton, A friend,	100 00
Townsend, Cong. ch. and so.	28 00—178 00
Norfolk county.	
Braintree, South ch. and so.	7 03
Brookline, Harvard ch. and so.	282 27
Foxboro, Cong. ch. and so.	29 66
Holbrook, F. B. Diman,	90
Medway, Village ch. and so.	71 75—391 61
Old Colony Auxiliary.	
New Bedford, 1st Cong. ch. and so.	35 00
Plymouth county.	
Abington, 1st Cong. ch. and so.	24 99
Middleboro, 1st Cong. ch. and so.	5 33—30 32
Suffolk county.	
Boston, Old South ch. 800; 2d ch. (Dorchester), 725; Winthrop ch. (Charlestown), 267.42; Mt. Vernon ch., a thank-offering from a friend, 150; So. Evang. ch. (West Roxbury), add'l (of which from S. D. Smith, 100), 110; Phillips ch. 25; Eliot ch. m. c. 9.13; Highland ch. 6.62; Holland ch. 6.05; Maverick ch. 1.67; J. P. 100; Pulpit supply, 25; A friend, 1;	2,226 89
Chelsea, 1st Cong. ch. and so.	42 21—2,269 10
Worcester county, North.	
Petersham, Cong. ch. and so.	3 14
— G. B.	5 00—8 14
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Leicester, A thank-offering,	5 00
Oxford, Mary S. Porter,	165 00
Shrewsbury, Cong. ch. and so.	36 50
Sterling, Cong. ch. and so.	34 25
Worcester, Central ch. and so. 270.52; Union ch. and so. 158.80; Plymouth ch. and so. 97.27; Mrs. Oliver Trask, a thank-offering, 50;	585 59—826 34
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
Millbury, 1st Cong. ch. and so.	65 10

<b>Legacies.</b> —Ballardvale (Andover), Rev. Henry Solomon Greene, by John B. Abbott, Adm'r,	100 00
Boston, Stephen N. Stockwell, by Geo. W. Merritt and W. W. Clapp, Ex'r's,	1,000 00
Boston, Mrs. Hannah Shepard, by Preston S. Lincoln, Adm'r,	65 71
Sandwich, James H. Faunce, by Joshua T. Faunce, Ex'r,	500 00
Worcester, Ichabod Washburn, by P. C. Bacon and others, Adm'r's, bal. of residue,	3,361 50—5,027 21
	14,413 41

## RHODE ISLAND.

Little Compton, United Cong. ch. and so.	22 00
Pawtucket, Cong. ch. and so.	65 00
Woonsocket, Globe ch. and so.	8 00—95 00

## CONNECTICUT.

Fairfield county.	
Green's Farm, A friend,	10 00
Stamford, A member of the 1st Presb. ch.	600 00
Trumbull, Cong. ch. for Papal lands,	9 18—619 18
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	30 51
Bloomfield, Mrs. Ella Gillette,	20 00

Farmington, 1st Cong. ch. and so. quarterly,	71 08
Granby, So. Cong. ch., Mrs. James Case, to const. Rev. GEO. W. GRIF-FITH, H. M.	50 00
Hartford, Asylum Hill ch.	186 35
New Britain, Mrs. Louisa Nichols, for return of Mr. Bridgman's daughter from Natal,	349 55
Wethersfield, 1st Cong. ch. and so.	75 41
Windsor, Cong. ch. and so.	58 49—841 39
Litchfield co. G. C. Woodruff, Tr.	
Milton, Cong. ch. and so.	5 00
Salisbury, Cong. ch. and so.	75 48—80 48
Middlesex co. E. C. Hungerford, Tr.	
Hadlyme, Cong. ch. and so.	20 00
Saybrook, Cong. ch. and so.	12 30—32 30
New Haven co. F. T. Jarman, Agent.	
Fair Haven, 2d Cong. ch. and so.	36 89
Guliford, 1st Cong. ch. and so.	37 00
Madison, Cong. ch. and so. 22; do. m. c. 25.28;	47 28
Mt. Carmel, A. H. Smith, for Rev. J. H. DeForest's work in Japan,	100 00
New Haven, Yale Coll. ch. 688.24; 3d Cong. ch. and so. 33; ch. of Redeemer, add'l, 2; Rev. J. J. Abbott, 25;	748 24
Seymour, Cong. ch. and so.	17 74
South Britain, N. C. Baldwin,	12 00
Wolcott, Cong. ch. and so.	9 00—1,008 15
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Montville, Mohegan ch. and so.	16 00
New London, 2d Cong. ch. and so. (of which 200 is from the Trust estate of Henry P. Haven),	1,393 21
Niantic, Cong. ch. and so.	8 00—1,417 21
Tolland county. E. C. Chapman, Tr.	
South Coventry, Cong. ch. and so.	40 25
Tolland, Cong. ch. and so.	10 00—50 25
Windham county.	
Pomfret, 1st Cong. ch. and so. to const. CALVIN D. WILLIAMS, H. M.	101 00
Westford, Cong. ch. and so.	8 00—109 00

## NEW YORK.

Aurora, Mrs. Richard Hale,	2 00
Bay Shore, Cong. ch. and so.	8 00
Belmont, L. A. Hickok, to const. WM. A. HART and Mrs. MARY S. HART, H. M.'s,	200 00
Brooklyn, Robert Boyd,	2 00
Buffalo, Westminster Presb. ch.	7 00
Canandaigua, 1st Cong. ch. and so.	92 18
Chenango Forks, Cong. ch. and so.	11 00
Churchville, Cong. ch. and so.	42 09
Clifton Springs, A friend of missions, by Rev. W. P. Sprague,	50 00
East Otto, John Dow,	2 40
Jamesport, Cong. ch. and so.	25 00
Keeseville, Presb. ch.	17 00
Kingsboro, Joseph Wood,	5 00
Madison, Cong. ch. and so.	10 00
Marion, Three ladies of the Cong. ch.	3 00
Mineville, F. G. Reed,	10 00
New York, John T. Rockwell, 200; Mrs. E. P. Woolsey, 100; Miss Isabella Johnston, 10;	310 00
Norwich, Cong. ch. and so.	19 46
Orleans, Rev. A. H. Parmelee,	2 00
Phelps, Mrs. Wm. H. Jackson,	2 80
Portland, Mrs. C. Reynolds,	1 00
Sing Sing, "Friends,"	10 00
Stamford, Mary E. Richards,	10 00
Suffolk Co., Friends,	10 00
Watkins, Presb. ch., A friend,	1 00
West Winfield, Cong. ch. and so.	12 20
Wolcott, Presb. ch.	5 00—870 13

<b>Legacies.</b> —Concord, Amelie Benvegen, by Henrietta E. Buck, Ex'x, 1,132 78	
Nineveh, Reuben Lovejoy, by Mary B. Lovejoy, Ex'x,	1,000 00
Wolcott, Peter Snyder, by C. H. Roys, for Exec's,	775 00—2,907 78
	3,777 91

## NEW JERSEY.

East Orange, Trinity Cong. ch.	193 30
Summit, Cent. Presb. ch.	20 00
Vineand, J. H. Genn,	90—214 20

## PENNSYLVANIA.

Erie, A friend,	24 00
Jeffersonville, A friend,	50 00
Pittsburgh, Rev. T. Edwards,	5 00
Prentissvale, Rev. M. W. Strickland,	5 00—84 00

## DISTRICT OF COLUMBIA.

Washington, Peter Parker, 150; Ralph Dunning, 100;	250 00
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## OHIO.

Ashtabula, 1st Cong. ch.	32 00
Berea, 1st Cong. ch.	11 00
Claridon, Cong. ch.	5 00
Cleveland, Euclid Ave. Cong. ch. with other dona. to const. THEODORE BATES, H. M.	32 44
Delaware, Rev. John H. Jones, to const. LENA M. DAVIS and MARY JANE GRIFFITH, H. M.'s,	200 00
Edinburgh, Cong. ch.	45 00
Medina, 1st Cong. ch.	28 00
North Monroeville, Cong. ch.	5 00
Oberlin, 1st Cong. ch. 37.50; do. Mrs. S. S. Spencer, 5; 2d Cong. ch. 13.24;	55 74
Olmstead, 1st Cong. ch.	4 00
Painesville, 1st Cong. ch.	49 05
Springfield, 1st Cong. ch.	6 36
Toledo, Centre Cong. ch.	9 00—482 59

## INDIANA.

Cardonia, Cong. ch.	3 30
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## ILLINOIS.

Beecher, Cong. ch.	14 11
Chicago, Plymouth ch. 10; Union Park ch. m. c. 7.52; Western Ave. chapel, for Mardin, 2.47;	19 99
Galesburg, Mrs. E. T. Parker,	10 00
Griggsville, Cong. ch.	38 00
Jerseyville, G. W. Burke,	10 00
New Windsor, Cong. ch.	17 00
Oak Park, Mrs. Lyman Holley,	5 00
Peru, Cong. ch.	11 55
Philo, William Keeble,	3 00
Shabbona, Cong. ch.	40 00—168 65

## MICHIGAN.

Detroit, "My Wife and I,"	30 00
Grass Lake, Cong. ch.	18 00
Hillsdale, Geo. W. Underwood,	5 00
Jackson, 1st Cong. ch. with other dona. to const. Mrs. L. H. FIELD and Miss DANCY L. FIELD, H. M.'s,	100 00
Lainburg, Cong. ch.	12 44
Salem, Cong. ch.	14 00
St. Clair, Cong. ch.	11 12—190 56

## MISSOURI.

Cahoka, Moses Allen,	5 00
Pierce City, Cong. ch.	10 00—15 00

## MINNESOTA.

Austin, Cong. Union ch.	21 64
Faribault, Cong. ch.	19 31
McPherson, Cong. ch.	1 00
Minneapolis, Plymouth ch.	36 24
Sleepy Eye, Cong. ch.	5 65
St. Charles, Cong. ch.	6 91
Sterling, Cong. ch.	10 00—100 75

## IOWA.

Cresco, E. T. Stoddard,	3 00
DeWitt, Cong. ch.	32 42
Elk River, Cong. ch.	4 25
Farmersburg, Cong. ch.	3 20
Iowa City, Cong. ch.	10 00
Newton, Mrs. M. J. Preston,	2 50
Sioux City, 1st Cong. ch.	15 16—70 53

## WISCONSIN.

Brodhead, Cong. ch.	3 00
Bristol and Paris, Cong. ch.	20 50
DePere, Cong. ch.	33 00

Dodgeville, Mrs. Jane H. Jones,	10 00
Geneva Lake, Presb. ch.	23 32
Hartford, Cong. ch.	15 00
Ironton, Cong. ch.	9 57
Kaukauna, 1st Cong. ch.	5 00
Milwaukee, Calvary Presb. ch.	2 80
Oak Hill, Cong. ch.	1 53
Rio, Cong. ch.	3 30
Sun Prairie, 1st Cong. ch.	7 00
Union Grove, Cong. ch.	17 22
Wyocena, Cong. ch.	6 30—157 54

## KANSAS.

Pawnee Rock, Rev. John Vetter,	5 00
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## NEBRASKA.

Camp Creek, Cong. ch.	4 75
Clarksville, Cong. ch.	4 00—8 75

## CANADA.

Province of Quebec.	
Danville, Cong. ch. to const. Rev. J. G. SANDERSON, H. M.	50 00
Granby, Cong. ch.	20 00—70 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Church on Ebon, avails of Fish Hooks,	7 00
Nova Scotia, Canning, Rev. E. Barker,	5 00
Victoria, Penshurst, Yulangah, Mrs. P. Mackichan, for the work at Manisa,	24 10—36 10

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer</i> .	
For several missions in part,	7,348 51
For outfit of residence at Constantinople, for Mrs. Schneider and Miss Gleason,	465 24

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> .	1,500 00
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## MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—New Ipswich, John S. Cummings,	1 00
VERMONT.—East Hardwick, Cong. s. s. 27.87;	
Hartford, Cong. s. s. 7.78; No. Bennington, Cong. s. s. Green Box Bank Association, 33.81;	46
MASSACHUSETTS.—Brookline, Bethany Sisters Bible class, Annie F. Ramage, 5; Jane Wilson, 2, for school at Amasia, Turkey; No. Brookfield, Dea. Porter's S. S. class, for pupil in girls' school at Marash, 25; Southboro, Cong. s. s. for school in Cesarea, 7.50;	39 50
RHODE ISLAND.—For a boy at Aintab, Salisbury, Cong. s. s. 15;	50 00
CONNECTICUT.—Enfield, 1st Cong. s. s. 15;	30 00
NEW YORK.—Bristol, Centre Cong. s. s. for Boys' school, Kalgan, 15; Brooklyn, Covenant Cong. s. s. 4; East Bloomfield, Mc Masters District s. s. 2.50; Rutland, 1st Cong. s. s. 10.26; Seneca Castle, Presb. ch. for Boys' school at Kalgan, 7;	38 76
IOWA.—Grinnell, Cong. s. s. 34.90; Mason City, Cong. s. s. 3.20;	38 10
CANADA.—St. Elmo, Cong. s. s. toward the support of Rev. Mr. Brooks, of Constantinople,	20 00
	286 82

Donations received in July,	28,013 13
Legacies " " "	10,225 13
	\$38,238 26

Total from September 1st, 1880, to July 31st, 1881, Donations, \$287,247.10; Legacies, \$80,708.65 = \$367,955.75.



# FOR YOUNG PEOPLE.

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## REJECTED IDOLS.

BY REV. J. H. DE FOREST, OSAKA, JAPAN.

WHILE I was in the seminary at Yale, the subject of missions was frequently brought forward in our conversations. "Well," said one of my classmates, "if you go, remember I want the first bushel of idols you persuade the heathen to give up."

Six years have gone by since landing in Japan, and as day after day I have seen the people worship pretty much everything, — the sun, moon, huge bronze and stone idols, men both living and dead, wee little idols, waterfalls, bits of paper, pictures of horses, monkeys, foxes, etc., — I have often had a desire to gather a few bushels, and send them where they would be a standing proof of the fact that the people of Japan are turning from idols to the living and true God. So, happening one night to be in Kioto just as our school was closing for summer vacation, I gladly attended their social gathering in the gymnasium, and with others made a little speech, telling the Christians of my desire to collect some of their discarded gods, and give them a taste of a sea-voyage to America, and the benefit of foreign travel. I cautioned them against bringing me any strapping big fellows, whose freight would cost me a month's salary, but expressed a perfect willingness to receive proper-sized gods in a moderate quantity, together with any machinery for worship that might go with them.

The next day one of the Kioto Christians sent me about a peck of jolly idols that had been in his family for many generations. Here they are: first, *Yebisu*, with a large fish under his arm. This particular fish is a universal sign of rejoicing, and no merry-making is complete without it. Ask General Grant how many hundreds of these fish they gave him to eat while he was here. He must have been filled with joy from morning till night for three months, if fish could do it. Next to



YEBISU

Yebisu comes *Daikoku*, sitting on two bags of rice, and smiling as he throws his gifts to those who worship him. By the side of Daikoku is another god. The artist has drawn its exact size. This is *Kato*, one of the generals who con-



DAIKOKU.

quered Corea about three hundred years ago. One with poor eyes, wanting to worship this *Kato*, would have to look sharp to find him. The man who had spent many scores of dollars in fixing up this peck of gods, has already opened a large house for a permanent church-building, and besides that is building the first church in this city to rent it cheaply to the Christians, he, too, paying a generous share. His business was renting stage-clothing to the theaters, but as he found it unworthy of a Christian, as well as impossible to keep Sunday, he has sold out, and is an applicant for baptism.



Kato, the General.

Then here is *Bishamon*. Last winter one of my preaching places was in a dark alley, not six feet wide, where the houses are thick and meanly built. I asked the tenant if he used to worship idols. Laughing, he went to the closet, and taking down this cheap little god-house, said, 'I threw it up there a few months ago; we don't use it any more. We paid fifty *sen* for this *Bishamon*, and his lantern is now at the door to guide people here to study Christianity.' A few days later he brought me the god and lantern, saying that now he had a new lantern with "The True Way Taught Here," on it. This man is now a Bible-seller, and — to show what he is doing — yesterday he sold about seventy-five portions of Scripture from the new Bible-cart that Dr. Gulick has had made expressly for Osaka.



THE LANTERN.

Not long ago a wealthy man sent me about a barrel full of idols, shrines, sacred books, charms, and praying machinery. Among them is the beautiful god-house, represented on the next page, inlaid with gold, and richly

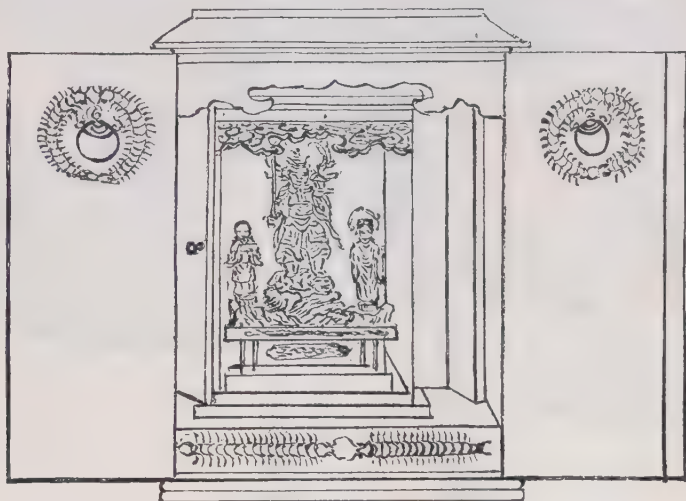


THE POOR MAN'S BISHAMON.

lacquered. This same Mr. *Bishamon* resides within, and his horrid messenger — the centipede — is painted on the doors, as it is on the lantern. By the way, there are seven gods of good luck in Japan, all exceedingly popular. In teaching the tenth commandment, I say, "Man is naturally covetous, and the Japanese are no exception. The wide worship of *Bishamon*, *Yebisu*, *Daikoku*, and the rest of your gods of luck, shows, beyond any need of argument, that the

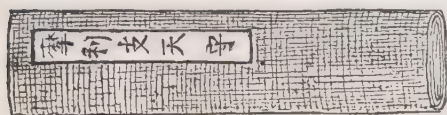
hearts of the Japanese are covetous, and that they need the gospel of giving as an antidote."

Two years ago, up on the lake beyond Kioto, there lived a gambler, whose wicked tricks had brought many a man to ruin. His crimes at last so enraged the people that he was banished from the town. Coming back after a season, he heard that the Jesus-religion had found an entrance, and wishing to get a new joke to amuse his drinking friends with, he went to church. He found



THE RICH MAN'S BISHAMON.

more than he bargained for, namely, that he was a sinner, and that he needed the new way. Repenting, he became one of the most devoted Christians in Hikone. But his reckless, ruinous life had fastened on him a fatal disease, and when I went there last spring, he was weak, and dying of consumption. Among his interesting remarks was this: "Since my sickness has increased, the priest



THE GAMBLER'S CHARM.

of the temple where I used to worship kindly sent me this charm, saying that if I'd come back and worship as before, this charm would cure me. But I don't agree with him, and I present it to you." The old gambler is buried,

and this little golden-cased charm is one of the many proofs of a life that had become new in Jesus Christ.

Three years ago the acting pastor and myself were invited to a doctor's house to preach. The doctor had one wife too many to allow of his being a Christian, and so we were not invited any more. But recently he came to ask for baptism, saying that his wives were reduced to one, his daughter was in the girls' school, and his idols were boxed up to be thrown away, sold, or burned. I offered to receive them, and he readily promised to send them around. The next morning a coolie came, bringing about a bushel and a half of unwashed gods, ancestral tablets, and incense brazier. You notice this happy old clay god, who always smiles impartially on both missionary and heathen. Wife and I smiled just



about as much as this *Hotei*, as we saw him come into our front door. One of the gods that was brought, *Kuwanon*, has hands enough to play all the



A LOAD OF IDOLS FOR THE MISSIONARY.

known stringed instruments at once, and then have enough left to gain an ample living.

But I cannot write up all my idols. These, with many others, I shall send to Yale. For I cannot forget, though the pleasant yet perplexing work crowds ceaselessly upon time and strength, I cannot forget the joyous days at Yale, and the life in the seminary where my first thoughts of foreign missions sprang up. I hope that these idols may be given a place in the Peabody Museum, and that there they may speak so perpetually of the lust and lies, the folly and moral degradation of the millions who yet have had no kind voice teaching them of purity and truth and liberty from sin, that many a student may be touched with God's call, and, commissioned by Christ, go forth to help fulfill his last command.



KUWANON.

Say to the heathen from thy throne,  
 "I am Jehovah, God alone,"  
 Thy voice their idols shall confound,  
 And cast their altars to the ground.

# THE MISSIONARY HERALD.

VOL. LXXVII.—OCTOBER, 1881.—No. X.

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THE receipts of the Board for the month of August have amounted to \$73,737.26. For the financial year, which closed with August, the receipts have been: from donations, \$349,424.74; from legacies, \$92,268.27; from miscellaneous sources, \$9,521.09; making a total of \$451,214.10. This is not the half million which the Board has at several annual meetings resolved to raise, and which the interests of the cause demanded should be forthcoming. It is not the twenty per cent. advance asked for, nor, on the gifts of the living, is it any advance whatever. And yet largely through an increase of over \$20,000 in legacies, and with great care on the part of the Prudential Committee in restricting appropriations, the year closes with a deficit of only about \$2,000. There is cause for gratitude that the deficit is no greater, while we still look hopefully to the future for that increase in gifts which the broadening work imperatively demands.

THE series of inexpensive but beautiful outline maps in course of preparation by the Board, is meeting a need long felt. "Southern Japan" has just been issued, and "China" will be ready next month. See last page of cover.

THOUGH the time for making application for hospitality at St. Louis for the coming meeting of the Board has passed, yet in view of the low railroad fares now prevailing and likely to continue, and of the reduced price for hotel accommodations at St. Louis, many who had not planned to attend this meeting may decide to do so. We are assured that the Committee at St. Louis will engage rooms at the hotels according to the terms named in the notice on the cover of this *Herald*, for such as may desire to have them do so, though it is desirable that application be made as early as possible.

OUR latest letters from the West Central African Mission are dated June 13. Mr. Bagster was still at Benguela, making arrangements for rejoining Messrs. Sanders and Miller at Bailunda, and for the transportation of other reinforcements as they shall arrive at the coast. He reports that he finds the Ambunda vocabulary, given in Major Pinto's recent volumes, quite helpful. "Say to those who love us," writes Mr. Bagster, "renew your prayer on our behalf that with steady devotion, great wisdom, and humble dependence on our King, we may meet and overcome the obstacles now before us."

TWENTY-ONE missionaries soon to depart to their several fields of labor, fifteen of them going out for the first time, were present with a large assembly of friends in the chapel of Park Street church, Boston, on Wednesday afternoon, August 31, and a delightful religious service was enjoyed. The returning missionaries were Mr. and Mrs. O. H. Gulick and Dr. and Mrs. D. C. Greene, to Japan, Miss Carrie E. Bush, to Harpoot, Eastern Turkey, and Mrs. Abbie T. Wilder, who since the death of her husband has decided to rejoin the Zulu Mission in Natal. Of the new missionaries Mr. and Mrs. W. W. Peet and Miss Mary E. Brooks are from Omaha, Neb. Mr. Peet leaves an important position in a great railroad company, to have special charge of business matters connected with the Turkish missions, hoping also to have some share in distinctively missionary work at Constantinople. Miss Brooks goes to Erzroom. Miss Agnes M. Lord, of Portland, Me., goes to the "Home," at Constantinople. Miss Mary P. Wright, of Brookville, Kansas, is to have charge of the Female Department of Armenia College at Harpoot. Mr. and Mrs. J. A. Ainslee, of Rochester, Minn., and Mr. C. F. Gates, of Chicago, join the Mardin station in Eastern Turkey, with a view to the enlargement of our work in the direction of Mosul and Bagdad. Miss Etta C. Doane, of Owosso, Mich., goes to Central Turkey, where her former pastor is now a missionary. Mr. and Mrs. H. D. Goodenough, of Barton, Wis., and Mr. and Mrs. William C. Wilcox, of Glenville, Ohio, join the Zulu Mission; Mr. Goodenough to take charge of the training-school at Adams, and Mr. Wilcox to be associated with Mr. Richards in the mission to Umzila's kingdom; Mr. George Allchin, of the last class in Bangor Theological Seminary, goes to Japan, and Miss Rachel A. Faxon, of Weymouth, Mass., joins the Dakota Mission at Santee Agency.

Of these fifteen new missionaries only two are from New England, while eight come from beyond the Mississippi River. Three of the twenty-one were children of foreign missionaries, three of home missionaries, and two of former secretaries of the Board. While helpers are coming from all portions of the land, it is a time for renewed faith and prayer and consecration on the part of those who remain at home. Not to these departing missionaries alone is God saying, "Go forward."

THE recent action of the Chinese Government to which Dr. Blodget refers on another page, has exceedingly important bearings upon missionary work in that Empire. Heretofore the converts connected with all Protestant missions were both burdened and compromised by the exactions of the government in connection with idolatrous worship. Exemption from such burdens has now been secured, and not only may the Chinese worship where, and as they will, but they will not hereafter be obliged to seem to sustain a system of idolatry which in heart they reject. The thanks of all friends of religious liberty should be given to Mr. Angell, the United States Minister at Peking, for his agency in this matter.

THE *Japan Mail* reports that when application was made to the Japanese Government for permission to dispose by lottery of such articles as remained unsold at the National Exhibition, the authorities refused. The majority decided that it was a dangerous precedent, and the government itself advanced the fifteen thousand yen necessary to cover the cost of the goods. Many so-called Christian nations could learn a salutary lesson from this act of the Mikado's government.



ACCORDING to the carefully prepared tables of Dr. Dorchester, some of which are given on page 394, the contributions from all the evangelical churches of the United States between 1870 and 1880 have averaged annually, for Foreign Missions, \$2,260,143; for Home Missions (but not including City Missions, Tract and Book Societies, or gifts for Christian education), \$2,842,923. These are large sums, and show well against the amounts recorded fifty years ago. But from another point of view the statement is not so flattering. The members of Evangelical churches in the United States number 10,000,000, and the average annual gift of each member has therefore been, for Foreign Missions, 21 cents; for Home Missions, 28 cents. And this for the grandest objects for which a man can live! Until the evangelical Christians of our land average more than fifty cents a year in their gifts to both Home and Foreign Missions, is it not absurd to suggest that our churches must be relieved from pressure in this or that direction in order that an emergency in another quarter may be met? What is needed is a spiritual enlargement in the hearts of all the people of God, so that love for Christ and zeal for his kingdom shall drive out sordidness and selfishness. Nothing is wanting for a tenfold increase in gifts for the advancement of Christ's kingdom in all directions, except the baptism from on high upon the professed disciples of Him who died to redeem the world.

THE attention of pastors and Sabbath-school superintendents is called to the suggestions made in the article on page 378 concerning missions and Sunday-schools. As soon as these papers for concert exercises are prepared, it is proposed to furnish them *free*, in such numbers as are needed, to each Sunday-school agreeing to take a collection, *as a school*, in behalf of the work of the Board.

MR. ROBERT CHAMBERS reports from Trebizond that the brethren in that city have recently received a most fraternal letter from a self-styled "Congregational church" at Batoum, just over the present boundary of Russia, asking for assistance. This church is composed of Molokans numbering twenty-one families, and they affirm that more of their co religionists are soon coming to Batoum.

WE have been looking for some sketch of the life and death of Major C. H. Malan, whose decease at London was chronicled some months ago. The only record that has come to hand is from the author of the *Memorials of Captain Headley Vicars*, and is contained in *Africa*, the quarterly journal which Major Malan had started for the purpose of awakening an interest in the evangelization of that continent. It seems that he was born in 1837, and that in the assault before Sebastopol, while hardly more than a boy, his body was pierced with five bullets. Afterwards his regiment served in India and in Africa, and it was while doing duty as a military officer in Africa that he was specially impressed with the woes of the people and the need of more wide-spread efforts to give them the gospel. He resigned his commission and gave himself thereafter to labors for the Dark Continent. It was to plead for Africa that he came to the United States in 1878. He spent largely of his private fortune in establishing mission work, chiefly among the Galeka Kaffirs. His special scheme had reference to the sending of native evangelists to the interior of the continent. It was a saintly life he lived, and Africa has lost a true friend by his death.

## THE SUNDAY-SCHOOL AND MISSIONS.

THE Congregational Churches of the United States report 444,628 children and youth in connection with their Sunday-schools. It is a question of grave importance how far this great force of young, irrepressible life is being trained to appreciate and love the work of the churches as they move upon the outside world. Suppose a reasonable degree of effort to secure their early membership in the church, the question still remains — what beyond this? For this is not an end in itself. How far are these thousands being led by pastors, superintendents, and teachers to look upon the world as the field which they are to help cultivate for Christ, — towards which they may even now look, and for which they may pray, and give, and whose conquest may deeply stir their young blood in anticipation? Here are the pastors, the missionaries, the laymen of the church of the near future. As they are taken in hand now, will they be then found. If this is the time to lead them to Christ, it is also the time to lead them into the work of the church for Christ. And it may well be the constant aim of parents and leaders in the church to bring forward a generation better informed and better trained to take up the work in which so large a per cent. of the church of to-day takes no practical interest.

As bearing upon missions, it is to be said that not more than fifty per cent. of the church takes any real interest in missions abroad, or gives one cent to make Christ's reign universal. The ignorance of fifty per cent. of the church as to what is being done abroad is something fearful to contemplate. An excuse can be found for this generation that will not hold for the next. The means and opportunity for enlightenment are abundant.

Then, again, giving in the Sunday-school, week by week, is more nearly universal than in any other department of the church; and the Sunday-school is invaded by a nondescript class of applicants with appeals that would not be tolerated in the church for a moment. In consequence, the sympathies and savings of the children and youth are diverted to a large extent from the support of the great causes that must soon have their sympathies or suffer. How many and how varied these appeals are, every pastor probably is well aware. This is a matter that could scarcely stand thus if the Sunday-school was as closely under the official direction of the church as it ought to be. Here are great possibilities in the matter of giving which ought to be secured.

The Presbyterian Sunday-schools are reported as giving to Foreign Missions in 1879-80, \$28,000. The Methodists report \$161,521 as given for Home and Foreign Missions, this same year, by their Sunday-schools. The children of the Wesleyans gave in thirty-four years, as Christmas offerings for Jewish Missions, more than a million of dollars. The American Board, including Woman's Boards, received from Sunday-schools and Mission Bands last year \$20,355.76; that is, averaged among the entire Sunday-school force, 4½ cents apiece, not a tithe of what is possible!

Now as a help in this direction, it is proposed to issue occasional Sunday-school Missionary Concert Exercises, suitable for a children's service, or, better yet, for the second service of Sunday-school and congregation combined. The first of the series will be general and cover the statistics and work of the

year just closed, and will be issued as soon as the facts are in hand, — the last of September or the first of October. Others will follow, prepared by different persons and some of the best workers in our churches, taking up our mission fields, one by one. It is proposed to issue with each of the series a leaflet letter, ordinarily from some missionary abroad, to be read as a part of the service. These, with the series of maps now being issued, cheap but beautiful, — Africa, Micronesia, and Japan, already published, — will give an equipment which pastors and superintendents can work, if they will, to convey information and incite to pray and give, and which cannot fail to do good. We bespeak such coöperation, without which, of course, any effort on our part must be futile.

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### THE IDENTITY OF THE CHRISTIAN AND THE MISSIONARY SPIRIT.

ZEAL in the cause of missions is not seldom regarded as something quite distinct and separable from the requirements of an ordinary Christian life, though perhaps no one would deny that this zeal is in entire harmony with the sentiments a Christian should cherish. A good woman on meeting a young friend whom she had long regarded as a thorough Christian, but of whom she had just learned that he proposed to spend his life in labors among the heathen, saluted him in a tone of utmost surprise: "Have *you* got the missionary spirit?" Unconsciously she expressed a common notion that the missionary spirit is not an essential element in Christian character, that it is an addendum found in some disciples of Christ, but not necessarily belonging to any of them. Sheldon Dibble has affirmed that "a Christian needs to be converted to a personal interest in foreign missions just as an unregenerate man needs to be converted to a personal interest in Christ and his salvation."

Now it is sadly true that the missionary spirit is not apparent in many who are enrolled as Christians. It is true, moreover, that some of these enrolled Christians have to pass through an experience not unlike that at conversion, before they come to any just apprehension of the obligation Christ has placed upon his disciples to evangelize the world. But let it not be thought, therefore, that missionary zeal is anything but the natural and legitimate outgrowth of Christian principle. Let it not be thought that there is any satisfactory evidence of life in Christ where this missionary spirit is wanting. For what is the essential element of the Christian life? Is it not love, without which we are nothing? When self is subdued and love is regnant in the soul, then and then only is there a new creature. The basis of the Christian life is love, and what other basis than this has the missionary spirit? The wish to redeem men and the willingness to make sacrifices to save them are not born except of love, the fundamental principle of the Christian life. The very grace which constitutes a man a disciple of Christ should make him in spirit a missionary.

But we may be told that many who are regarded as Christians are not interested in missions, perhaps do not believe in them. Who regards them as Christians? There is only One whose judgment on this matter is final, or even of much account. He has assured us that many will say, Lord! Lord! whom he never knew. "If any man have not the spirit of Christ he is none of his."



But on this matter it should be borne in mind that in the human soul many qualities or principles may inhere which are only slightly developed. A person has faculties of which he has little use. He may cherish opinions of which he has not as yet seen the application. This is what we must say in hope of many who are regarded as having no missionary spirit. If, indeed, they do not have this spirit in germ they cannot be Christians. They lack the fundamental grace of love, which alone binds the soul to Christ and certifies that his regenerating work has been wrought within. But it is possible for spiritual life to be, as physical life sometimes is, quite dormant. It does not know itself : it does not appreciate the principle on which it should work itself out. It is life without life ; just as we say of a human body when in a comatose state, that it has no vitality, though it be not literally dead. This is indeed a contradiction of terms, but we are understood to mean that the body has no vigor, and is in a low state next to death. So, to say that one has a Christian but not a missionary spirit is a contradiction of terms. It is saying that one is filled with love, yet has none of it ; that he is loyal to God, yet cares nothing for his commands. Still the expression is intelligible. It means that the Christian life is very low, so low as to be scarcely recognizable. It is a sad state, and its sadness is not in the least alleviated by the fact that many are in it. Every minister of Christ should seek to bring out of this spiritual torpor such of his people as have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's and yet not be like him ; he cannot love the Saviour's person and be indifferent to the coming of his kingdom. He who has no earnest wish and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of missions is the spirit of our Master ; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ?

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## ANSWERED PRAYER FOR CHINA.

BY REV. HENRY BLODGET, D. D., PEKING.

IN the year 1863 the late Rev. W. C. Burns, a missionary of the Presbyterian Church in England to the Chinese, came from Amoy to Peking for the sole purpose of securing for the Protestant Christians like privileges and immunities to those which had then recently been granted by an Imperial Rescript to the Roman Catholics. He was the more earnest to obtain this end, because a severe persecution had just arisen against the Christians in Amoy, in whose behalf he had been deeply interested. On his arrival in Tientsin and in Peking Mr. Burns asked his Christian brethren in both places to unite with him in prayer that the object of his mission might be accomplished. With much consideration, in the most careful and judicious manner he laid the matter before the British Minister, the late Sir Frederic Bruce. Sir Frederic gave him a very friendly hearing, and declared himself greatly interested in his statements. He

also expressed his high esteem for Mr. Burns, as a man and as a Christian missionary. At the same time he declined to take any action in the case, and Mr. Burns was obliged to desist from further efforts, and turn to his usual employments. After four years he left Peking, and went to Nieu Chwang, where he finished his earthly course without seeing any result from his mission to Peking, as far as it had regard to the protection of the native Christians.

After the death of Mr. Burns, during the years 1867 to 1880, no further action was taken in regard to this matter. In the autumn of 1880, in consequence of a then recent case of persecution, it was brought by an American missionary before the United States Minister, the Hon. J. B. Angell. Mr. Angell gave his approval to the request, and promised to use his influence to secure the desired result. Recent letters from Peking show that he has been successful. When the matter was broached to the foreign office, the officials expressed an entire willingness to grant what was sought, saying that they wished to make no distinction between Roman Catholics and Protestants. The government has accordingly sent orders to all the high provincial authorities, to make the Imperial Rescript regarding the toleration of Christians, given in the reign of Tung Chih, 1st year, 1st moon, apply to Protestant Christians, as well as to Roman Catholics, and the American missionaries at Peking and elsewhere have been notified of the fact.

Thus after eighteen years from the coming of Mr. Burns to Peking, and thirteen years after his death, what he labored so strenuously and with so much prayer to obtain, has been accomplished. His desire is fulfilled. Exemption is granted to Protestant Christians from assessments for all idolatrous purposes, and protection from persecution is extended to them equally with Roman Catholics. The liberty also is given to Protestant missionaries, equally with Roman Catholic priests, in cases of religious persecution, to present petitions to the local authorities for the converts, to secure what is reasonable and just in their behalf. Although the provisions of this edict may not always be promptly executed, yet without doubt it is a great gain in regard to the toleration and protection of Christians in China. As things now stand it leaves little to be desired.

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## DR. DUFF ON MISSIONARY THEMES.

THE eloquence of Dr. Duff is proverbial. There are remarkable stories told of the effects produced by some of his addresses. It is not difficult to discover the secret of his power. While he did not fail to make a careful study of the masters of English eloquence, his inspiration did not come from them, but rather from his deep draughts at a sacred fountain. His theme was a grand one, and it had taken full possession of him. He was fired with zeal for Christ's great kingdom on earth. He *believed*, and therefore spake. Some of the most interesting portions of the two attractive volumes<sup>1</sup> in which the Life of Dr. Duff has recently been given to the world are from his addresses on missionary themes. We can do our readers no greater service than to give a few extracts

<sup>1</sup> *The Life of Alexander Duff, D. D., LL. D.* By GEORGE SMITH, with an Introduction by WILLIAM M. TAYLOR, D. D. Two vols. pp. 478, 553. New York. A. C. Armstrong & Son.

from some of these addresses. The first great speech he made after his return from India he rose from his bed to deliver. He felt that it was a crisis in the Scottish Church respecting the cause of missions, and he was borne along in a strain of eloquent argument which completely overcame the assembly. Nor was it a transient effect. Permanent results were secured, and Scotland as well as India has been the better ever since. In the peroration of this speech there is the following passage respecting

#### THE HEATHEN AT HOME AND ABROAD.

“Whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home,—that there is enough of work to be done at home, and why roam for more in distant lands? I strongly suspect that those who are most clamorous in advancing this plea are just the very men who do little, and care less, either for heathen at home or heathen at a distance. At all events, it is a plea far more worthy of a heathen than of a Christian. It was not thus that the apostles argued. If it were, they would never have crossed the walls of Jerusalem. There they would have remained contending with unbelieving Jews, till caught by the flames that reduced to ashes the city of their fathers. And if we act on such a plea we may be charged with despising the example of the apostles, and found loitering at home till overtaken by the flames of the final conflagration. But shall it be brooked that those who in this assembly have so far succeeded to their office should act so contrary a part? Let us pronounce this impossible. I, for one, can see no contrariety between home and foreign labor. I am glad that so much is doing for home: but ten times more may yet be done both for home and for abroad too.

“It is cheering to think of the overmastering energy that is now put forth in the cause of church extension in this land, as well as in reference to improved systems of education, and model schools, and more especially the enlightenment of the long-neglected and destitute Highlands. I know the Highlands; they are dear to me. They form the cradle and the grave of my fathers; they are the nursery of my youthful imaginings; and there is not a lake, or barren heath, or naked granite peak that is not dear to me. How much more dear the precious souls of those who tenant these romantic regions! Still, though a son of the Highlands, I must, in my higher capacity as a disciple of Jesus, be permitted to put the question, has not inspiration declared that the ‘field is the world’? And would you keep your spiritual sympathies pent up within the craggy ramparts of the Grampians? Would you have them enchain within the wild and rocky shores of this distant isle? ‘The field is the world.’ And the more we are like God, the more we reflect his image, the more our nature is assimilated to the Divine,—the more nearly will we view the world as God has done. ‘True friendship,’ it has been said, ‘has no localities.’ And so it is with the love of God in Christ. The sacrifice on Calvary was designed to embrace the globe in its amplitude. Let us view the subject as God views it—let us view it as denizens of the universe—and we shall not be bounded in our efforts of philanthropy short of the north or south pole. Wherever there is a human being there must our sympathies extend.”

One of the results produced by the extraordinary eloquence of Duff on this occasion, was the persistent efforts of several churches, among them the most prominent in Scotland, to secure the young man, for he was then but twenty-nine as their minister. Among the arguments used with him was this, that he could very effectively serve the interests of India at home. He could plead her cause among the churches of Scotland as no one else could. To this suggestion he replied concerning



## THE HIGHER CALLING OF THE MISSIONARY.

"Were I to remain in my native land it would doubtless be still in my power to do something by way of advocating the claims of poor benighted India. In that case, however, methinks my tongue would not only falter, but often 'cleave to the roof of my mouth.' Fearlessly and unsparingly have I reprobated the indolence and cowardice of those who kept lingering and loitering at home, in lazy expectation of some snug peaceful settlement, instead of nobly marching forward into the wide field of the world, to earn new trophies for their Redeemer by planting his standard in hitherto unconquered realms. Neither have I suppressed my honest indignation at the no less criminal supineness of others, who, having once obtained such settlements, ingeniously devise a thousand petty frivolous pretexts for continuing to wrap themselves up in the congenialities and luxurious indulgences of home, instead of boldly daring, though at an immeasurable distance, to tread in the footsteps of apostles and prophets and martyrs. Not that I would have such loiterers to join our storming ranks. Far otherwise. I, for one, would wash my hands of the guilt of appending such drags to the chariot wheels of the conquering Messiah. The grand evil is that such persons should exist at all, arrayed externally in the garb of the heralds of salvation.

"How often have our ears been regaled with the music of eloquence, echoing the songs of divine chivalry and the battles of the faith? But all the while have we not been left in sorrow to exclaim,—Where the rushing crowd of champions, clad in armor of light? Where the continued toiling and struggling and fighting which form the certain prelude to decisive victory? Alas! alas! if without an effort, without a struggle, and without a sacrifice, imagination alone could conquer all difficulties, then, with the ease of some potent spell, and the rapidity of some inexplicable enchantment, might we behold every howling waste converted into gardens of delight, and golden palaces starting from every barren shore! Such sentiments and expressions may be deemed by many over-severe and not a little uncharitable. If so, I cannot help it. What I feel strongly I express strongly. How then could I, in consistency, after such decisive expression of my own feelings, reconcile myself to the resolution of throwing aside my weapons of aggressive warfare, and timidly shrinking down into the shriveled form of a comfort-seeking time-server at home? What a plausible corroboration might thereby be given to the base calumny, that few or none go forth to heathen climes but such as have been unsuccessful and disappointed candidates for office in their native land,—the only merit allowed them being the ignoble one of making a virtue of necessity? What a triumph might be furnished to the thousands who stoutly call in question the sincerity of those who profess their willingness to submit to sacrifices for the sake of Christ? And with what shouts of derision might any appeals of mine, on the subject of personally engaging in the toils of missionary labor, be responded to?"

From an address delivered twenty years later, as Dr. Duff was about to return a second time to India, we give the following extract. The principle of growth in missions to which he refers, and the sad indifference of the great mass of professing disciples to Christ's work in the world, are points which need to be enforced to-day.

## PROGRESS THE LAW OF THE KINGDOM.

"The law of the kingdom is that of growth and progress. Whether it be in the soul of an individual man, or in the body of a collective church, if we try to arrest its growth and outspreading, or, in other words, if we try to keep the good we have acquired to ourselves, we shall find that if there be truth in the Bible, and faithfulness in the God of heaven, that church and that individual will begin to droop and wither and decay, and finally lose what has been attained to, for they are then manifestly

fighting against an eternal law of God. But is there not a limit to these constantly swelling demands? There is. What is it then, you will next ask! It is that we go on by means of your continually increasing support, conquering and still conquering, until, by the blessing of God upon the work, there shall be a sufficient extent of territory gained from the enemy which may itself supply the needful resources in men and means, and begin to be self-maintaining and self-propagating too. And when once this point of indigenious self-support has been reached in a mission, then your hands will be liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point be reached, you must make up your minds to the fact, that the very success of your missions must for a time entail increasing expense. This fact you must be prepared wisely to meet and heroically to encounter.

“But to me, who have had sore travelling and wandering through many lands, it has been a matter utterly overwhelming to the spirit, when I often saw such redundancy of means in the possession of professing Christians, and when I have been told in reply to earnest pleadings in behalf of a perishing world, ‘Oh, we have nothing to spare.’ How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries. It was as much as to say to God, the great proprietor, who has given it all, — ‘Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little dribblet remaining over, after I have satisfied myself, I will consent to give that dribblet back to thee.’ The exclamation has been on my lip, in the hearing of such men, — Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outer gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with the sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire, while wretched self is cast out to famish at the door, rather than, by pampering it, to drag its possessor down to the pit of eternal woe?”

## LETTERS FROM THE MISSIONS.

### *Austrian Mission.*

In forwarding the Annual report for this mission, Mr. Clark writes, July 8:—

“A review of the year shows that it is by far the most eventful and successful in the history of the Austrian Mission. The work was never so encouraging. Last Sunday three former Romanists, one from my Bible class, joined our little church. Next Sunday another person, formerly a Romanist, joins us in Brünn, to which place I go to-morrow. On Tuesday next there will be in Kolin, Bohemia, a convention in which the Sabbath-school cause will be prominent. President Cattell (Lafayette College) will be present. Mr. Klusah, an efficient and devoted young

man, and member of our church, has, after some delay, secured permission from the governor to labor as colporter in Bohemia. He begins work to-day.”

Mr. Clark sends also a translation of the report of the evangelist, Mr. Novotry, concerning the work in connection with the “Free Reformed Church,” organized at Prague last year:—

“There are now 70 families visited with the single object of awakening or cultivating spiritual life. This includes also families in Stupitz and neighborhood. Besides these 70 families, we are in correspondence with a goodly number of persons who live too far away to visit us or for us to visit them. In these 70 families are 126 persons (children under 14 not

reckoned) who attend our meetings more or less regularly, the majority with great regularity. In about 68 of these souls there are evidences of some sort of spiritual vitality. Twenty-nine of them are members of our church, one more has applied for admission, and will probably be received.

"Among those with whom we correspond there are more than ten who love the Saviour, and one is a member of our church. Thus in the limits of our personal work are about 78 souls in which are evident traces of the Holy Spirit's work, and 31 members of the church, exclusive of my wife and myself. The other part of my work is the holding of meetings, either at the hall in Prague, in my own dwelling, or in the dwelling of one of the brethren. In my dwelling a meeting is held every Sabbath evening, except the first one in each month, at which about forty are present, sometimes more, sometimes fewer; also on Monday evening, with about ten persons. On Wednesday evening, at Brother Burda's, with about twenty, and Friday evening, at my dwelling; this latter exclusively for prayer, at which about eight or ten are present. My wife has each Sabbath afternoon a meeting with about six of the younger girls.

#### FAITHFULNESS OF CONVERTS.

"It is a cause for rejoicing that all the brethren and sisters are faithful in cultivating a close communion with the Saviour. They are in the habit of telling him the smallest circumstances in their life, and of seeking and following God's guidance in all things. Another pleasing fact is that the Bible is faithfully read and studied by all (only one *cannot* read). Worldly reading is almost altogether neglected, though some twenty Christian periodicals are subscribed for and read.

"The Lord's day is also sacredly kept by all the more advanced in faith, though some, whose faith is still weak, lack the strength to overcome all the obstacles which, in our circumstances, render Sabbath-keeping an impossibility except there be the highest degree of faith.

"Their readiness to contribute money for the advancement of Christ's kingdom

is also very encouraging. I have attempted to make some sort of calculation, and believe that, if our circumstances are considered, it will be found that we do not fall behind the churches of England or America in the matter of Christian beneficence. Finally the love and zeal with which the brethren and sisters testify of the love of Jesus to those who are without, deserves special mention. Nor is it necessary to urge them to such work. This faithfulness is of so much greater importance from the fact that so largely is seed-sowing here solely a work of hope. One can almost say that out of 100 persons with whom spiritual conversation is held, perhaps one is induced to attend the meetings, and then nearly a hundred come and go before one is converted. If there were among the people only the smallest degree of longing for God's Word, our work, in view of so much testimony being given, would make very rapid progress. Still there are enough visible signs of God's blessing to assure us that the work is not in vain. Of the Bohemian people in general, it must be said that there is among them *no* longing for the truth."

Mr. Schauffler, in sending the report of the Brunn station, gives many items of interest, which cannot wisely now be published. Of an opening in Teschen, a town of Austrian Silesia, he writes:—

"A significant fact of the year is the movement on the part of some Protestant gentleman in Teschen to establish a Protestant 'Girls' Home' in that city, which is to develop into a Protestant school for girls. One of the pastors wrote to me for the plan (rules, management, etc.), of our Brunn 'Home,' of which he had heard, and a professor asked Pastor Schubert for the plan of his institution, and inquired whether he could furnish teachers for the projected Teschen school. This greatly encourages Pastor Schubert, who rightly sees in it the beginning of the realization of his hopes, that his Institution will prove a truly missionary nursery, not only furnishing missionary laborers, but becoming the mother of similar institutions among the sixteen and a quarter millions of Slaves of the Austrian Empire, to say



nothing of the much greater Slavic population in neighboring lands. It is a serious question whether we do not need a new missionary who shall learn the Polish language with a view to entering the door thus providentially opened, and commencing missionary work in earnest in a field wholly unoccupied by other societies. I know of only a few missionaries to Jews among the great Polish-speaking population of Austria and Russia, whose moral condition calls for Christian work even more loudly than that of the fields we now occupy in Austria and Turkey."

#### THE WORK OF NINE YEARS.

Mr. Schaufler concludes his report as follows :—

"Had we, on settling in Prague in the fall of 1872, been able to foresee all the obstacles, difficulties, perplexities, enmities, and dangers to which our work would be exposed, we should have shrunk back affrighted. The Lord in mercy showed us only enough to remind us that 'it is not in man that walketh to direct his steps.' And now what reason we have to thank him 'who hath not given us as a prey' to the teeth of our enemies, but has made 'his strength perfect in our weakness,' and 'hath done great things for us whereof we are glad.' Obstacles apparently insurmountable overcome, the mouths of lions stopped, powerful foes vanquished by a despised, powerless handful, a goodly amount of religious freedom for themselves and all their recognized and non-recognized brethren obtained by a persecuted little band from a ministry strongly influenced by the Papal power; yea, more than this! the eyes of the blind opened, and hard hearts won for Christ; slaves of sin and superstition freed from cruel bondage, and made children of God; the difficult problem of church organization solved; a living witnessing church planted and growing; a leaven actively working among Catholics and Protestants; and last, but not least, the confidence of believing brethren in the recognized Protestant churches gained, and they earnestly engaged with our help in efforts to awaken and cherish spiritual life in their own

churches; surely these are 'great things' for which we should 'thank God and take courage.'"

#### *Western Turkey Mission.*

##### "ANATOLIA COLLEGE."

FOR the development of the self-supporting native church a prime requisite is the preparation of a native ministry, and the work of providing such a ministry presses heavily on all our missions. Mr. Herrick, of Marsovan, writes of a plan now to be adopted for giving a preparatory education to such young men as it may be hoped will ultimately enter the Theological Seminary in that city. It involves the establishment of an academy of high grade, or college, and as will be seen the people are, according to their ability, promptly taking hold of the work. Mr. Herrick says :—

"The Western Turkey Mission extends over a territory from the Mediterranean nearly to the Euphrates, and from the Black Sea nearly to the Taurus mountains, including many of the largest and most important cities of the Empire, with their thousands of villages, containing a population of at least 4,000,000, one fourth Armenian and Greek, and three fourths Moslem.

"For this vast region the mission has one theological seminary at Marsovan. Till now this school has had a course of four years, three years of special study after the common school being required for admission. Two of these four years have been devoted to scientific and linguistic study, and the other two to theological study. Hereafter the seminary is to have a three years' course, corresponding mainly to the course of study in theological seminaries in the United States, the whole work of scientific and preparatory study being thrown upon the people. Till now students—candidates for the ministry—have been beneficiaries of the Board from the common school upward. Now the people of this immediate vicinity are to establish an academy or 'college,' the only name familiar to them, by the side of our theological seminary. They give £400 = \$1,760, to start the in-

stitution, and the Board gives the same sum. In the yearly expense the same principle of sharing half and half, till the people can assume the whole burden, is to be adopted, and this principle we fully approve. Now the people will pay the board and tuition of the pupils, and the expense for teachers, etc., will be large. Could the school, at the start, be but a grade above the common school, and grow slowly, they could bear this burden. But it must have a higher character from the start or fail. For, —

“(1.) The colleges already established in this country, although unavailable for this region, have stimulated here the desire for higher education.

“(2.) To prepare for our theological seminary the chief studies of a college course are requisite.

“(3.) The Jesuits driven from France are coming into Asia Minor in great numbers, and are now actually building a high school in this city.

#### THE NEEDS OF THE INSTITUTION.

“By the aid of our seminary the college can live and grow without a large endowment; but a fund of some \$10,000 beyond the aid the Board will give, and beyond the utmost ability of the people, is an absolute necessity. Nowhere in the work of Christian education can such a sum be more judiciously applied or yield larger returns. The students will board for less than three dollars a month. Reckoning *all* expense, one dollar will go as far here as seven in the average college in the United States. Tuition is ninety dollars a year at Williams College. The *interest* of a less sum will pay the tuition of a boy in this college. The point where the situation presents exceptional difficulties to the people is in raising their proportion of the expense for teachers, in addition to tuition and support of pupils. Business and trade are at the lowest ebb, and did not the incoming harvest promise a rising tide this enterprise must inevitably be put by. The people wisely decide to erect a building for present needs, and put by a nucleus of an endowment fund. What they can do in this way, however, is very little. We

do not desire to trench on the general receipts of the Board. But we venture to suggest that if any one is moved to make some special gift above his ordinary contribution for foreign missions, here is a noble opportunity to make a comparatively small sum do a great work.

“As you read these lines, if your telephone is powerful enough, you may hear the sound of the workmen's hammers upon the building. You have a telephone powerful enough to hear the sounds of the workmen you send to these lands as they labor, not alone, in building the new *Civitas Dei*, the blessed city of God. Every dollar you give is a powerful blow in demolishing falsehood, superstition, oppression, ignorance, and in rearing on foundations that endure, truth, righteousness, and Christian manhood. Such an institution as the one now started does not depend in the least on the continuance of the Ottoman government. Whether Turk, or Russian, or English, or native Christian shall rule here in the coming years, ‘Anatolia College’ will equally be a prime necessity to the education and elevation of the people. Once established, no political change conceivable can have any adverse effect upon it. The worst is the present, and it is in the present that we desire to see the work well started.”

LATER. — Since the above letter was in type, we learn that the very commendable efforts of the people in the establishment of the college have been suspended owing to the suggestion they have received from their pastor, now in this country, that he will collect needed funds here.

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#### Central Turkey Mission.

##### SHAR. THE GREEK WORK.

MR. CHRISTIE, of Marash, who has recently spent more than one hundred days in touring and in work outside of his station, writes, July 6: —

“In Shar the good cause is gaining ground fast. The preacher was thirty-five days in bed last winter with fever: was much discouraged and felt like giving up altogether. A revival among his people

fairly pulled him out of bed, and he began to preach when he was still so weak as to be unable to stand in the pulpit. The religious interest swept through the village and drew some twenty Armenians into the congregation, which has now grown so large as to compel an enlargement of the room when they worship. That was the Lord's answer to his doubts and fears. It is well to note, also, that this good work began with the Week of Prayer, as did the revival in Hadjin, of which you have heard. You may imagine what a privilege it was to preach to that wide-awake Shar congregation."

"Our new Greek field to the northwest of Hadjin is within a day's ride of Cæsarea. It seemed very odd to me to be skirmishing up so close to the walls of that great missionary capital, with the everlasting snows of Argæus shining down on me from the near west! I had no time to run across the border and see the friends there, much as I longed to do so. A return of my ague in the foul-smelling, flea-infested, and fever-haunted Greek house I lodged in at Tashju drove me back to Hadjin before I had seen all our new villages.

"In these villages of that fine plain on the west branch of the Sarus, all near to each other, the openings for evangelistic effort are very encouraging. Two of our native helpers have at different times this spring and summer been around among them: from their reports and my own personal observation I am assured of the beginnings of a hopeful work in that region. The little band of believers at Tashju and Esheli are holding fast to the truth they have begun to love, in spite of some persecution, and the loss of their leader, who has been bribed or frightened back into the old church. It was very sweet to be present with them a few days and see their eagerness to learn.

"The mountains are full of lawlessness at the present time. A day or two after Miss Proctor and I reached Hadjin a band of robbers came down upon the road we had traversed and carried off the plunder of two caravans, — not without bloodshed. At Gaoksyn there is a chronic state of war between the Circassians and the

people. On the way down from Hadjin, while passing through a narrow gorge in the mountains, I came suddenly upon four robbers who had partially 'looted' a caravan: at sight of my hat and Winchester they made off at speed, and their half-plundered victims were profuse in their expressions of gratitude for the unexpected deliverance. The speedy capture of the Circassians who robbed Mr. Montgomery has made an excellent impression throughout all these regions, however, and will, we hope, make our movements through the country to be less embarrassed by these perils."

#### PROGRESS IN OUT-STATIONS.

The annual report of the Aintab station, prepared by Mr. Fuller, gives the following interesting facts respecting two out-stations: —

"The Home Missionary Society, composed of voluntary members from all the Aintab churches, have taken for their field of operation Chaokmezmen, an Armenian village eight hours north of Scanderoon. Here they have been at work for over two years. The opposition they have met on the part of some of the prominent men of the place has been bitter and prolonged, and every means, from the most subtle knavery to open violence, has been resorted to in order to break up the work, and the society and its helpers have been put to great trouble and expense to maintain their position; they have, however, persevered with the most commendable patience and courage, and we have just received news of government action that would seem, at last, to be a full recognition of the rights of the Protestants in the case. If this has been really accomplished the door for future success would seem to be fairly opened. The people of the village have from the first manifested much interest in the preaching of the gospel, and the leading opposers of the movement have all along said, 'If we allow the people to hear these men our old religion is gone.' We have thought it expedient, considering the unusual expense incurred by the society on account of the opposition they have met, to grant them some aid from the funds put at our dis-



posal by the Turkish Mission Aid Society. Besides this we have given such encouragement and aid as we could, both personally and through the American Consular Agency at Scanderoon and Adana.

## NEZIB.

"*Nezib* is a village nine hours east of Aintab on the road to Birijik. The place is of special interest as marking the spot where Ibrahim Pasha gained his great victory over the Turks in 1839, which, but for the interference of the European powers, would have given him Constantinople. It is a village of some four hundred houses, forty of which are Armenian, and the remainder Moslem. It contains the ruins of an old Greek church, now occupied by the Moslems as a mosque, though too much out of repair for regular use. This place has been occasionally visited by missionaries and Protestant helpers, and services had been in the houses of some of the villagers who were sufficiently curious or enlightened to desire it. There was also for several years a thoroughly devout and exemplary Christian man living here, who, though he died several years since, has left a memory and example which are still powerful for good.

"No regular work had, however, been undertaken in the village till sometime last year, when a helper was sent to open a school and to begin Sabbath service. During the last college vacation a member of the junior class was sent to take charge of the work, and under his care a substantial and hopeful beginning has been made. We have now a good helper on the ground, and there are many signs of progress. The old Armenians have neither priest nor teacher on the ground, and a considerable part of the people seem inclined to listen to the preaching of the Word. Twelve heads of families have legally enrolled themselves as Protestants; most of these are, however, only so far enlightened as to reject the errors of the old church — the work of the Spirit to make them living members of Christ's body is not yet very apparent. They are at present holding both school and preaching service in a hired house in which also the helper lives."

## North China Mission.

## SHIH CHIA TANG. THE TELEGRAPH.

THE houses for the occupancy of the missionaries who are to be stationed in Shantung are now being built, and meanwhile the work in that province must be supervised by those who are dwelling at Tientsin. Mr. Smith, under date of July 9, reports a visit subsequent to the one of which record is made in the last *Herald*. He says: —

"The work among the villages has been prosecuted as usual among audiences reduced in number as always at this season. Even in America the pews are said to be not crowded in dog-days, and in China a man who is idle in summer will probably starve the next winter. The wheat harvest is a stumbling-block which it takes half a month to get past. The crop was a failure this year, and every one feels poverty-stricken in consequence. An abundant rain in June was the rainbow of great promise, and it is now hoped that the autumn crops will be excellent.

"The disturbance at Shih Chia Tang has quieted, and I trust we may hear no more of it. We have received invitations to several villages not visited before, which have been accepted. In a region to the southwest of our headquarters, and west of Shih Chia Tang, a special interest seems to be manifested, and many villages are inquiring with wonder what it is all about. Two men have been going about to fairs to preach and sell books since last March, and they have met a great number of persons, many of whom reappear. There are applicants for baptism in all quarters, but no one has been baptized on this visit, lest his zeal might prove to have been in some way enkindled by hope of employment in our work. We have been obliged to drop the names of a dozen or more disaffected or objectionable persons who have left us for various reasons. Some of them were gamblers — for this is a nearly universal vice. One man had gambled away all his land, and has become a refugee! The number of applicants for all kinds of medical relief is great, and while extremely irregular, is evidently rapidly extending, since most of

them return, generally bringing two more. It is too early to form any idea as to the relation which this work will have to direct missionary labor, but it can result in nothing but good.

"On our way down the Imperial Canal we had the pleasure of first seeing the new line of telegraph poles, with double wires, which is now in process of erection, and which is to connect Tientsin and Peking with Shanghai. The work is completed for about seventy miles, and is rapidly advancing. The sudden appearance in the far away interior of this sign and engine of Occidental civilization was a sight truly inspiring, suggesting the day, perhaps nearer than we think, when the scream of the locomotive shall be heard in the land of Confucius and Mencius. It will not cure China's ills, but it will be an omen of promise. The telegraph will pass within seven or eight miles of our headquarters, but I am not advised whether there will be an office anywhere near."

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### Japan Mission.

DR. GORDON writes under date of July 4:—

"At the closing exercises of our school quite a number of the members of the *Fukuwai*, or provincial assembly, were present, as was also the head of the educational department in this region. The latter, who is a new man here, came by invitation, but he spoke to Mr. Neesima of his inability to stay more than the first hour, as he had arranged to attend an important meeting later in the day. He, however, sat through all the speeches from two to half-past five P. M., and we hear that, in excusing himself the next day to those whom he had appointed to meet, he said the speeches were so good and the spirit of the young men so remarkable, that he found it impossible to leave.

"Of the eighteen graduates seventeen wish to come back to the theological course, and three, if not all, of the four of last year's class hope to join them. Is not that something to give thanks for? It is very probable, however, that three or four will be prevented by family affairs from

coming, but I think we may expect a class ranging from fifteen to twenty to take up the regular two years' course in theology.

"I attended last week a preaching service at Kameoka, just within Tamba, and about a dozen miles away. It is the former home of one of our students who has been doing faithful work there. There are a half-dozen baptized believers connected with one of our Kioto churches, and as many more interested but not baptized. We have a colporter working in that vicinity, and everything seems prosperous. There were 250 present in the day-time at our meeting, and perhaps 500 at night. The believers, without any aid or suggestion from us, have *bought a house for meetings*. They paid only fifty yen for it, partly borrowed, and though old it will do very well. Could we not wisely help our churches who show such a spirit?"

### CHURCH DEDICATION.

Mr. Atkinson writes of the dedication of the new church at Imabari on the Island of Shikoku, the foundations of which were laid in March last:—

"The building is on the plan of the one in Kobe, though a trifle smaller. The floors are covered with the usual thick mats, as the people could not afford to put in seats. The day was a delightful one. The dedication services were held in the forenoon, and consisted of singing, prayer, addresses, poems, and other inexpressible things in Chinese. In the afternoon eight adults were baptized, including Mr. Ise's mother. The church was organized less than two years with seven members; it now numbers seventy-three! At night there were addresses from several speakers who had come, one from Kobe, one from Kioto, one from Osaka, etc. The house was packed, and many went away unable to get even standing room outside a window. The place is in a quiver of interest, and the islands about are also beginning to feel interest in the truth. We hope that the coming year may be even fuller of blessing for that church and island than the past one has been. We have work started in other cities and villages, and hope that we shall see many Imabaris on Shikoku before many years go

by. Mr. Ise is working faithfully and energetically, and hopes to win Shikoku to Christ and to righteousness through the power of a gospel divinely given yet humanly proclaimed.

"From Imabari we went to Matsuyama, a large city thirty miles distant, at the earnest and many times repeated entreaty of the 'believers' there to hold a preaching service in a theater they had rented. We went. Messrs. Neesima, Kajiro, of Osaka; Matsuyama, of Kobe; Ise, and myself. We had the theater full, and the listening was most attentive. The preaching in the afternoon lasted for *four* hours; that of the evening over *three*! Mr. Ise will have a man at work there regularly now, and he will go occasionally. God's work is moving gloriously on, and we are thankful. I feel now that the gospel is established in Shikoku, and I thank God for the share He has allowed me to have in it. The Akashi church is now entirely self-supporting."

#### A CHURCH DEDICATED.

Mr. Curtis writes from Osaka, July 5:—

"The first dedication among our Osaka churches took place last Sunday, the Naniwa people now having a home of their own, a very pleasant and convenient one, and most favorably situated on one of the busiest streets in Osaka, a central position. They have shown a good deal of shrewdness and common sense in the undertaking, which was their own enterprise, not suggested by the missionaries. They have been longing for a home, and quietly talking about it for a good while, but have felt that other things were more important, and that this must wait. They at length thought of a plan by which their regular church work would not be crippled or even hampered, and by which they need not interfere with the regular work of other churches by calling upon them for assistance, nor yet run in debt.

"They rented at long lease three adjoining stores, the landlord agreeing to throw them into one. This largest store had all the partitions taken out, and was fashioned into a cosy little church, with settees and pulpit and double doors, and a church front was put on, making it quite notice-

able from the street. The other rooms that are thrown into this one are left with the Japanese soft mats, so much preferred by some, and these being at one side make the place all the more convenient for separation of Sunday-school classes. The front rooms of the other two houses are not ordinarily used, but can be on special occasions, the ordinary use of one being a book-store kept in connection with the church."

#### THE HOUR FOR JAPAN.

One of the most hopeful features of the missionary work in Japan is the efficiency of the native Christians. The sermons of some of the native pastors are said to be characterized by such vigor of thought and expression as would make them acceptable to the best Christian audiences anywhere. The Japanese listen gladly to such preaching. "The chief danger of our work," writes one of our missionaries, "lies in its popularity."

Mr. De Forest, of Osaka, writes:—

"The time is fully come for Christianity to give the reasons for its invasion of Japan. The great theater meetings that are springing up all through the Empire have aroused the wrath of both Buddhists and Shintoists, who are making every effort to checkmate us. Books begin to appear—I have heard already of four—attacking Christianity with all the old reasons that can be raised from the dead. The apologetic age is begun. *No other topic now will draw the multitudes together in Japan like discussions on Christianity.* The masses are appealed to as judges, and, surprised that they are of so much importance, they gladly accept the honor. That, in such a crisis, such an able body of native workers should providentially be in connection with our mission is a matter of congratulation.

"The proprietor of the *Osaka Nippo*, the ablest paper in Southern Japan, a nobleman of the old school, has of late repeatedly had conferences with Mr. Miyagawa, the teacher of the girls' school in Kioto, to secure his aid in establishing a boys' school in Osaka that shall teach the liberty of Christianity. And one of the editors, with his family, was baptized a week or two ago in the Naniwa church."



## GLEANINGS FROM LETTERS.

*Miss Olive N. Twitchell, Broosa, Western Turkey.* — Our school has just closed for the summer. The last two days were given to examinations, which were certainly very creditable. Mrs. Baldwin has kept charge of the school until now, I helping her as I could. I hope this long vacation will do a great deal for me in learning the language. I have a lesson every day, and am enjoying the study. I feel more at home than I could hope to in so short a time. I have enjoyed the girls greatly, and am very happy here. The scholars felt Mrs. Colby's death keenly. She was very dear to them, and I am sure her influence here will live long. The condition of the school shows her wonderful ability. It is a constant wonder to me that she could do so much and so well, and what she has done will be an inspiration to me, though I could not fill her place.

*R. M. Cole, Erzroom, Eastern Turkey.* — The Gregorian Armenians, though they have lost one hundred families in the past ten years, have during this period more than tripled in expenditure for education, with probably ten times as many pupils, two thirds of whom are *girls*! One girls' school, which draws \$132 tuition, has been opened during the past year, and they have added to their board of instructors twelve in the last two years. And yet, with all these advances in the cause of education, there has evidently been a marked falling off in the number of clergy and their influence on the people. This is the tendency of the education now sought by the "coming Armenian." There is a "school-loving society" at Constantinople that is making quite commendable efforts to establish schools through Armenia, but their education is almost entirely secular, while the religious part is well nigh wanting, or, what is worse, leads to infidelity altogether.

I have just been having an interesting talk with one of the Kuzzlebash Koords, who wish teachers from us. This matter we have referred to the English and American ambassadors to know how much pro-

tection can be hoped for. They are called Koords, and most of them speak a sort of Koordish, but it is evident they have, away back in the past, been Christian. Though from fear they seem to have taken circumcision, yet they have communion with bread and wine, sitting about a table as we do. This young man with whom I have been talking, sometimes in Turkish and sometimes, through our teachers, in Armenian, has made wonderful progress within a year, during which time he succeeded in getting hold of one of our New Testaments, having previously had only a few leaves of one. He is now able to quote from it with wonderful fluency, considering the time, and he claims to be ready to shed his blood for the sake of Christ. If we might have genuine protection for such persons among this tribe, which extends on to near Erzangan, there is hope that we might see people turning to the truth by the thousand even. The Lord grant us such help.

*Miss C. O. Van Duzee, Erzroom, Eastern Turkey.* — Although I have made all the calls upon the natives I could during the winter and spring, the women of the old faith are continually asking me, as I pass their doors, "Why don't you come and see me?" They cannot understand how it is possible that I have n't time. School has just closed for the summer vacation of two months, and at the close there were twenty-four scholars, nineteen of them day scholars, for whom there is no expense except the school-fire in the winter. Some of these have paid tuition, and others have worked for it. We have never had so nice a school before. The spirit is good, and four, I hope, began a new life in the winter.

*Richard Winsor, Sirur, Maratha Mission.* — Our hearts are full of gladness at the present aspect of the Lord's work, which he graciously does by unworthy instruments. The impressions made by our Christian teachers in the villages, are, I feel, full of promise as never before. To-day I am sending out two more teachers into new places, making our sixth and

seventh schools. The Lord send showers of blessing upon these fields !

*John Rendall, Madura Mission.* — In regard to Bible-women the work is of the most interesting kind. In Madura the women are exerting a most happy influence, and the members of the Women's Board cannot fail to become most deeply interested in the facts relating to it. It is our wish that every female connected with our mission should have at least one such laborer. It opens a wide door of usefulness among the women of the stations, and there is reason to believe that saving truth becomes lodged in the minds of some of the women reached in this way, before it would seem possible for them to make a profession of faith. May God continue to work in these households by his Holy Word and through his Holy Spirit.

*James E. Tracy, Tirupuvanam, Madura Mission.* — I have looked a little into Melûr station, and what I have seen, though sad in its limitations, has in it much of promise. It seems to me that field waits to be blessed. The handful of men who constitute its native corps of helpers, are not below the average in ability or faithfulness, but they do greatly need the inspiration of a *leader*, to go in and out among them; to see them in their work; to keep them close to it; to teach them how better and better to do it: and above all to keep before their minds the idea of its being a divinely appointed and sustained work.

*Chauncey Goodrich, Tung-cho, North China.* — The Pao-ting-fu station has now mail carriers for the transmission of mail from Pao-ting-fu to Tientsin and to Tai-yuen-fu. These men have become interested in the truth, and have voluntarily carried with them packages of tracts, which have been gladly received by the inn-keepers and fellow-travelers, many of whom have earnestly asked for more. Here is one of the excellent ways of casting bread upon the waters. The fruit shall be gathered by and by.

*Hiram Bingham, Honolulu, Sandwich Islands.* — The diminution of the small-

pox in our city has made employers more willing to let their Gilbert Islanders attend our Sabbath afternoon services, and we sometimes have about sixty of them present. The congregations are often as large as they used to be at times when we were in Apaiang. The continued weakness of my voice is a source of great sorrow to me, but the gracious Lord knows what is best.

Mrs. Bingham renders me great aid in the Sabbath-school. She has also a prayer-meeting with the Gilbert Island women. Every Friday morning she meets the Hawaiian Bible-women, who on that day go out into the city to visit from house to house; and once a month on Friday afternoons she meets the Hawaiian women in a missionary meeting, where funds are contributed for the support of two of the Bible-readers.

*William H. Gulick, Santander, Spain.* — When we last celebrated the Lord's Supper a woman whose home is in a distant village united with the church. When examined for admission she said that she had first learned of the gospel from a Bible bought from a colporter many years ago when, quite a young girl, she lived in Buenos Ayres. The reading of that Bible impressed her at the time deeply, but she never there attended any Protestant place of worship. In time she lost her interest in the book, and at last carelessly lost the book itself. Years passed and she returned to Spain. Fifteen years had gone by, and a year ago one of our colporters offered her a Bible as she served in the store of the little village where she now lives. She bought it, was again awakened, sought us out, and attends our meetings when she can. The congregation were manifestly touched by the earnestness with which she answered to the articles of faith as they were read, and as they stood up to make the covenant of fellowship with her as a member of the church, a stillness fell upon the company of believers that was perhaps as plain a sign of the presence of the Holy Spirit as though he had come with the sound of a "rush-wind."

## NOTES FROM THE WIDE FIELD.

## MISSIONARY STATISTICS.

IN Dr. Dorchester's volume, *The Problem of Religious Progress*, noticed on another page, may be found, among other valuable matter, several tables showing the advance in recent years in missionary operations. Two or three of these tables we transfer for the benefit of our readers who may not see the volume.\*

## AMERICAN CONTRIBUTIONS FOR FOREIGN AND HOME MISSIONS, 1810-1881.

Years inclusive.	Foreign Missions.	Average yearly.	Home Missions.	Yearly Average.
1810-1819	206,210	20,621	- -	- -
1820-1829	745,718	74,571	233,826	23,382
1830-1839	2,885,839	288,583	2,342,712	234,271
1840-1849	5,078,922	507,892	3,062,354	306,235
1850-1859	8,427,284	842,728	8,080,109	808,010
1860-1869	13,074,129	1,307,412	21,015,719	2,101,571
1870-1880 <sup>1</sup>	24,861,482	2,486,148	31,272,154	3,127,215
Additional <sup>2</sup>	2,349,362	- -	6,269,927	- -
Total] . . .	57,628,946	- -	72,276,801	- -

<sup>1</sup> Eleven years.

<sup>2</sup> Not reported by periods.

In this table the contributions of Woman's Boards are included in Foreign Missions. Under Home Missions are included Freedmen and Seamen's Societies, Young Men's Christian Associations, but not City Missions, Bible and Tract Societies, nor gifts for Christian education.

## PROTESTANT FOREIGN MISSIONS OF EUROPE AND AMERICA.

	1830.	1850.	1880.	Increase.	
				1830-1880.	1850-1880.
Missions . . . . .	122	178	504 62	382	326
Principal stations . . . . .	502	700	5765 213	5,263	5,065
Sub-stations . . . . .	-	-	12,209 61	-	-
Ordained ministers . . . . .	656	1,672	6,696 180	6,040	5,024
Lay helpers . . . . .	1,236	4,056	33,856 187	32,620	29,800
Total laborers . . . . .	1,892	5,728	40,552 310	38,660	34,824
Hearers or adherents . . . . .	-	-	1,813,596 148	-	-
Communicants . . . . .	70,289	210,957	857,332 271	787,043	646,375
Day-schools . . . . .	-	2,739	9,316 247	-	6,577
Scholars . . . . .	80,656	147,939	447,602	366,946	299,663

The small figures above the others in column 1880 indicate missions not reporting the given item.

In his comments on the above table Dr. Dorchester says :—

"Probably more than 20,000 stations are occupied. More than 40,000 mission laborers, lay and clerical, are in the foreign fields, 136 missions not reporting the former, and 51 not reporting the latter item—probably 45,000 at least of these laborers. From 356 of the 504 missions we have 857,332 communicants reported. Returns from the remaining 148 would doubtless swell the aggregate to over 1,000,000. These figures do not include nominal converts from heathenism, but enrolled church members. The increase from 70,289 mission communicants, in 1830, to 210,957 in 1850,



and 857,332 in 1880, is a marvelous reduplication. The scholars in the *day-schools* of the missions increased from 80,656 in 1830, to 447,602 in 1880, almost one half of the missions not reporting this item. Probably at least three quarters of a million of youth are being instructed in the mission schools. The nominal adherents or hearers reported in about two fifths of the missions are 1,813,596 — probably from three to three and a half millions in all."

## RESULTS OF AMERICAN MISSIONS IN FOREIGN LANDS.

	1850.	1880.	Increase.
Missions . . . . .	77	129 <sup>4</sup>	52
Principal stations . . . . .	196	758 <sup>34</sup>	562
Sub-stations . . . . .	—	3,925 <sup>10</sup>	—
Ordained ministers, foreign and native . . . .	438 <sup>30</sup>	1,792 <sup>11</sup>	1,354
Lay assistants, foreign and native . . . . .	829 <sup>31</sup>	4,167 <sup>21</sup>	3,338
Total Laborers . . . . .	1,267 <sup>10</sup>	5,959 <sup>18</sup>	4,692
Communicants . . . . .	47,266 <sup>10</sup>	205,132 <sup>32</sup>	157,866
Day-schools . . . . .	883 <sup>11</sup>	1,392 <sup>66</sup>	509
Day-school pupils . . . . .	29,210	65,825	36,615

The small figures above the others indicate the number of missions not reporting the given item."

## CHINA.

GOVERNMENT INTERFERENCE. — Chinese officials are showing more interest than formerly in religious toleration. The Governor of Foochow has issued a proclamation calling upon the people not to molest the missionaries or the converts who follow them, either at their chapels or school-houses. The proclamation has had a good effect, and the crowds have ceased annoying those who assemble for Christian instruction.

CHRISTIAN EDUCATION. — *The Chinese Recorder* reports an interesting state of affairs at Ningpo, where the native Christians connected with the Presbyterian mission have established an academy. It is a purely native affair, controlled and supported by them. Native gentlemen, not Christians, have contributed, and the converts who were poor gave materials and labor, the farmers gave cotton, and the women spun and wove the necessary articles for furnishing the building. All this is done in hearty coöperation with the mission, and gives every promise of great success.

METHODIST COLLEGE AT FOOCOW. — Under the auspices of the American Methodist Mission an Anglo-Chinese College has been organized at Foochow. While thoroughly Christian it claims to be non-sectarian in character. Non-Christian students are to be admitted, and they are to be under no constraint as to their religious belief. The Chinese classics are to be taught, as well as English branches. About forty students are now in the preparatory department, all self-supporting.

CANTON. — Rev. Mr. Henry, of the American Presbyterian Mission, writes very hopefully of the work about Canton. At a recent communion service many came who had traveled forty, fifty, and seventy miles to be present. In the neighboring cities and villages the missionaries were received with perfect friendliness. The 100 villages lately visited would average at least 3,000 people each, and in many of them the whole population, men, women, and children, would come to see the Christian teacher a few minutes after his arrival. Mr. Henry says: "Since I came to Canton, I have not seen the time when there were such free and abundant opportunities of preaching the gospel. We can go anywhere and everywhere without hindrance, and find the people ready to hear. With the openings now before us we could place ten men in important positions at once."

VICEROY LI HUNG CHANG ON THE OPIUM TRADE. — A very striking letter has been received by the Secretary of the English *Society for the Suppression of the Opium Trade*, from the eminent Chinese official, Governor-General Li Hung Chang, who is regarded by many as the ablest and most influential man in China. This letter is dated at the Viceroy's Palace, Tientsin, May 24, 1881. We cannot doubt that it expresses the opinions of all right-minded men in the empire. We have room for only a portion of the document.

"Opium is a subject in the discussion of which England and China can never meet on common ground. China views the whole question from a moral standpoint; England from a fiscal. England would sustain a source of revenue in India, while China contends for the lives and prosperity of her people. The ruling motive with China is to repress opium by heavy taxation everywhere, whereas with England the manifest object is to make opium cheaper, and thus increase and stimulate the demand in China. I may take the opportunity to assert here, once for all, that the single aim of my government in taxing opium will be, in the future, as it has always been in the past, to repress the traffic — never the desire to gain revenue from such a source. Having failed to kill a serpent, who would be so rash as to nurse it in his bosom? If it be thought that China countenances the import for the revenue it brings, it should be known that my Government will gladly cut off all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive upon the lives or infirmities of his subjects.

"The poppy is certainly surreptitiously grown in some parts of China, notwithstanding the laws and frequent Imperial edicts prohibiting its cultivation. Yet this unlawful cultivation no more shows that the Government approves of it than other crimes committed in the empire by lawless subjects indicate approval by the Government of such crimes. In like manner, the present import duty on opium was established, not from choice, but because China submitted to the adverse decision of arms. The war must be considered as China's standing protest against legalizing such a revenue. My Government is impressed with the necessity of making strenuous efforts to control this flood of opium before it overwhelms the whole country. The new treaty with the United States containing the prohibitory clause against opium encourages the belief that the broad principles of justice and feelings of humanity will prevail in future relations between China and Western nations. My Government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium: and *I earnestly hope that your society and all right-minded men of your country will support the efforts China is now making to escape from the thralldom of opium.*

"I am, sir, your obedient servant,

"LI HUNG-CHANG."

#### AFRICA.

FRENCH BASUTO MISSION. — Mr. Coillard, of this mission, is now in France, visiting the churches in the purpose of awakening an interest in the Zambesi mission which the Basuto converts have undertaken among the Barotse. In a letter just received from Mr. Coillard, addressed to one of the Secretaries of the Board, he says: "The question of the Zambesi mission is settled. We have only part of the funds we require, but we believe the rest will be found. Two men who have labored some years in France as evangelists are to accompany me. We purpose, before settling down, to explore the countries north of the Zambesi, especially towards the Kafue, or Kafukue River, and seek a healthy spot. From information which I am able to gather I have reason to hope we shall find it." Of his old field of labor Mr. Coillard says: "Basuto-land is pacified, but affairs there cause us much anxiety. Our evangelists at Seleka's continue to do a good work." Our Brethren at Bihé will watch with great interest this mission on the Upper Zambesi as furnishing them their nearest support to the eastward.

LIVINGSTONIA MISSION. — Late tidings received by the Scotch Free Church from Livingstonia show that a spiritual work has begun at that station. The first Manganja youth has been baptized on his confession of faith, and others seem ready for the ordinance, yet its administration has been postponed since great caution was desirable among a simple people, so lately savage. Dr. Laws is greatly encouraged by what he sees, and declares that "the morning is now breaking."

ZOMBE. — Mr. E. C. Hore, of the London Missionary Society, thus describes the station which that society proposes to occupy near the southern end of Lake Tanganyika: "On a rich and verdant plateau, teeming with peaceful people, the chief Zombe received me in a most friendly way at his large town of 2,000 people, as also did the chief Kapufi, on the beautiful Lofu River, with its many peaceful villages and gardens of unbounded luxuriance. Both these chiefs have distinctly invited us to establish stations in that country, promising land and workmen, and the directors have determined to establish the third Tanganyika station at a suitable locality in that country. There are several other suitable sites for stations at various points on the lake, to some of which we have distinct invitations by chiefs."

ENGLISH CHURCH MISSION IN CENTRAL AFRICA. — Uyui is about twenty miles northeast of Unyanyembe, and was opened as a station in 1878, as an intermediate station between Mpwapwa and Lake Victoria Nyanza. Mr. Copplestone wrote that up to the beginning of this year the chief was amiable and friendly disposed, excepting when religious topics were introduced, but on the slightest approach to these themes he would turn away and commence a loud conversation with his men. Recently, however, he has changed entirely, listening attentively to all that was said, being especially impressed with the story of Christ's redemption, and the doctrine of the resurrection. Mr. Copplestone affirms that the people are hard-working and peaceable, and lovers of justice and order.

From Rubaga, Mtesa's capital, tidings have been received down to January 8. Three Waganda youth, who had been constant pupils of the missionaries, had been "bound up for cleaving to Christianity." This is regarded as a good omen, inasmuch as persecution is a true sign of successful work. Messrs. Pearson and Mackay were about leaving Uganda, but Messrs. O'Flaherty and Stokes were going thither. Lukougeh, the King of Ukerewe, had been visited, and had shown himself very friendly. Both Ukerewe and Kagei are regarded as promising mission fields.

## MISCELLANY.

### BIBLIOGRAPHICAL.

*The Problem of Religious Progress.* By DANIEL DORCHESTER, D. D. 12mo, pp. 603.

If any one is in doubt as to the remarkable progress the gospel of Christ is making during the present century, and especially during the last fifty years, let him at once read this volume. Here are the facts gathered from the wide field of religious effort the world over, and carefully tabulated for convenient use. While we have been listening to doleful tales of the decline of faith, of the failure of Christianity to meet the higher wants of men, of

the fearful spread of infidelity and Romanism, etc., the work of Christ has been going on as never before in the history of the church. The author of this timely volume gives to the "apostles of complaints and despondency" all the facts they can justly claim, recognizes all the evils they can point out, does them the fullest justice, in short, and then brings up a crushing array of facts on the other side.

The comparison drawn between the last century and the present, whether in the matter of faith or morals or spiritual vital-



ity, is most satisfactory, and prepares the way for the statistical exhibit which follows.

The persistency with which the enemies of the truth have made their assertions has led many good people to suppose that there must be some degree of truth in them. The popular mind has been unduly affected by the publicity now given to crime, and led to suppose that the moral sentiment of the community is on the decline. Leading articles in popular magazines have proclaimed the moral interregnum, and the millenarians, including in their ranks some well-known evangelists, have despaired of the present economy of grace, and wait for the coming of Christ in person to overcome the abounding and overwhelming wickedness. But the facts set forth in this volume go far to prove that He is coming now under the ministration of the Spirit, and hastening the early triumph of his kingdom. The statistics of the condition of the work of the different denominations in this country and in Great Britain, and of missionary effort throughout the world, will be invaluable to ministers and thoughtful laymen who would keep themselves acquainted with the great religious movement of our time.

We trust this volume will have a large circulation, and give a new impulse to the work now in progress. For sale by the Congregational Publishing Society.

*Missionary Papers.* By JOHN C. LOWRIE. New York. Robert Carter & Brothers. 1881. pp. 419.

This is a collection of Dr. Lowrie's papers, many of which have appeared from year to year in the *Foreign Missionary* and in other publications of the Presbyterian Board. These papers are brief, many of them full of wisdom, and the volume is suggestive of the broad range of thought through which one must pass who is a director of missionary operations in these latter days. While he must constantly have an eye to details there are general principles which he must formulate and by which he must be governed. There are few topics on which he can be excused for not having an opinion, and in this volume Dr. Lowrie has put in permanent form his matured judgment on a great variety of matters bearing upon missionary operations.

*False Gods; or the Idol Worship of the World.* By FRANK S. DOBBINS. Philadelphia. Hubbard Bros. pp. 755.

This volume is published in an attractive form and is filled with illustrations of the idols of all nations. The design is to give an account of the various religions which have claimed the attention of men. As a book for popular use it will interest and will serve a good end, revealing to many facts of which they had little conception, and showing how full of cruelty are the dark places of the earth.

*The New Testament.* (Comparative Edition.) Containing the authorized version commonly called the King James Version, and the new revised version, arranged in parallel columns for comparison and reference. Philadelphia. Porter & Coates.

The title of this edition indicates exactly its purpose and value. It is well printed and furnishes just the help that the student of the new version needs.

*A Foreign Missionary Manual: Geographical, Synoptical, Statistical, and Bibliographical.* By FRANK S. DOBBINS, pastor of Calvary Baptist Church, and Missionary Editor of the *National Baptist*. Philadelphia. American Baptist Publication Society. pp. 203.

This little volume presents a large array of facts, gives the principal mission stations, the number and distribution of missionaries in various countries, and a list of the missionary societies, with the fields they occupy and the forces they severally employ. One half of the volume falls under the heading, "Bibliographical," under which is given the titles of 1971 works, supposed to have a bearing upon foreign missions. The connection which some of the volumes here named have with missions is, to say the least, remote (*e. g.*, Longfellow's "Hiawatha.") This list is the least valuable portion of the Manual. It is too extended for popular use, and not sufficiently complete or discriminating for the use of scholars. The directory of missionary societies, with their condensed statistics, will be well worth the price of the volume.

#### BOOKS RECEIVED.

*Worship in Song.* By Joseph P. Holbrook, Mrs. Doe. New York, A. S. Barnes & Co. pp. 444.

*The Witness of the Heart to Christ.* The Hulsean Lecture, for 1878. By Rev. W. Boyd

Carpenter, M. A. New York, A. D. F. Randolph & Co., pp. 174.

*Warlock o' Glenwarlock.* A Homely Romance. By George MacDonald. Illustrated. 714 pages. Boston: D. Lothrop & Co. Price \$1.75.

#### A SABBATH AT FORT SULLY.

GEN. C. H. HOWARD, of the *Advance*, who is one of the Government Inspectors of Indian Agencies, is giving in editorial correspondence some interesting sketches of what he sees on his tour of inspection. The following record is made of a Sabbath spent at the American Board's Mission Station among the Teetons at Fort Sully:—

"It was a pleasant day, and the Indians—men, women, and children—came together for their morning service at the call of the bell in the chapel-tower. The house was well filled. The audience presented a very different appearance from that which, four years ago, we saw packed closely together on the floor of the mission sitting-room. Then the faces of many of the men and women were painted, the hair of the men was long, and some of it braided in scalp-locks with buck tails or other fur, or with feathers of eagles or other birds. Some of the women wore in their ears long pendants of wampum or other trinkets—sometimes bear's claws, hanging down a foot or more. Their clothing consisted of the short native tunic and shawl. The men generally wore blankets and leggings. But in the church to-day not one blanket was to be seen, not one painted face, not even the formerly so inevitable streak of red or yellow at the parting of the hair. In some instances husbands came in with and took a seat with their wives and children. The dogs were not allowed in the chapel. If a little babe cried so as to disturb the meeting, the mother took it out until it became quiet.

"It was communion Sabbath. A preparatory service had been held Saturday afternoon. At that time one adult candidate, a young woman, who had come some

thirty-five miles with one of the native preachers, was examined for admission to the church, but was finally advised to wait awhile longer that she might better understand the full responsibility of church membership. The preacher was a native Santee who has had one of Rev. Thomas L. Riggs's out-stations for a year or two. The organ was played by Miss Irvine, of the mission, the daughter of Captain Irvine, of the 22d Infantry, formerly stationed at Fort Sully, only fifteen miles from here. Her father and mother were always in full sympathy with the mission work, and no doubt are gratified to be represented in it so worthily by their only daughter. Miss Irvine also leads in the singing, but the congregation seemed to join generally, with strong, if not altogether melodious voices. There was a baptism. Two couples came forward—the fathers carrying the little ones. (It is particularly hard for an uncivilized Indian to do this, or at any time to be seen taking care of his child.) Mr. Riggs baptized the children. There were present two of the native preachers. So they jointly conducted the communion service. One of them had never borne a leading part in this service before. But there was no hesitation; no lack of dignity or impressiveness. An Indian who a few years ago held to the old heathen customs and had his two wives,—now one of the deacons, and a consistent Christian, able to read and write, a student of his Bible, a leader in the prayer-meeting, a hard-working, honest, universally respected man,—carried the bread and the cup to the communicants. Altogether, it was a scene fraught with lessons as to the power and simplicity of the gospel methods, and the susceptibility of the Indian to Christian civilization. At a prayer-meeting I attended, the Indians, both men and women, made selection of hymns, not allowing any time to run to waste. If there was no one to speak or pray, a hymn would be promptly named by some of their number. The hymns are all in the Dakota language, though many of the tunes are those in common use in our churches."

## Notes of the Month.

### SPECIAL TOPICS FOR PRAYER.

For the approaching Annual Meeting of the Board. That the good hand of God may be upon all who shall assemble, guiding and guarding them by the way ; that the Holy Spirit may be granted in large measure to the officers of the Board and to all in attendance ; that his presence as the Spirit of wisdom, as the Spirit of grace and of supplications, be earnestly sought and be manifestly enjoyed in the proceedings of each session ; that all hearts may swell with gratitude as it shall be rehearsed what God, since the last similar gathering, has done in many fields, and how he has opened the door of faith unto the Gentiles ; that the love of Christ may constrain his assembled disciples, more completely and more joyfully than ever before, to devote themselves, their children, and their substance, to the promotion of his kingdom at home and abroad ; that rich spiritual blessings may come to the churches with their pastors in the city and neighborhood where this sacred convocation is to be held ; that God will visit most graciously his servants, the missionaries, while from distant regions their prayers shall rise with ours, in blessed fellowship, for a benediction upon this gathering, and upon all who love our Lord Jesus Christ. "And blessed be his glorious name forever ; and let the whole earth be filled with his glory. Amen and Amen."

For the many missionaries now on their way to their several fields of labor (see below).

### DEATHS.

July 25. At Panchgani, India, Mrs. Abbie Lyon, wife of Rev. Robert A. Hume, of the Maratha Mission.

August 10. At Falls City, Neb., Rev. Myron W. Hunt, M. D., formerly a missionary of the American Board in North China. Mr. Hunt was son of Phineas R. Hunt, and was born in Madras, December 5, 1846 ; joined the North China Mission in 1873, and on account of failing health returned in 1876, since which date he had been engaged in such home missionary service as his strength permitted until a short time before his death.

### ARRIVALS AT STATIONS.

May 28. At Kalgan, North China, Rev. Mark Williams and wife.

June 18. At Sivas, Miss Susan P. Blake.

### ARRIVALS IN THE UNITED STATES.

August 7. At New York, Rev. J. E. Scott and wife, of the Eastern Turkey Mission, they having resigned their connection with the Board.

August 10. At New York, Rev. J. F. Smith, of Marsovan, Central Turkey.

### DEPARTURES.

September 1. From Boston, Rev. H. D. Goodenough and wife, Rev. W. C. Wilcox and wife, and Mrs. Abbie T. Wilder, for Natal, South Africa ; Mr. W. W. Peet and wife, Miss Agnes M. Lord, for Constantinople ; and Miss May E. Brooks, for Erzroom.

September 3. From San Francisco, Rev. W. P. Sprague, Mrs. M. P. Ament, Rev. M. L. Stimson and wife, and Miss M. A. Holbrook, M. D., for China.

September 10. From New York, Miss Carrie E. Bush and Miss Mary P. Wright, for Harpoot, Eastern Turkey ; Rev. J. A. Ainslie and wife, and Rev. C. F. Gates, for Mardin, Eastern Turkey ; and Miss Etta C. Doane, for Central Turkey.

September 12. From Boston, Miss Susan Webb and Miss Rachel A. Faxon, for the Mission to the Dakotas.

## DONATIONS RECEIVED IN AUGUST.

### MAINE.

Aroostook county.	
Island Falls, "Reformed Spelling,"	1 07
Sherman, Washburn Memorial ch.	5 00—6 07

Cumberland county.	
Brunswick, Mrs. D. Patten,	11 00
Falmouth, 1st Cong. ch. and so.	25 00



Gorham, Cong. ch. and so.	35 73	
Minot Center, Cong. ch. and so.	40 00	
Portland, 2d Parish (of wh. from W. Thomas, to const. Miss AD-ELAIDE M. BROCK, H. M. 100); 10 const. Mrs. GEORGE BROCK, H. M. 262; State St. ch. and so. special, 25; St. Lawrence St. ch. and so. 3.16; A friend, 25;	315 16	
South Freeport, Rev. Horatio Ilsley,	10 00	
West Auburn, Cong. ch. and so. bal. m. c.	20 00	
Woodford's Cong. ch. and so.	17 00	
Yarmouth, Central ch. and so.	67 85	541 74
Hancock county.		
Castine, Trin. Cong. ch. and so. 10; Rev. Alfred E. Ives, 3;		13 00
Kennebec county.		
Augusta, A friend,	50 00	
Gardiner, Rev. W. Woodbury,	5 00	
Waterville, Cong. ch. and so.	20 00	
Winthrop, Cong. ch. and so. 32; Mrs. Otis Packard, to const. HARRY O. PACKARD, H. M. 100,	132 00	207 00
Knox county.		
Warren, Cong. ch. and so.	16 00	16 00
Lincoln and Sagadahoc counties.		
New Castle, Cong. ch. and so.	20 00	
Thomaston, A friend,	2 00	
Topsham, Rebecca and Fanny E. Purinton,	2 00	
Woolwich, Cong. ch. and so.	14 00	38 00
Oxford county.		
Bethel, 1st Cong. ch. and so. 13.75; 2d Cong. ch. and so. 10;		23 75
Penobscot county.		
Bangor, 1st Cong. ch. and so.	23 49	
Brewer, 1st Cong. ch. and so.	6 75	
Hampden, Cong. ch. and so. special	12 00	42 24
Piscataquis county.		
Garland, Cong. ch. and so.		5 50
Somerset county.		
Norridgewock, Cong. ch. and so.		45 77
Union Conf. of Churches.		
Fryeburg, Cong. ch. and so.		10 80
Waldo county.		
Belfast, North ch. and so.		42 00
Washington county.		
Machias, Centre St. ch. and so. 7.73; A. R. T. 5;		12 73
York county.		
Biddeford, Pavilion ch. and so.	30 00	
Elliot, Cong. ch. and so.	5 00	
Kennebunk, Union ch. and so. 50; A member of Union ch. 3;	53 00	
Kennebunkport, South Cong. ch. and so.	20 00	
Saco, 1st Parish ch.	47 73	
Wells, 2d Cong. ch. and so.	14 88	
York, 1st Cong. ch. and so.	59 00	229 61

1,234 21

## NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Alstead, Cong. ch. and so.	15 95	
Fitzwilliam, Cong. ch. and so.	42 05	
Hinsdale, Henry Hooker,	10 00	
Jaffrey, 1st Cong. ch. and so.	22 00	
Marlboro, Cong. ch. and so.	22 15	
Roxbury, Cong. ch. and so.	10 00	
Troy, Cong. ch. and so.	25 00	
Walpole, 1st Cong. ch. and so.	55 00	
Winchester, Cong. ch. and so.	46 30	248 45
Cooks county.		
Colebrook, Cong. ch. and so.	10 00	
Dalton, Cong. ch. and so. 10; Mrs. Nancy K. Stone, for Africa, 5;	15 00	25 00
Grafton county.		
Bath, Cong. ch. and so.	8 39	
Bethlehem, Cong. ch. and so. with other dona. to const. Rev. S. Norton, H. M.	22 56	
Hanover, Cong. ch. Dart. Coll.	180 00	
Hebron, Rev. and Mrs. J. B. Cook,	3 00	
Littleton, Cong. ch. and so.	43 85	
Orfordville, Cong. ch. and so.	6 00	263 80

Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so. 8.50; "Extra," 5;		13 50
Francetown, AMASA DOWNES, to const. himself H. M.	100 00	
Greenfield, Union Cong. ch. and so.	36 00	
Hudson, Cong. ch. and so.	8 00	
Mason, C. B. Goodwin,	1 00	
Milford, William Gilson,	10 00	
Mont Vernon, Cong. ch. and so.	10 13	
South Weare, Cong. ch. and so.	10 00	
Temple, Geo. Goodyear,	1 00	
Wilton, Cong. ch. and so.	1 25	190 88
Merrimac county Aux. Society.		
Andover, Cong. ch. and so.	5 00	
Boscawen, Cong. ch. and so.	20 18	
Concord, North ch., a friend, 5; friend of missions, 10; A. C. 1;	16 00	
East Andover, Cong. ch. and so.	14 50	
Franklin, Cong. ch. and so.	35 00	
Pittsfield, John L. Thorndike,	6 85	
Tilton and Northfield, Cong. ch. and so.	100 00	
Webster, "A friend,"	10 00	
West Concord, Cong. ch. and so.	17 50	225 03
Rockingham county.		
Atkinson Depot, Mrs. E. W. Merrill,	50 00	
Candia, Cong. ch. and so.	25 00	
Epping, Cong. ch. and so.	34 29	
Greenland, Cong. ch. and so.	83 25	
Hampton, Cong. ch. and so.	30 28	
Plaistow and North Haverhill, Cong. ch. and so.	172 16	
Raymond, Mrs. J. T. D.	2 00	
Salem, Cong. ch. and so.	7 00	
Seabrook and Hampton Falls, Cong. ch. m. c.	4 50	
South Newmarket, Cong. ch. and so.	17 51	
Stratham, Cong. ch. and so.	25 70	451 69
Strafford county.		
North Conway, Cong. ch. and so.	30 75	
Sanbornton, Cong. ch. and so.	25 00	
Tamworth, Cong. ch. and so.	10 00	
Wakefield, Rev. Nathaniel Barker,	5 00	
Wolfboro, Cong. ch. and so.	36 03	106 78
Sullivan county Aux. Society		
Charlestown, Cong. ch. and so.	8 50	
Meriden, Cong. ch. and so.	34 66	43 16
—, Pastor and wife,		15 00
		1,569 79

## VERMONT.

Addison county.		
Middlebury, Thank-offering,	10 00	
New Haven, Cong. ch. and so.	50 00	00 00
Bennington county.		
Bennington, 1st Cong. ch. and so.		
215; Albert Walker, 10;	225 00	
Dorset, Cong. ch. and so.	37 63	
East Dorset, Cong. ch. and so.	26 12	
Manchester, Cong. ch. and so. 154.27; do. m. c. 34.42;	188 69	
Peru, Cong. ch. and so.	8 00	485 44
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Barnet, Cong. ch. and so.	27 50	
Lower Waterford, A friend,	5 00	
McIndoes Falls, Cong. ch. and so.	13 00	
Peachment, Cong. ch. and so.	21 08	
St. Johnsbury, South Cong. ch. and so. 141.98; E. and T. Fairbanks & Co. 1,200; Rev. Henry Fairbanks, 500; Franklin Fairbanks, to const. PERLEY F. HAZEN, WILLIAM C. TYLER, BARBARA A. NOYES, ROBERT MCKINNON, and ALONZO M. POTTS, H. M. 500;	2,341 98	2,408 56
Chittenden county.		
Burlington, 3d Cong. ch. and so. 100; 1st Cong. ch. and so. 55.25;	155 25	
Jericho Centre, Cong. ch. and so.	42 71	
Milton, Cong. ch. and so.	52 50	
Richmond, Cong. ch. and so.	42 29	
Williston, Cong. ch. and so.	12 00	304 75
Essex county.		
Granby and Victory, Cong. ch. and so.	8 30	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Enosburgh, Cong. ch. and so.		23 00

## Lamoille county.

Cambridge, J. W. Turner, 10; C. Warner, 10; M. Safford, 5; Rev. E. Wheelock, 5; B. R. Holmes, 2; J. G. Morse, 2; M. J. Morgain, 1;	35 00
Johnson, 1st Cong. ch. and so.	23 50—58 50
Orange county.	
Brookfield, 1st Cong. ch. and so. 10.95;	
2d Cong. ch. and so. 7.55;	18 50
Newbury, 1st Cong. ch. and so.	81 07
Strafford, Cong. ch. and so.	50 00
Thetford, 1st Cong. ch. and so. 41.64;	
Rev. M. P. Parmelee and wife, 10;	51 64—201 21

## Orleans county.

Derby, a Thank-offering,	5 00
Newport, Cong. ch. and so.	13 50
West Charleston, Cong. ch. and so.	91 54
West Derby, Rev. J. Fraser,	20 00—130 04

## Rutland county.

Benson, Miss J. Kent,	2 00
Danby, Cong. ch. and so.	8 00
Fairhaven, 1st Cong. ch. and so.	11 71
Middletown, Cong. ch. and so.	12 00
Pittsfield, Cong. ch. and so.	9 00
Rutland, Cong. ch. and so. (of wh. from J. M. Haven, to const. Mrs. CHARLOTTE E. HAVEN, Miss MARY COOKE, ROBERT LAWRENCE, Wm. W. WHITCOMB, and L. W. RUSSELL, H. M. 500; from R. Barrett, to const. L. G. BAGLEY, H. M. 100);	773 00—815 71

## Washington county Aux. Soc. G. W.

Scott, Tr.	
Barre, Cong. ch. and so.,	42 00
Montpelier, Cong. ch. and so.	82 42
Northfield, Cong. ch. and so.	19 68—144 10

## Windham county Aux. Soc. H. H.

Thompson, Tr.	
Brattleboro, Central ch. and so. m. c.	58 16
Dummerston, Cong. ch. and so.	10 73
West Brattleboro, Cong. ch. and so.	11 86—80 75

## Windsor county.

Acutneyville, Cong. ch. and so.	36 00
Gaysville, Cong. ch. and so.	11 00
Hartland, Cong. ch. and so.	5 60
Norwich, Cong. ch. and so.	22 00
Rochester, Cong. ch. and so.	17 70
Royalton, Cong. ch. and so.	45 25
South Royalton, Cong. ch. m. c.	6 41—143 96
Brighton, Cong. ch. and so.	8 00

4,872 32

## Legacies.—New Haven, Calvin Squier,

by D. H. Squier, Ex'r,	100 00
Springfield, Chas. Haywood, by Geo. P. Haywood, Ex'r,	259 62—359 62

5,231 94

## MASSACHUSETTS.

## Barnstable county.

East Falmouth, Cong. ch. and so.	2 32
Falmouth, 1st Cong. ch. and so. m. c. 21; A friend, 2;	23 00
Provincetown, 1st Cong. ch. and so.	8 00
Waqnoit, Cong. ch. and so.	11 27
Yarmouth, 1st Cong. ch. and so.	56 80—101 39

## Berkshire county.

Dalton, 1st Cong. ch. and so.	77 90
Housatonic, Cong. ch. and so.	58 79
Lanesboro, Cong. ch. and so.	8 25
Lee, Cong. ch. and so.	900 00
Mill River, M. R. Wilcox,	15 00
Pittsfield, 1st Cong. ch. and so.	169 87
Sheffield, Cong. ch. and so.	32 83
South Egremont, Cong. ch. and so. 10; A friend, 2;	12 00
Stockbridge, Cong. ch. and so.	91 75—1,366 39

## Bristol county.

Attleboro, 2d Cong. ch. and so.	134 85
Attleboro Falls, Central ch. and so.	8 25
Fall River, Central ch. and so.	50 00
Mansfield, Cong. ch. and so.	18 74
Norton, Trin. ch. by E. B. W. to const. BENJAMIN BRAMAN and FLORENCE V. BEANE, H. M.	200 00
South Attleboro, 1st Cong. ch. and so.	15 88
Taunton, H. H. Fish,	25 00—452 72

## Brookfield Asso'n. William Hyde, Tr.

Barre, Cong. ch. and so.	38 72
Gilbertville, Cong. ch. and so. (of wh. from Otis Lane, to const. MELZAR LAMBERTON, H. M. 100; from Lewis N. Gilbert, to const. ALBERT L. WILEY, H. M. 100);	225 11
Globe Village, Evan. Free ch.	29 00
Southbridge, A Congregationalist,	100 00
Ware, Wm. Hyde and family,	1,000 00
Ware, East, Anson Bassett,	5 00—1,397 83
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	66 60
Essex county.	
Andover, South Cong. ch. and so. 400; Sem'y Ch. 10; W. E. M. 50; Joseph Kimball, 20; A friend, 5;	485 00
Essex county, North.	
Amesbury, Cong. ch. and so.	15 00
Bradford, 1st Cong. ch. and so.	20 00
Haverhill, North Cong. ch. and so. 400; Centre Cong. ch. and so. 74; Albert Wentworth, 100;	574 00
Ipswich, 1st Cong. ch. and so.	20 00
Newburyport, Whitefield Ch. and so. 154.90; Prospect St. ch. and so. 65.37; A friend, 5;	225 27
West Newbury, 1st Cong. ch. and so. m. c.	3 22—857 49
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. m. c. 4.85; Washington St. ch. a tithe, 1;	5 85
Boxford, Cong. ch. and so.	63 07
Danvers, 1st Cong. ch. and so., to const. ALFRED HUTCHINSON, H. M. 100; A thank-offering to the Lord, 50;	150 00
Lynn, Central Cong. ch. and so.	32 50
Manchester, Cong. ch. and so.	65 00
Middleton, Cong. ch. and so.	12 00
Salem, A deceased friend,	35 00
West Boxford, Cong. ch. and so.	6 85
West Gloucester, Cong. ch. and so.	10 00—380 27
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Conway, Cong. ch. and so.	32 60
Greenfield, 2d Cong. ch. and so.	100 00
Hawley, A friend,	1 00
Montagu, C. Russell,	3 00
South Deerfield, Cong. ch. and so. 48.26; A friend, 20;	68 26
Sunderland, Cong. ch. and so. 55; J. Burt, 10;	65 00
Whately, Cong. ch. and so.	35 00—304 86
Hampden co. Aux. Society. Charles Marsh, Tr.	
Agawam, Cong. ch. and so.	58 39
Chicopee, 2d Cong. ch. and so. 29.21; A friend, 50;	79 21
Holyoke, 1st Cong. ch. and so.	30 00
Longmeadow, East, Cong. ch. and so. 41; Gents. Benev. Soc. 60.50; Ladies' Benev. Soc. 22.38; Chas. Peabody, 10;	142 88
Springfield, Olivet ch. and so. 11.89; H. M. 1,000; M. C. 500; S. Morris Coe, 10; Mrs. A. C. Hunt, 5; 1,526 89	
Thorndike, Mrs. E. G. Learned,	5 00
West Springfield, Park St. ch. and so. 65.18; 2d Cong. ch. and so. 15.60;	80 78—1,923 15
Hampshire co. Aux. Society.	
Amherst, Zion's Ch. for Africa, 3.50; Rhoda Ann Lester, 100; A thank-offering, 25;	128 50
Belchertown, Cong. ch. and so.	100 00
Easthampton, Emma A. Clark,	2 00
Granby, Cong. ch. and so. to const. Rev. F. W. BALDWIN, H. M.	110 50
Greenwich, Cong. ch. and so.	41 60
Hadley, 1st Cong. ch. and so. 25; Russell ch. m. c. 10.79; Friends, 20;	55 79
Hatfield, Cong. ch. and so.	65 00
Northampton, Edwards ch. and so. m. c. 13.07; 1st Cong. ch. and so., add'l 2; A friend, 100; A friend, 100; From an orphan, 5; A friend, 2;	222 07
Plainfield, Cong. ch. and so.	25 00
South Amherst, Cong. ch. and so.	10 00

South Hadley, 1st Cong. ch. and so. "in part,"	50 00
South Hadley Falls, Cong. ch. and so.	35 00
Southampton, Cong. ch. and so. 38.08; J. E. Phelps, 5;	43 08
Westhampton, Cong. ch. and so. Middlesex county.	13 00—401 54
Auburndale, Cong. ch. and so. m. c. 163.28; Mrs. S. H. Phillips, 10; H. 10;	183 29
Billerica, Cong. ch. and so.	24 05
Cambridgeport, Prospect St. ch. and so. 100; Pilgrim ch. m. c. 13.35;	113 35
Concord, Cong. ch. and so.	34 00
Framingham, Plymouth ch. and so.	250 00
Holliston, A friend of missions,	15 00
Hopkinton, Cong. ch. m. c.	11 00
Lexington, Hancock Cong. ch. and so. with other dona. to const.	68 89
LOUISA SEWALL MUNROE, H. M.	133 00
Lincoln, Cong. ch. and so.	77 95
Lowell, Eliot ch. and so.	200 00
Medford, Mystic ch. and so.	1 00
Natick, Mrs. Peniel White,	5 00
Newton Centre, A friend,	10 00
North Billerica, Mrs. E. R. Gould,	10 00
Reading, J. N. Carleton,	10 00
Somerville, Franklin St. ch. 200; do. m. c. 12.09;	212 09
Southboro, Pilgrim ch. and so.	18 24
South Framingham, South ch. and so.	146 00
South Natick, John Eliot ch. and so.	32 74
Southville, Cong. ch. and so.	5 00
Wakefield, Cong. ch. and so. 86.96; do. Addison Hubbard, 15;	101 96
West Newton, 2d Cong. ch. and so.	79 79
West Somerville, Cong. ch. and so.	17 62
Winchester, A friend,	10 00—1,760 02
Middlesex Union.	
Dunstable, Cong. ch. and so.	33 75
Groton, Union Cong. ch. and so.	120 30
Lancaster, Cong. ch. and so.	29 13
Leominster, Cong. ch. and so. 14.20; Sumner Haynes, 10;	24 20
Littleton, A friend,	30 00
Maynard, Cong. ch. and so.	130 00
Pepperell, Cong. ch. and so.	30 87
Westford, Rev. Leonard Luce,	5 00—403 25
Norfolk county.	
Braintree, 1st Cong. ch. and so. 11.34; do. Ladies Palestine Mil. Soc. 50;	61 34
Brookline, Mrs. C. E. Miles,	5 00
Dedham, 1st Cong. ch. and so.	125 00
East Weymouth, Cong. ch. and so.	23 62
Hyde Park, 1st Cong. ch. and so. 44 47; Clarendon Cong. ch. m. c. 3.25;	47 72
Medfield, 2d Cong. ch. and so., to const. RICHARD EMMONS COLE, H. M.	155 50
Walpole, Cong. ch. and so.	40 00
West Medway, Cong. ch. and so.	45 00
Wollaston, Cong. ch. and so.	10 00—513 18
Old Colony Auxiliary.	
N. w. Bedford, Rev. Henry M. Dex- ter,	50 00
Wareham, Cong. ch. and so.	65 00—118 00
Plymouth county.	
Bridgewater, Central Sq. Cong. ch. add'l,	10 15
Brockton, Porter Ev. ch. add'l,	157 00
Kingston, Mayflower ch.	31 13
Middleboro, Central Cong. ch. and so.	207 17
North Carver, Cong. ch. and so.	5 50
South Abington, Cong. ch. and so. 36.53; Miss C. H. Whitman, 50; Wm. R. Vining, 15;	101 53—512 48
Suffolk county.	
Boston, Park St. ch. 2.022; 2d Ch. (Dorchester), 1.078; Old South ch. 1.000; Union ch. M. W. W. 500; Immanuel ch. 100; 1st Ch. (Char- lestown), 70; Central ch. (H. E.) 25; Eliot ch. 16.62; do. M. 1; Berkeley St. ch. 11.64; Highland ch. 3.50; Maverick ch. 1.82; "Au- gust Cash," 300; S. B. Capen, spe-	

cial, 200; Mrs. Henry B. Hooker, 25; Pulpit supply, 20; George P. Smith, 10; A. W. and L. C. Clapp, 5; H. T. 5; Contents of a mite box for Bihe, 6; Box in the Cabinet, 2.80; H. M. Vining, 1;	5404 47
Chelsea, Miss A. M. Dutch, 10; A friend, 7;	17 00—5,421 47
Worcester county, North.	
Ashturnham, 1st Cong. ch. and so.	50 72
Royalston, 1st Cong. ch. and so. to const. Mrs. MARY E. BULLOCK, H. M. 119.50; do. m. c. 20.50; 2d Cong. ch. and so. 2; A member of 2d Cong. ch. 8;	150 00
Winchendon, North Cong. ch. and so.	16 92—217 64
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Berlin, Cong. ch. and so.	2 80
Oxford, 1st Cong. ch. and so.	18 35
Rutland, 1st Cong. ch. and so.	10 00
Sterling, Cong. ch. and so.	3 00
Webster, 1st Cong. ch. and so.	20 00
West Berlin, F. K.	5 00
West Boylston, Cong. ch. and so.	30 00
Worcester, Central ch. and so. 75; Old South ch. and so. 23; David Whit- comb, 2,000; P. L. Moen, 600; E. C. Crane, 25; M. F. W. and sister, 5; Lucius P. Goddard, 2;	2,730 00—2,818 35
Worcester co. South Conf. of Ch's, Wil- liam R. Hill, Tr.	
Millbury, 2d Cong. ch. and so.	75 57
Saundersville, Cong. ch. and so.	12 00
Upton 1st Cong. ch. and so.	40 00
Whitinsville, Cong. ch. and so.	3,122 63—3,250 20

23,251 83

<b>Legacies.</b> — Boston, Nathan Car- ruth, by Charles Carruth, Ex'r,	5,000 00
Boston, Abner Kingman, by Amos W. Stetson, Ex'r, add'l,	3,000 00
Boston, Thomas D. Quincy, by Mrs. Julia Quincy and others, Ex'rs,	2,000 00
Franklin, Mrs. Nancy C. Fisher, to const. Mrs. E. F. BOURNE, H. M.	100 00
Pittsfield, Mrs. Elizabeth C. Clapp, by J. N. Dunham, Ex'r,	500 00—10,600 00

33,851 83

## RHODE ISLAND.

Barrington, Cong. ch. 130.72; do. m. c. 24.28;	155 00
Bristol, 1st Cong. ch. and so. 100; do. Mrs. R. Robbins, 5;	105 00
Newport, United Cong. ch. and so.	155 46
Olneyville, Ezra Gifford,	40 00
Pawtucket, A friend, 25; A friend, 15;	40 00
Phenix, Baptist ch.	1 20
Providence, Union Cong. ch. and so. 970.91; Pilgrim ch. and so. 300; Geo. H. Corliss, 500; Daniel E. Day, to const. ANTHONY B. DAY and EDWARD ASHLEY EAMES, H.. M. 200; Rev. J. P. Root, 5;	1,975 91—2,472 57

## CONNECTICUT.

<b>Fairfield county.</b>	
Bethel, Cong. ch. and so.	29 24
Darien, Cong. ch. and so.	35 50
Easton, Cong. ch. and so.	6 52
Fairfield, 1st Cong. ch. and so. m. c. 82; A member of Cong. ch. 10;	92 00
Greenwich, 1st Cong. ch. and so.	10 00
Huntington, Cong. ch. and so.	35 00
Ridgefield, Cong. ch. and so.	35 00
Southport, Cong. ch. and so.	223 50
Stratford, Cong. ch. and so. 49.50; do. m. c. 7.50; Oronoque Cong. ch. and so. m. c. 10;	67 00—533 76
<b>Hartford county.</b> E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so. 10; H. N. Wilcox, 10;	20 00
Burlington, A friend,	5 00
East Hartford, 1st Cong. ch. and so.	30 00
East Windsor Hill, Mrs. E. C. T.	5 00
Farmington, Cong. ch. add'l.	20 00



Hartford, 1st Cong. ch. and so. 126;	
A second thank-offering from a	
friend, 25;	151 00
Hockanum, South Cong. ch. and so.	11 00
South Windsor, 1st Cong. ch. and so.	60 00
West Hartford, Lucy V. Ellsworth,	5 00—307 00
Litchfield co. G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	27 00
East Canaan, Cong. ch. and so.	30 46
Goshen, Mrs. Moses Lyman,	10 00
New Hartford, South Cong. ch. and	
so.	16 00
North Cornwall, Cong. ch. and so.	46 25
Terryville Cong. ch. and so. to const.	
CHAS. I. ALLEN and JOHN C.	
GRIGGS, H. M.	200 00
Thomaston, Cong. ch. and so.	68 03—397 74
Middlesex co. E. C. Hungerford, Tr.	
East Haddam 1st Cong. ch. and so.	47 55
Haddam, Cong. ch. and S. S. to	
const. Rev. E. E. Lewis, H. M.	50 00
Haddam Neck, Cong. ch. and so.	10 00
Middle Haddam, 2d Cong. ch. and so.	
m. c. (of wh. for Africa, 5.50);	23 56
Millington, Cong. ch. and so.	2 50
Saybrook, Cong. ch. and so.	22 04
Westbrook, Elihu Chapman,	20 00—175 65
New Haven co. F. T. Jarman, Agent.	
Ansonia, 1st Cong. ch. and so.	3 06
Birmingham, Cong. ch. and so. (of	
wh. from W. E. D. 103),	145 00
Branford, Cong. ch. and so.	27 11
Derby, 1st Cong. ch. and so.	24 50
Guilford, 3d Cong. ch. and so.	72 00
Meriden, Cong. ch. and so.	25 00
New Haven, Davenport, ch. and so.	
to const. F. W. PARDEE, H. M.	
100; Howard Ave. Cong. ch. and	
so. 27.03; S. Wells Williams, 300;	
An old friend in Center ch. 100; J.	
L. Ensign, 30; J. M. B. Dwight,	
10; Mrs. Eunice M. Crane, 7; "A	
friend in Center ch.," 5; Eliza R.	
Marvin, 2;	581 03
Northford, Cong. ch. and so.	5 00
Prospect, Cong. ch. and so.	20 20
Wallingford, Rev. E. J. Doolittle,	5 00
West Haven, Cong. ch. and so.	22 79—968 27
New London co. L. A. Hyde and L.	
C. Learned, Trs.	
East Lyme, Mrs. C. P. Sturte-	
vant,	5 00
Franklin, Cong. ch. and so.	33 00
Grassy Hill, Cong. ch. and so.	2 50
Greenville, Cong. ch. and so.	40 00
New London, 1st Cong. ch. and so.	
m. c. 25.27; 2d Cong. ch. and so.	
m. c. 16.23; A friend, 400;	111 56
North Stonington, Cong. ch. and so.	152 00—692 06
Tolland county. E. C. Chapman, Tr.	
Andover, C. E. B. Hyde,	20 00
Bolton, Cong. ch. (of wh. from Rev.	
L. H. Barber and family, 20),	38 00
Gilead, Mr. and Mrs. Thomas L.	
Brown,	5 00
Hebron, Rev. Andrew Sharpe,	5 00
Mansfield, 2d Cong. ch. and so.	
51.39; do. m. c. 7.96;	50 35
Rockville, 1st Cong. ch. and so. m. c.	2 00
Stafford Springs, A friend,	1 00
West Stafford, Cong. ch. and so.	31 00—176 35
Windham county.	
Eastford, Cong. ch. and so.	12 54
Danielsonville, Cong. ch. and so. to	
const. EZEKIEL R. BURLINGAME,	
H. M.	115 00
Plainfield, Cong. ch. and so.	33 00
Pomfret, A friend,	5 00
Putnam, E. S. A.	5 00
Thompson, Cong. ch. and so.	14 48
Westford, Rev. O. Bissell,	5 00
Windham, Cong. ch. and so.	16 00—213 02
— A friend,	10 00

**Legacies.** — Lower Bridgeport, 1st  
Presb. ch., Mrs. Mary Bishop, by  
William D. Bishop, Ex'r, 500 00—300 00

3973 85

## NEW YORK.

Albany, L.	50 00
Berkshire, 1st Cong. ch. and so.	40 00
Brooklyn, Mrs. J. W. Hayes, 100; W.	
B. Fitch, 50; Rev. E. P. Thwing,	
5;	155 00
Canaan Four Corners, Cong. ch. and	
so.	20 00
Candor, Cong. ch. and so. 13; Rev. A.	
B. Dilley, 10;	23 00
Castile, Miss Mary A. Dickinson,	250 00
Clinton, "An offering to the Lord,"	3 00
Copenhagen, Cong. ch. and so.	16 00
Corfu, Mrs. A. Read for a building	
in Marsh,	100 00
Coventryville, 1st Cong. ch. and so. (of	
wh. from estate of Mrs. Esther	
Reed),	41 50
Crown Point, 1st Cong. ch. and so.	52 57
Danby, C. L. Vorhis,	4 00
East Stockholm, Mrs. W. Hulburd,	3 90
Eden, Cong. ch. and so.	5 00
Franklin, Cong. ch. and so. to const.	
Rev. JOHN H. FRAZEE, H. M.	50 00
Frewsburg, Cong. ch. and so.	6 38
Hancock, Cong. ch. and so.	10 00
Kinderhook, "A lady,"	5 00
Madrid, Cong. ch. and so.	4 90
Millers Place, Cong. ch. and so. m. c.	21 90
Morrisville, Cong. ch. and so.	27 35
Mount Sinai, Cong. ch. and so.	18 00
Munnsville, Cong. ch. and so.	7 00
Newark Valley, Cong. ch. and so.	39 73
New Baltimore, S. E. Demarest,	2 00
New York, Wm. E. Dodge, 2,500; Z.	
Stiles Ely, 1,000; G. G. Williams,	
100; "A friend," to const. Mrs. AL-	
MIRA CARSON, H. M. 100; H. C. H.	
to const. LUCINDA HAYDN, H. M.	
130; Theological Student, 3; A	
friend, 2.50;	3,835 50
Nichols, Rev. J. Weller,	1 00
North Java, Willis E. Dunham,	1 00
Norwood, Cong. ch. and so.	32 50
Orange Valley, Mrs. E. T. Rosenkrans	
Oxford, Cong. ch. and so. (of wh. from	
A. Watson, to const. Rev. BENJ. F.	
BRADFORD, H. M. 50),	72 91
Parma, Wm. B. Newton,	5 00
Pekin, Abigail Peck,	20 00
Perry Centre, A friend,	10 00
Pompey, Mrs. James H. Child,	5 00
Port Richmond (S. I.), T. S. Good-	
win,	12 10
Rensselaer Falls, Cong. ch. and so.	7 00
Rome, John B. Jervis,	20 00
Salamanca, Mrs. E. G. H.	10 00
Sand Bank, Cong. ch. and so.	5 50
Southold, Presb. ch.	1 50
Street Road, Mrs. S. F. Penfield,	30
Syracuse, Plymouth ch. and so. 62.71;	
Rev. John C. Holbrook, 12;	74 71
Tallmans, Cong. ch. and so.	3 00
Wading River, Cong. ch. and so.	6 50
Walton, Mrs. C. H. Ladd,	50 00
West Bloomfield, Cong. ch. and so.	105 45
Youngstown, "A lover of Missions,"	1 00—5,242 10

## NEW JERSEY.

Hanover, Two daughters of the late	
Rev. C. C. Parker, D. D.	20 00
Morristown, An Episcopal Lady,	1 00
Newark, "A thank offering,"	5 00
South Orange, J. H. Worcester, Jr.	25 00
Warrensburg, Cong. ch., a gift of two	
members, for Austria,	3 00—54 00

## PENNSYLVANIA.

East Smithfield, Cong. ch. m. c.	23 00
Mercer, Cong. ch.	25 00
Nanticoke, Welsh Cong. ch. and so.	20 00
Philadelphia, Cent. Cong. ch. 4.78;	
Charles W. Sparhawk, 15;	19 78
Pittsburgh, Penna. Synod of the Cum-	
berland Presby. Church, 75; Ross St.	
Welsh Cong. ch. 61.93;	136 93
Sharon, Cong. ch. and so.	9 18
Sugar Grove, George Lewis, 3; Mrs.	
R. Weld, 2;	5 00—238 89

## VIRGINIA.

Buckner's Station, George Clendon, 30 00

## WEST VIRGINIA

Charleston, "Old Love," 5 00

## ALABAMA.

Talladega, Rev. Henry S. De Forest, to  
const. Rev. HORACE H. ROBBINS,  
H. M.

## TEXAS.

San Antonio, Mrs. Z. Vance, 10; S.  
M. N. 1;

## OHIO.

Alexandria, Cong. ch. m. c. 3 20  
 Andover, Cong. ch. 5 26  
 Ashtabula, Wm. M. Eames, 20 00  
 Austenburg, Cong. ch. 18 00  
 Chatham Center, Cong. ch. 28 42  
 Coolville, Cong. ch. 18 00  
 Elyria, E. De Witt, 10 00  
 Geneva, "A friend," 5 00  
 Gomer, Welsh Cong. ch. 52 75  
 Greenfield, 1st Cong. ch. 19 00  
 Hanover, Cong. ch. D. P. 100 00  
 Ironton, W. F. Willson, 5 00  
 Jefferson, 1st Cong. ch. 5 30  
 Kelloggsville, Rev. Hinds Smith, 5 00  
 Lexington, Cong. ch. 15 60  
 Locke, Cong. ch. m. c. 5 00  
 Milan, Cong. ch. 43 18  
 North Ridgeville, Cong. ch. 10 15  
 Oberlin, 2d Cong. ch. 11.38; 1st Cong.  
 ch. Prof. Ballantine, 10; "O. S." 10;  
 Edward J. Steele, 5; A friend of  
 Missions, 5; 41 38  
 Ruggles, Cong. ch. and so. 22; W. C.  
 Gault, 25; 47 00  
 Saybrook, Cong. ch. 20 25  
 South Amherst, Cong. ch. 11 00  
 Steuben, M. M. Atherton, 4 00  
 Wauseon, Cong. ch. 15 62  
 Wellington, 1st Cong. ch. 100; J. S.  
 Case, 10; 110 00  
 West Andover, Cong. ch. 5 25  
 Windham, Theron Wales, 2 00—625 36

Legacies.—West Andover, Mrs. Fanny  
 Slater, by W. W. Hopkins, Ex'r,

100 00

725 36

## INDIANA.

Orland, Cong. ch.

17 11

## ILLINOIS.

Aledo, Rev. P. F. Warner, 1 00  
 Algonquin, A. H. Dodd, 2 00  
 Alton, Ch. of the Redeemer, 535 70  
 Aurora, New Eng. Cong. ch. 11 83  
 Avon, Cong. ch. 32 20  
 Bartlett, Cong. ch. 14 82  
 Batavia, Cong. ch. 57 16  
 Bighton, Cong. ch. 20 00  
 Brimfield, Cong. ch. 8 50  
 Cambridge, Cong. ch. 26 50  
 Chandlerville, 1st Cong. ch. 15 10  
 Chicago, N. E. Cong. ch. 150; Bethany  
 Cong. ch. 21.15; Un. Park, Cong. ch.  
 m. c. 7.10; A friend, 150; H. M.  
 Lyman, 25; Rev. Jotham Sewall, 2;  
 John C. Goddard, 1; 356 25  
 Crystal Lake, Cong. ch. 15 00  
 Dundee, Cong. ch. 23 20  
 Evanston, Cong. ch. to const. Rev. A.  
 J. Scott, H. M. 66 11  
 Galesburg, 1st Cong. ch. 164.05; A  
 friend, 3; Mrs. Boon, 2; 169 05  
 Genesee, Cong. ch. 125 00  
 Godfrey, Mus. J. Mason, 10 00  
 Gridley, Cong. ch. 15 00  
 Hampton, Cong. ch. 3 00  
 Hinsdale, Cong. ch. to const. Rev.  
 JOHN ELLIS, H. M. 68 50  
 Jefferson, Cong. ch. 15 35  
 Lake Forest, Rev. W. A. Nichols, 15 00  
 La Moille, Cong. ch. 10 00  
 Lee Centre, Cong. ch. 17 00  
 Lena, A friend, 5 00  
 Lombard, 1st Cong. ch. 13 00

Lyonsville, Cong. ch. 22 14  
 Marseilles, Cong. ch. 21 17  
 Mendon, Cong. ch. 19 55  
 Naperville, A. A. Smith, 5 00  
 Oak Park, A friend, 25 00  
 Onarga, Rev. D. W. Comstock and  
 wife, 4 00  
 Ontario, Cong. ch. 25 00  
 Paxton, Cong. ch. 24 25  
 Payson, Cong. ch. 50; J. K. Scarbo-  
 rough, to const. HENRY F. SCARBO-  
 ROUGH, H. M. 100; 150 00  
 Peoria, Rev. A. A. Stevens, 5 00  
 Plainfield, S. E. J. 5 00  
 Prospect Park, Mrs. E. Lloyd, 5 00  
 Rio, Cong. ch. 6 00  
 Wauponsie Grove, Cong. ch. 6 65  
 Woodstock, Cong. ch. 4 04—1,479 07

## MICHIGAN.

Ada, Rev. A. H. Norris, 10 30  
 Alamo, Cong. ch. 3 50  
 Ann Arbor, A friend, 65 00  
 Bay City, 1st Cong. ch. 10 03  
 Bellevue, M. A. Hance, 25 00  
 Benzonia, E. F. Spencer, 5 00  
 Clio, Cong. ch. 3 83  
 Columbus, Cong. ch. 10 48  
 Detroit, 1st Cong. ch. 202.81; Trumbull  
 Ave. Cong. ch. m. c. 3.34; Fort  
 Wayne, Cong. ch. m. c. 2.60; 208 75  
 Flint, Cong. ch. 8 00  
 Genesee, Cong. ch. 5 00  
 Grand Rapids, South Cong. ch. 12 50  
 Hillsdale, Rev. Hiram Smith, 10 00  
 Hopkins Station, D. B. Kidder, 5 00  
 Kalamazoo, 1st Cong. ch. in part, 93 03  
 Olivet, Cong. ch. 9.56; do. m. c. 2.27; 11 83  
 Pinckney, Cong. ch. 5 00  
 Reed City, Cong. ch. 5 00  
 South Frankfort, Orin Blood, 20 00  
 Walton, Cong. ch. 3 15  
 West Bay City, John Bourn, for Africa, 54 00—574 40

## MISSOURI.

Amity, Cong. ch. 5 00  
 Bonne Terre, Cong. ch. 15 00  
 Cahoka, Moses Allen, 5 00  
 Hannibal, Pilgrim Cong. ch. 10 00  
 Kansas City, 1st Cong. ch. 166 78  
 St. Louis, Pilgrim Cong. ch. Young  
 Ladies Miss. Ass'n, 17 00—218 78

## MINNESOTA.

Afton, Cong. ch. m. c. 16 00  
 Brookfield, Cong. ch. 22 00  
 Claremont, Cong. ch. 2 31  
 Dodge Centre, Cong. ch. 1 94  
 Freeborn, Cong. ch. 2 56  
 Mankato, Cong. ch. 4 81  
 Marshall, Cong. ch. 11 00  
 Minneapolis, Plymouth ch. 29 35  
 Plainview, Cong. ch. (of wh. from Rev.  
 Henry Willard, 10); 20 00  
 Rochester, Cong. ch. 47 00  
 Rushford, Cong. ch. 5 00  
 Stockton, Mrs. A. Mowbray, 1 00—162 97

## IOWA.

Belmond, Rev. J. D. Sands, 2 00  
 Britt, Cong. ch. 1 75  
 Cass, Cong. ch. 30 00  
 Chester, Cong. ch. 30 00  
 Council Bluffs, Cong. ch. 49 03  
 Davenport, Ger. Cong. ch. (of wh. from  
 Wm. Beck, 8); 16 00  
 Denmark, Isaac Field, 15; Kellogg  
 Day, 12; A friend in Cong. ch. 5; 32 00  
 Garden Prairie, Cong. ch. 11 50  
 Gilman, Cong. ch. 18 52  
 Grinnell, Cong. ch. 17; A friend, 5; T.  
 P. Carleton, 3; 25 00  
 Kelley, Cong. ch. 5 00  
 Kellogg, Cong. ch. 29 92  
 Magnolia, Cong. ch. 8 50  
 Malone, J. H. Drips, 1 00  
 Maquoketa, Cong. ch. 20.31; Mrs. C. L.  
 McCloy, 10; 30 31  
 Nevin, Cong. ch. 10 00  
 Newton, Cong. ch. 23 50

Oskaloosa, Cong. ch. 55 42  
 Parkersburg, Cong. ch. 7 90  
 Tipton, Cong. ch. 5 42—392 77

## WISCONSIN.

Alderly, James Thomson, 5 00  
 Appleton, Jared Lanphear, 50 00  
 Baldwin's Mills, Cong. ch. 6 00  
 Bay View, Welsh Cong. ch. 1 82  
 Beloit, 1st Cong. ch. 200 00  
 Berlin, Hiram Joslyn, 10 00  
 Black Earth, Cong. ch. 10 25  
 Cooksville, Cong. ch. 6 50  
 Delavan, Cong. ch. 35 00  
 De Pere, Cong. ch. 5 00  
 Durand, Cong. ch. 10 00  
 East Troy, Cong. ch. and s. s. 8 00  
 Ellington, Cong. ch. 5 60  
 Emerald Grove, Cong. ch. 17 08  
 Fort Howard, Cong. ch. 33 45  
 Fulton, Cong. ch. 20 00  
 Johnstown, Cong. ch. 4 00  
 Kinnickinnic, Cong. ch. 5 00  
 Leeds, Cong. ch. 4 18

Madison, Cong. ch., to const. LANSING  
 W. Hoyt, H. M. 100 00  
 Menasha, A friend, 100 00  
 Milwaukee, Grand Ave. Cong. ch.  
 169.59; Welsh Cong. ch. 4; A friend,  
 1; 174 59  
 Oconomowoc, Cong. ch. 10 00  
 Potosi, Cong. ch. (of wh. from T. Davis,  
 10), 11 20  
 Princeton, Cong. ch. 1 00  
 Racine, 1st Pres. ch. 25.73; Cong. ch.  
 16; Welsh Cong. ch. 20.76; 62 49  
 Two Rivers, Franklin Barnes, for Af-  
 rica, 1 00  
 Waukesha, Cong. ch. 20 00  
 Waupun, Cong. ch. 27 20  
 Wauwatosa, Cong. ch. 83 05  
 West Salem, Cong. ch. 13 00  
 Whitewater, Cong. ch. for Africa, 108 90  
 Windsor, Union Cong. ch. 27 40—1,176 71

## KANSAS.

Brookville, Rev. S. G. Wright, "A  
 thank offering," 10 00  
 Council Grove, Cong. ch. 7 00  
 Emporia, Cong. ch. 13 80  
 Eureka, Cong. ch. 11 00  
 Gere, Cong. ch. 2 40  
 Greeley, Cong. ch. 2 55  
 Osborne, Cong. ch. 2 43  
 Ottawa, Mrs. Lucy B. Perry, 10 00  
 Udall, Cong. ch. 1 19  
 Union, 1st Cong. ch. 2 50—62 88

## NEBRASKA.

Ashland, Cong. ch. 5 00  
 Exeter, Cong. ch. 15 00  
 Fairmont, Cong. ch. 10 00  
 Humboldt, Jared B. White, 60 00  
 Louisville, Cong. ch. 1 85  
 Mainland, Cong. ch. 3 70  
 Omaha, "K." and "C." 10 00  
 Sarpy Centre, Cong. ch. 3 00  
 South Bend, Cong. ch. 3 00—111 55

## CALIFORNIA.

San Francisco, Rev. J. Rowell, 50 00

## OREGON.

Portland, 1st Cong. ch. 20 00

## COLORADO.

Denver, C. M. 10; H. E. Tucker, 6; 16 00  
 Longmont, Cong. ch. 5 09  
 West Denver, Cong. ch. 5 00—26 00

## WASHINGTON TERRITORY.

Houghton, 1st Church of Christ, 3 02

## WYOMING TERRITORY.

Fort D. A. Russell, Rev. and Mrs. Jer-  
 emiah Porter, a thank-offering for the  
 privilege of giving their children to  
 the work of evangelizing China, to  
 const. EDWARDS HIMSHAW PORTER,  
 H. M. 50 00

## DAKOTA TERRITORY.

Fort Berthold, Rev. C. L. Hall, 15 00  
 Springfield, Rev. C. Seccombe, 2 00—17 00

## CANADA.

Province of Quebec.  
 Eaton, Cong. ch. 3 40  
 Montreal Emmanuel ch. m. c. 24.63;  
 Mrs. A. J. Savage, 20; 44 63  
 Sherbrooke, Rev. Arch. Duff, 5 00—53 03

## FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, Manepy, Jaffna, G. W. Leitch, 300 00  
 England, —, Miss E. H. Ropes, 10 00  
 Ireland, Newton Park, Mrs. Wm. Perry, 30 30  
 Nova Scotia, Kennetcook, Mrs. Sarah O'Brien, 5 00  
 Turkey, Constantinople, "Fishers of the Bosphorus" for Bihé, W. C. Africa, 85 81—431 11

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*  
 For several missions in part, 7,348 51  
 For traveling expenses of Miss Lawrence, Constantinople, and Miss Twitchell, Broosa; do. and outfit Miss Blake, Sivas; Miss Graves, Samokov; Miss Bush, Harpoot; Miss Richards, Spain; and Miss Dr. Holbrook, North China, including medical outfit, 3,454 52—10,803 03

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,000 00

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, *Treasurer.* 1,000 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s. 100;  
 Cumberland, Cong. s. s. for Zeitoon, 45;  
 Eastport, Central Cong. s. s. 5; Garland,  
 Miss Sarah J. Merrill's Sabbath-school class,  
 1.50; York, 1st Cong. s. s. 11; 162 50  
 NEW HAMPSHIRE. — East Jaffrey, Cong. s. s.  
 Vermont, — Berlin, Cong. s. s. 6; Grauby and  
 Victory, Cong. s. s. 3.70; Manchester, Cong.  
 s. s. for school at Peking, 40; Windham,  
 Cong. s. s. 3.22; 52 92  
 MASSACHUSETTS. — East Weymouth, Cong.  
 s. s. 15 00  
 RHODE ISLAND. — Barrington, Cong. s. s. 25 00  
 CONNECTICUT. — Mansfield, 2d Cong. s. s.  
 12.35; Naugatuck, H. N. Williams, bal.  
 for school at Harpoot, 18; 30 35  
 NEW YORK. — Brooklyn, Green Ave. Pres.  
 s. s. for schools in Choonkosh, 12.50; Ham-  
 mondville, Cong. s. s. 8.01; 20 51  
 PENNSYLVANIA. — East Smithfield, Cong. s. s.  
 ILLINOIS. — Bartlett, Cong. s. s. 1.09; Peca-  
 tonica, Cong. s. s. 6.40; 7 49  
 WISCONSIN. — Mt. Sterling, Zulu's fleece for  
 '80 and '81, 2.71; Hansa's fleece do. for East  
 Turkey, 3.31; Racine Cong. s. s. 4.50;  
 Waupun, Cong. s. s. 15; 25 52  
 IOWA. — Keokuk, Cong. s. s. for student at  
 Marash, 40; Newton, Cong. s. s. 3; 43 00  
 397 29

Donations received in August, 62,177 64  
 Legacies " " " 11,559 62

\$73,737 26

Total from September 1st, 1880, to August  
 31st, 1881, Donations. \$349,424.74; Leg-  
 acies, \$92,288.27 = \$441,693.01.



## FOR YOUNG PEOPLE.

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### LETTER FROM EASTERN TURKEY.

DEAR YOUNG FRIENDS:— I am sure you will be happy to go with me while I show you some interesting things in a foreign land. We will suppose that we have crossed the Atlantic, have gone through Europe, have seen the sights of Constantinople, have ascended the beautiful Bosphorus, and are now on the dark waters of the Black Sea on our way to Trebizond. The shores along which we sail are green and beautiful. Bold promontories extend far out into the sea ; deep and charming gorges push back into the mountains ; houses, surrounded by fields of corn or olive orchards, dot the mountain side.

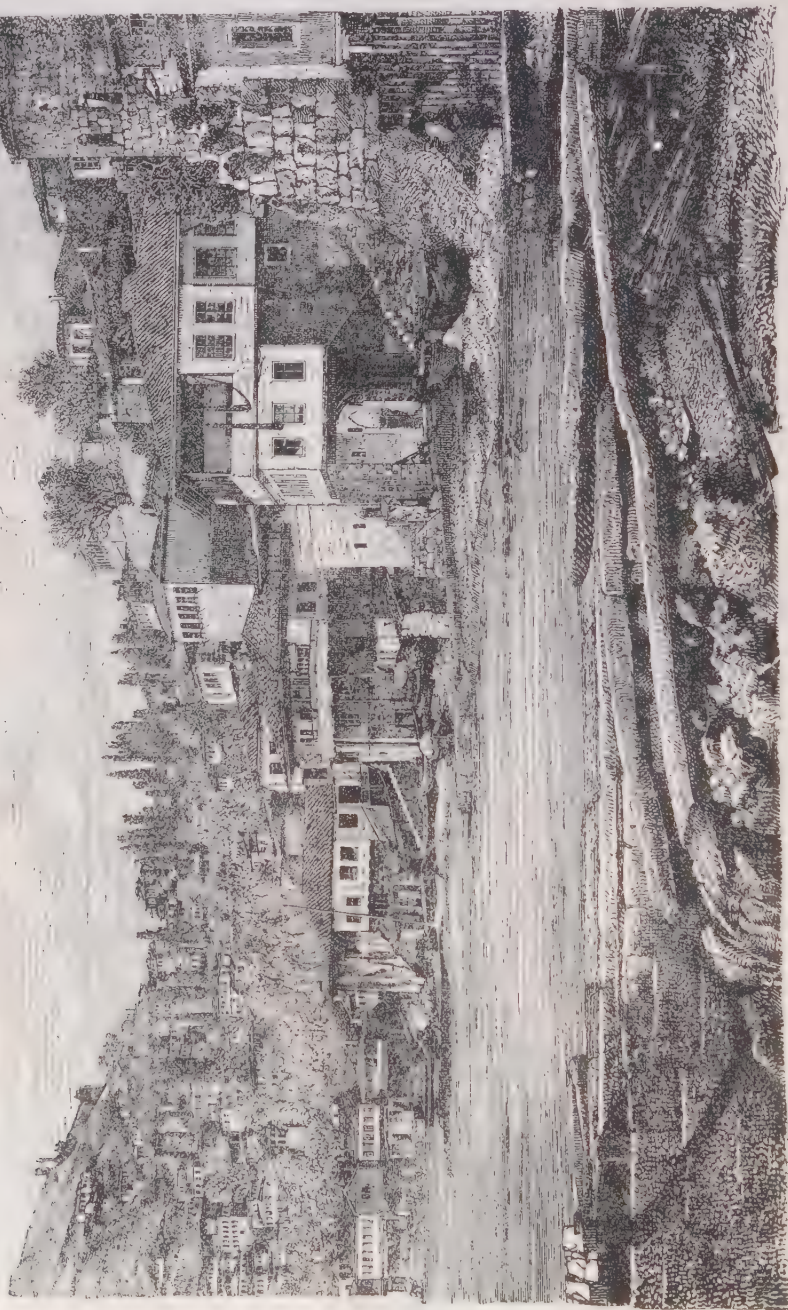
We stop at several cities by the way, and after three days' sailing find ourselves approaching Trebizond. It is a very beautiful sight that presents itself as we move past the town, and gaze at the pretty white houses, the mosques, with their tall minarets, the dark green of the pleasant gardens, and the background of mountain and craggy rock.

Our steamer drops anchor about a quarter of a mile from the shore, and the picture on the next page gives a part of the view that may be seen from the deck. In the foreground is the pier where we shall land ; beyond appear a little of the bay, and the boats drawn up on the beach, and then the houses



A GREEK LADY.

and the foliage of the city. There is a graveyard, too, for the tall sombre cypresses you see are never planted except in Turkish cemeteries. To the



TREBIZOND

extreme left on the hill-side is a monastery of the Greek church, and if our picture were to go further to the left, it would show us a high precipitous rock, the



top of which is flat like a table. From this, it is supposed, the town derived its name, which in the Greek language means "table."

A swarm of little boats comes out from the shore to take us off, but they are not permitted to come near until our health papers have reached the land, and been examined at the quarantine office, the building which partly appears at the extreme right of our picture. If it is found that we have no contagious disease on board ship, a small red flag is raised over the quarantine office, and the boatmen rush on board the steamer, shouting, elbowing each other, and sometimes getting into sharp quarrels. We will wait until the noise quiets down, then engage our boat, give our baggage to the boatman, and go down the stairs at the side of the steamer to disembark. If the waves are high it will not be easy to reach the boat while it is bounding like an egg-shell on the crests of the waves. But with the help of the brave and skillful oarsmen this difficulty will be overcome, and we shall be quickly pulled to the shore. Our baggage is examined at the custom-house, and loaded on the backs of porters, who are here called "hamals," and we start up the steep ascent to the city. Thousands of boxes and bales and barrels block our way, and hundreds of horses and camels and wagons stand ready to be loaded for the interior and for distant Persia.

As we move along, half-naked and importunate beggars run after us or cry out from the roadside

in the hope that gratitude for a prosperous voyage will incline us to give them something. We see people in every sort of costume. Some are dressed like ourselves, only wearing the red Turkish cap, or "fez." Some of the Greeks whom we meet wear hats, and their ladies have the latest Paris fashions, though most of the women you see on the streets are covered from head to foot with a checked white and blue cloth. Here are men, too, who display the costumes of Persia, of Russia, and of all the different races and provinces of Turkey. Our picture shows a fine Armenian gentleman, who still wears the dress of his fathers, an elegant turban on his head, a long gown with graceful flowing sleeves, a rich and costly girdle, and the curious baggy trousers called "shalwars." As we pass the better houses we catch through some open gates glimpses of green shrubbery, of lovely flowers, and of the bright blossoms of the orange and the pomegranate. And we can also see the women knitting or



AN ARMENIAN GENTLEMAN.



weaving or preparing their food. On the first page of this letter is a picture of



A ZEIBEK.

girdle glistening with sword and pistols. And here is the "Tartar," or postman who takes charge of the mail between Trebizond and Erzroom. Once a week, when the Turkish steamer arrives from Constantinople, the mail-bags for Erzroom are lashed to the pack-saddles of as many horses as are needed, the horses are hitched to each other, and a man riding another horse leads them. A soldier generally goes as guard, and the party of five or six horses gallop off in order to deliver the letters and papers to the dear friends in Erzroom as soon as possible. The horses are changed every fifteen or twenty miles, and the whole distance of 171 miles is made in about sixty hours. You see the Tartar's head is so tied up that neither the burning rays of the sun by day, nor the chilling frosts at night can harm him, his feet set firmly in the large iron stirrups, and the cloak which hangs from his shoulders protects him from the beating storm as he rides, and is his bed and covering while he sleeps.



A TARTAR.

His life is a hard one, but he is accustomed to danger and hardship, and is most happy when in the saddle and on the road.

It is among a people like these, my dear friends, that your missionary work is done in Turkey. And if you were to go with me to any of our school-houses, you would see the children studying their books as diligently as in any school in America; or if on Sunday we were to go to the chapel we would find a goodly congregation reverently listening to gospel truth; in the Sabbath-school we would see the classes arranged with teachers, and all with question-book and Bible in hand, searching God's Word diligently to learn the way of life. In more than three hundred places scattered throughout Turkey, not less than twenty-five thousand people come together every week to worship God. Will you not pray and labor that the number of truth-seekers in Turkey may rapidly increase?

Your missionary friend,

M. P. PARMELEE.

ERZROOM, EASTERN TURKEY.

### FROM BENGUELA TO BIHÉ.

OUR pioneer missionaries to West Central Africa have many novel experiences on the inland journey from Benguela to Bihé. The road<sup>1</sup> is a mere track,



BIHEANS CONSTRUCTING A HUT.<sup>1</sup>

the width of a man's bare foot, and it is worn deep by long use, like a wheel-rut. The natives walk at ease in it, but the deep sides proved painfully hard to our friends who wore boots, and to the ox which Mr. Bagster rode. The poor animal's feet were really made almost raw.

<sup>1</sup> The cuts given in this article are from Major Serpa Pinto's valuable book on *How I Crossed Africa*, and for their use we are indebted to the publishers, Messrs. Lippincott & Co., of Philadelphia.

Beautiful indeed upon the mountains of Bailunda are the feet of our brothers bearing the good tidings to Africa, but as yet this is only figuratively speaking. Mr. Sanders and Mr. Miller were generally obliged to ride in the hammock-like *tepoia*, slung on the shoulders of the Bihé carriers, who also bear all their luggage.

All the while the missionaries were slowly climbing from the coast to the high lands of Bihé, last spring, they had great opportunities of hearing the Bihé language used by the carriers. It is called "Ambunda." Mr. Bagster wrote that the natives are much given to using signs, and that this proved a help to him. For instance, to-morrow is *nena* with a snap or two of the fingers in front, and yesterday is the same word with the snap or two backwards, over the shoulder.

While Mr. Bagster went back from Bailunda to the coast for some delayed supplies, Mr. Sanders and Mr. Miller remained encamped in Bailunda studying the language, with their guide, Barros, who speaks Portuguese, for a teacher. They had a hut built behind their tent, to serve as dining-room, and another hut at a little distance for a kitchen. These huts are constructed very quickly.



A CARRIER OF BIHÉ.

Several men cut the poles, and others bring the long grass, and in an hour the neat little house is done. In the tent were the beds and a few boxes. Hanging from the ridge-pole were the lanterns, umbrellas, ropes, and guns. In the dining-room were the little camp folding-table, or stand, the dishes, and the food. Tucked away among the poles were a variety of cloths, towels, etc. The Bailunda King, Quiqui, often sent them sweet potatoes and corn meal, but he expected a good present in return. Mr. Sanders says: "One of our luxuries is about a gill of goat's milk, night and morning. The little creatures are not accustomed here to give milk to any but their young. Hence our goat is not very generous. The native

style of milking is novel. One able-bodied man holds the head; another, standing astride and grasping the hinder legs, lifts the goat into position for the third sitting behind to milk. The sight and the despairing cries of the goat make a very ludicrous affair. It is equaled only by two pigs which had not enough fat to fry their own meat. Tallow had to be added. I could not look at the bony carcasses without laughing at the idea of their being pigs."

One day in camp Mr. Sanders sang the chorus of "Home, home, sweet sweet home," to Barros, and gave him the meaning in Portuguese. He said these people had a similar song. Mr. Sanders took down the Ambunda version and sent this literal translation. The first line refers to the wooden stockades which bar the way to their villages.



"At our village the entrance is crooked,  
The family there are not crooked ;  
From our village the foot goes forth,  
The heart never departs thence."



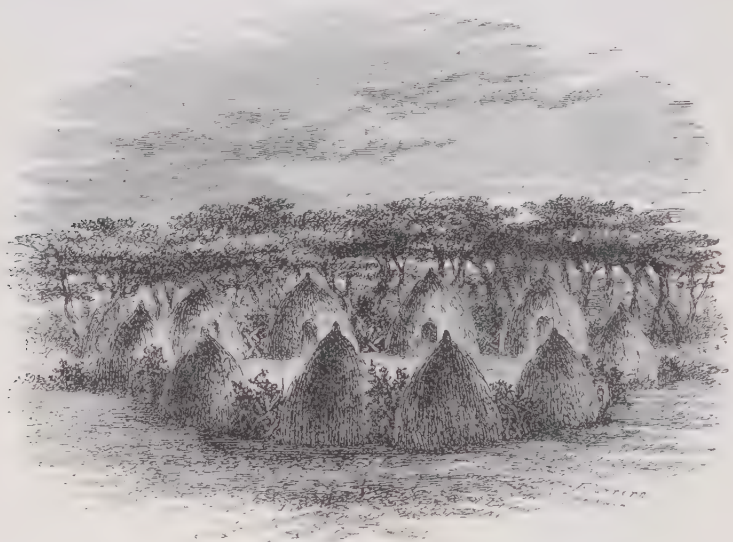
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ANT HILLS ON THE RIVER CUTATO.

These missionaries write of only two things as personal trials, though they must have many such. First, they have been accustomed to speak of the Saviour's love, and they went to Africa on purpose to tell those savage and

ignorant men the truth about the holy God, their loving Father, who has sent the Lord Jesus to be their Saviour. But as yet their mouths are shut, and probably they will find, even when they know that strange language well, great difficulty in expressing spiritual ideas in it. Their great comfort in this privation is, as one of them says, that they "can pray, and God can use other means than our words by which to answer."

We can already see one way in which he is answering. Their true and pure lives witness for God, and have already arrested the attention and awakened the wonder of the natives, who are at present eager to receive them, and understand that they have come to teach, and not to trade.



SERPA PINTO'S ENCAMPMENT ON THE WAY TO BIHÉ.

The second trial of which the missionaries write is that, loving God's house and the company of Christians as they do, they are now deprived of these helps. "We do so long for 'the gates of Zion,'" says one of them. "To each one it would be a great boon to meet with a congregation of God's people. Three are a small assembly, and though missionaries we do not at all times 'mount up with wings as eagles.' You doubtless know that missionaries lead every-day lives like other folks. The knowledge that so many prayers are daily offered for the mission strengthens us."

**A HINDU PRAYER.** — "Hari, Krishna ; hari, hari ; Krishna, Krishna ; hari, hari ; hari, Krishna ; hari, hari ; Krishna, Krishna ; hari, hari." These words mean nothing to us, and they mean very little to the people of India who use them thousands of times as a form of prayer. Each repetition of the name of a god is supposed to be a merit, and so the Hindus sometimes teach parrots to pronounce the name of the god, thus saving themselves the trouble of going even through the form of prayer, while they get all merit. How little merit that is they know who read the Saviour's command, "When ye pray use not vain repetitions as the heathen do."

# THE MISSIONARY HERALD.

VOL. LXXVII.—NOVEMBER, 1881.—No. XI.

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THE Annual Meeting of the Board at St. Louis occurs just as this number of the *Herald* is passing through the press. We give in this issue the General Survey of our Missions and the paper by Dr. Clark presented at the meeting, and the records of the session will be given next month.

THE last letters received from our brethren on the way to Bihé are dated July 29. They were then at Kalay's village in Bailunda, some six days' march from Bihé, and ready to move on. All three of the party were well, though each had suffered somewhat from the fever. They report that in the early mornings their fingers are cold, the thermometer going down to about 50°, sometimes to 40°, but rising at noon to between 85° and 90° in the shade. The natives, and especially the King of Bailunda, are friendly. The greatest difficulty is experienced in making the people understand the motives of our missionaries in coming among them. "You will not buy wax, rubber, ivory, or slaves. What are you here for?" And when the object is explained, there seems to be no power to appreciate it. As to the language, Mr. Bagster reports that Messrs. Sanders and Miller can understand much of the conversation carried on among the natives. Mr. Sanders has now some 1,200 words written down, and is at work upon the structure of the language preparatory to reducing it to writing. Mr. Bagster writes: "We have no sighs and no discouragements in our camp. We just keep on rejoicing and going forward."

A WONDERFUL deliverance has come to Hilo, in the Sandwich Islands, the scene of the labors of the venerable Titus Coan. For about eight months a vast stream of lava has been pouring forth from Kilauea, and varying in width from one half mile to four miles, it has slowly moved on for fifty miles, down towards Hilo and its beautiful bay. It seemed for a time almost inevitable that the bay would be filled and that Hilo would become another Herculaneum. But when within eight hundred yards of the town the stream ceased to flow, and the cooling lava became as rock. To the inexpressible relief of the anxious but prayerful people Hilo was saved.

WE regret to hear of the death of Rev. Dr. Samuel Manning, for many years Secretary of the London Religious Tract Society, an organization which under his efficient care has rendered great service to the foreign missionary work of various Boards, our own among the number.



IF those who received the October number of the *Herald* later than usual will look at the more than six pages filled with the record of donations, they will discover the reason for the delay. On the last month of the financial year the Treasurer's books are kept open some days beyond the usual time for closing, and after they were closed in September, the long list of donations could not be tabulated and printed and allow of an earlier mailing of the number.

THERE are many dwellers beyond the seas who will hear with grief of the death of Prof. Henry Cowles, of Oberlin. His Bible Commentaries have been greatly prized both by missionaries and native preachers in foreign lands, and as the successive volumes have come from the press, Professor Cowles has sent one hundred and fifty copies to be distributed among the missions of the American Board. Other copies which were needed were furnished at cost, without copyright, and just prior to his death the venerable commentator had perfected arrangements whereby the total avails of the copyright should hereafter be used in providing copies of the commentaries for distribution by the American Home Missionary Society, the American Missionary Association, and the American Board, two fifths of the amount to be given to the Board.

*The Pacific* reports an interesting incident occurring at San Francisco, on board the "City of Peking," which took out our recent missionary reinforcement to North China. On the same vessel were some fifty of the Chinese students ordered home by their government, who, after giving cheers for various friends they were leaving, took up the hymn, "My country 't is of thee," and sang it with a will, inviting others to join with them. We look for no explosion following the return of these young men to their native land. We may hear nothing about them, possibly, for some time to come. But that they will be a power in China, infusing a new life into a mass already deeply stirred, who can doubt? They may prove to be in some sort missionaries for Christ, as efficient possibly as our brethren who sailed with them, girded for a divine service though they now know it not.

A MISSIONARY who resides in some foreign land for years, learning the language and knowing the history and habits of a people, is far better qualified to speak of what he has seen abroad than is a mere traveler who passes hurriedly over his route, catching glimpses only of the people and lands he visits. We are moved to say this by seeing the prospectus of a lecture upon India to be given this fall and winter by Rev. C. W. Park, our missionary at Bombay. Ten years of residence and careful observation in India prepare Mr. Park to speak as few Americans can of the political, social, and religious institutions of that far-off Empire.

*The Hioo Times* (Japan) of August 30, contains a communication from Rev. J. H. De Forest, concerning the Japanese books and other publications prepared by the missionaries of the American Board, or by native Christians connected with our mission. A list of fifty such publications is given, twenty-seven of which are original, the others being translations. Fifteen out of the fifty are published and distributed entirely by native houses, the remainder being issued by our own Board, the American Tract Society, and the Foreign Sunday-school Association. Thus rapidly is a Christian literature being provided for Japan.

OAHU College, in the Sandwich Islands, has just celebrated the fortieth anniversary of its foundation. Originating in the pious desire of the earlier missionaries at the Islands to give their own children, and such others as might be ready for it, a thorough Christian education, the college has done good service for many years, numbering among its graduates many persons now prominent on Hawaii and in other parts of the world. It greatly needs further endowment that it may increase its board of instructors. An effort is now making among the foreign residents at the Islands to raise such an endowment. The August number of the Honolulu *Friend* contains a vigorous sermon of Dr. Damon's, in which he forcibly presents the claims of the college, especially upon the foreign community residing on the Hawaiian Islands. The plea should be responded to liberally.

IN connection with the recent and lamented death of Mr. Durant, the founder of Wellesley College, it is pleasant to make mention of the deep interest he took in the education of women abroad as well as in this land. It was his ambition to have each class that should come from the college represented in the foreign field, a desire that thus far has been fully met, and he sought in every way to draw the attention of the students to the needs of the unevangelized. There are few if any tables in the land better supplied with missionary periodicals than is a table in the reading room of Wellesley College. It was at his suggestion and with his active coöperation that the College Missionary Society undertook the support of one of the graduates now in India, and that the Society might have some special tie to China he had intended to maintain at his own cost a female missionary at or near Peking. May Wellesley College ever remain true to the spirit of its founder, well expressed in its chosen motto, "not to be ministered to, but to minister."

ALL good things serve many ends. The *Missionary Herald* is glad to find that it has been put to a use not originally contemplated. A teacher in the West, according to *The Advance*, has discovered a new incentive to diligence to set before her scholars. She keeps a copy of the *Missionary Herald* on her desk, offering to the pupil who has the best lesson the privilege of reading the number, and she reports that the children study for it, if they do not cry for it. In this case the plan works well. We are aware that children have not always viewed our magazine in just this light, but we are bold to say the fault was partly theirs, and are glad to believe from this and other tokens that a better generation is coming forward.

THE population of the United States, counting men, women, and children, is a little over fifty millions; of this number one person in 728 is a Protestant evangelical minister; one in 56 is a teacher in an evangelical Sabbath-school; one in 5 is a member of an evangelical church. If, therefore, there were an even distribution of these Christian forces throughout the country, there would be found in each community of 728 souls one minister, 13 Sabbath-school teachers, and 145 professing Christians. This is a large amount of salt, and it ought to be so placed that it will save not only our own but other lands. It will certainly do so unless it has lost its savor.

## ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD.

[Presented at the Annual Meeting of the Board, at St. Louis, October 18, 1881.]

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

THE year past has been one of steady progress and enlargement in the missionary work. Without neglecting the various enterprises already in hand, it has seemed but just to follow the leadings of Providence into such new fields as presented the greatest needs and the largest opportunities, and were most closely connected with the world's evangelization. Though among the last to be opened to the influences of the gospel, China and Africa, the two strong-holds of heathenism, may be said to have peculiar claims on the Christians of the United States, one, because of its immense population now first waking from the slumbers of ages, our near neighbor on the west; and the other our neighbor on the southeast, that some fitting reparation may be made for centuries of abuse by the so-called Christian world.

## CHANGES IN THE MISSIONARY RANKS.

It is with profound regret that we speak of the removal of so many valued laborers taken away in the midst of their days and of their usefulness; — Rev. Myron Winslow Pinkerton, a man of rare self-sacrifice and devotion, as he was on the way to establish a mission in Umzila's Kingdom; Mrs. Laura E. Smith, of Marsovan, Western Turkey, greatly beloved by all who knew her, for her sweet, Christian spirit; Mrs. Mary F. Chambers, of Erzroom, after a period of labor, brief, yet long enough to have shown gifts and character of a high order; Mrs. Abbie S. Hume, of Ahmednagar, missionary daughter wedded to missionary son, faithful to the double consecration; Mrs. Delia E. Curtis, of Osaka, Japan, a woman of fine culture, of gentle, winning ways, thoroughly devoted to her work; Mrs. Emma C. Hall, at Fort Berthold, in the Dakota Mission, where she had labored to bring wild Indians under the influences of the gospel; Mrs. Jennie R. Taylor, at Apaiang, in Micronesia, after but a single year in her island home; and Mrs. Ellen M. Bond, one of the veteran missionaries in the Sandwich Islands, laboring to the last with untiring zeal for the welfare of the Hawaiian race.

Thirteen others, including three ordained missionaries and one physician with their wives, have ceased to be connected with the Board. Fourteen missionaries have returned to their several fields, and forty new laborers have joined the missions, including nine ordained missionaries, two physicians, and thirteen unmarried ladies, of whom two go out as medical missionaries to North China.

## MISSIONARY CHILDREN.

Forty-eight children of missionaries received aid from the Board the past year in grants ranging from \$100 to \$150 each. Mrs. Walker has had twenty regular members in her missionary family, besides receiving from time to time, many missionary guests. — thirty-five, for example, during the month of September. Supplementing the grants from the Board, Mrs. Walker has aided missionary children under her care, and disbursed to fourteen others outside of her family the sum of \$2,530.84, and received from friends interested in her work, \$2,331.63. This simple statement shows at once the value and the extent of her labors and her need of assistance.

## THE MISSIONS.

AFRICA. — Within the past fifteen months fifteen new laborers have been sent to Africa, and four more are under appointment to go in the early spring. Eight of these reinforce the Zulu Mission, including its enlargement in Umzila's Country, and eleven



are designated to the West Central Africa Mission, of which Bihé is to be the center. The new missionaries are possessed of various gifts and acquirements, and of no less varied practical experience. They have been selected and assigned to their respective fields with great carefulness, and in the confident expectation of their acquitting themselves worthily in the important trusts committed to them.

The first attempt to enter Umzila's Kingdom, of which an account was given at the last annual meeting, was not to succeed. Mr. Pinkerton was providentially delayed for many weeks along an unhealthy coast till his strength and the supplies for his journey had become reduced; yet with a resolute purpose that would brook no delay or defeat he pressed on, to fall a victim to the African fever, while the coveted goal was almost in sight. This effort of the Board to enlarge its field in Africa has been consecrated by a costly sacrifice. The first word to greet Mr. Richards on reaching Africa was tidings of the death of him with whom he had hoped to be associated; but, nothing daunted, with a consecration of which his few words in his farewell address at Lowell gave promise, he expressed himself as ready to go forward and take up the work which Mr. Pinkerton had laid down. While efforts are in progress to open a new field, the old Zulu Mission, which must serve as a base of supplies for native laborers, is not to be neglected. New missionaries are to strengthen the hands of men grown gray in the service, and to enlarge and reorganize the Training School at Adams in keeping with the growing work.

Thus far everything seems to confirm the wisdom of the Board in selecting the region about Bihé as a field of missionary effort from the Western coast. The difficulties incident to getting into the interior have been happily overcome, and an unexpected interest has been shown on the part of the native kings in welcoming missionaries. Later information from scientific travelers and explorers confirms the hope of a healthful and populous country, and of tribes more ready to receive the gospel than was anticipated.

#### TURKISH MISSIONS.

Missionary effort in the Turkish Empire is still hindered by the political and social condition of the country, from which there seems to be as yet no relief. The people are becoming poorer every year and less able to help themselves. It is only as the gospel rouses to a better hope, and as education is introduced, that any light appears to dispel the general gloom. How long such a state of things can endure is a problem that is the puzzle of statesmen — a puzzle that is, perhaps, waiting its solution at the hands of American missionaries.

In the meantime plans that might otherwise be carried out as the dictate of a wise missionary policy must be modified or suspended. In May last the Prudential Committee, after careful consideration of the various questions at issue, sent out a Memorandum of its views for the consideration of the different missions in Turkey. Copies were also placed in the hands of some of the representative men in the native communities. This Memorandum was thoroughly discussed at the annual meeting of the Western Turkey Mission. The Committee wish to secure the adoption of such plans as will awaken and sustain a just sense of responsibility for the future progress of the gospel, and prepare the way for the entire independence of outside aid as early as possible. These suggestions are in keeping with the original plan of the Board in establishing missions in the Turkish Empire. It was felt that when an evangelical community should have been organized, large enough to illustrate to the old Armenian church, as well as to the Moslems, a true evangelical faith, attention could be turned more fully to other races and to other parts of the world. It was never contemplated that the missionary work should be continued in the Empire till the great body of the people were evangelized. That is not the proper object of missionary effort. It is, rather, to introduce the leaven of the gospel, and to secure the establishment of such agencies as may be expected to take up and carry forward the work to its completion.

With such an end in view, in addition to the distinctive work of evangelization through missionaries and native preachers, the Bible has been translated, and a Christian literature developed in the language of the people. Theological seminaries have been organized to prepare men for the ministry. Colleges for young men, and Christian institutions for the higher education of young women, have been established at many points. In that portion of the Empire now embraced within the operations of the Board, extending from the Adriatic on the west, eastward across Asia Minor to Persia, including a population of not far from twenty millions of people, are now to be found ninety-four churches, with 6,726 members, and thirty-nine seminaries, colleges, and high schools for the Christian education of youth. Including the students at Robert College, a thousand young men are enjoying the advantages of higher education. Still more remarkable is the progress during the last twenty years in efforts to elevate woman, for which we are specially indebted to the Woman's Boards. The one small school at Constantinople of twenty-four pupils, twenty-one years ago, is represented to-day by eighteen seminaries, with nearly seven hundred pupils, and by scores of common schools in all parts of the country; and the three unmarried ladies of 1860 by forty four in 1881. In Central Turkey, over \$8,000 were pledged last year by the people towards suitable school buildings for the education of their daughters; and nearly \$9,000 more paid for board and tuition at the Home in Constantinople.

Fifty-seven publications in five different languages, making an aggregate of over eight millions of pages, were issued from the press during the year, including four Christian newspapers, of which one has a circulation of nearly four thousand copies. Add to these agencies the widespread circulation of the Scriptures, threefold greater the past year than ever before, till the aggregate amount distributed during the past twenty years exceeds a half million of copies; add also the influence of so many cultured Christian men and women from this country, and the examples of so many native Christians won from ignorance and superstition, and we may have some conception of the moral forces at work for the regeneration of this Empire.

Other influences from Western civilization have affected the capital and the cities on the coast, and in what has been known as European Turkey; though whether for the moral improvement of the people may be a question. But the great work accomplished has been due to the efforts of American missionaries.

With a view to securing accurate information from those best qualified to give it, inquiries were addressed a few months since to one of the older missionaries in each of the Turkish Missions in reference to the following points: the development of education in the old communities outside of our work; the observance of the old rites and religious ceremonies, and especially in regard to the religious life of the people.

From the replies received it is evident that no figures can measure the indirect results of the missionary work in enlightening the popular mind. The new generation is unlike that of fifty years ago, when William Goodell entered the harbor of Constantinople. The education among the Armenians of that day was limited to an A B C book, collections of psalms, and a volume on the ceremonies of the church, and rarely anything further, and all in a dead language practically unknown to the common people. To-day, school-books, as arithmetics, geographies, grammars, histories, etc., in the language of the people, are prepared and published by native authors. Many of the text books issued by the missionaries are now introduced into the schools, and they are used more and more every year. The immediate result is the breaking away of the younger class from the superstitions of the old church, and often, too, from all moral restraint. This latter result comes largely from the influence of immoral and skeptical teachers sent out from Constantinople to meet the demand that is coming up from all quarters for education.

A sentiment of nationality holds thousands of men from coming out as Protestants, and retains them in the old communion, whose rites and forms have ceased to be re-

garded. This sentiment is carefully nurtured by a selfish priesthood, and every effort made to hold them under their influence. If there were vitality enough in the old church to secure a reform, we might rejoice in such a result, and welcome it as the fulfillment of our object in sending missionaries to this field. But the drift is not toward reform, but toward the rejection of all religion. This is true not only of Armenians but also of Greeks and Bulgarians.

At this point should be mentioned an effort on the part of certain English churchmen, ostensibly, to help forward a reform movement by the introduction of the English liturgy and services. They kindly recognize the great work done by Americans in enlightening the people and preparing them to accept a system of worship and polity more in accordance with their previous tastes and habits. How far this effort may be successful, backed as it is said to be, by promises of pecuniary aid, cannot be foreseen. Thus far it seems likely to distract and divide the feeble Protestant communities and to give encouragement to the disaffected and unworthy. If successful in its avowed object it must be among an enlightened class from whom accessions have been looked for as the result of our missionary efforts, and others will reap where they have not sown. But however this may be, the demand for thoroughly educated Christian teachers and preachers was never so urgent as now; and in no way can men of wealth invest their means in Christian colleges and seminaries more wisely and in hope of greater return for the cause of Christ than in this Empire, and thus help to complete the work begun by the Board.

#### INDIA AND CEYLON.

In India and Ceylon the number of additions to the churches is increasing year by year, and the influence of the gospel is more and more recognized in the character and lives of those who bear the Christian name. No better illustration of the power of a godly life has been given of late to the world than upon the death of Pastor Vishnupunt at Bombay, when all classes — Mohammedans, Hindus included, — joined with the Christians in a hearty tribute to his memory. Few Christians anywhere have shown more self-denial and readiness to make sacrifices to sustain the institutions of the gospel than the members of the churches in the Madura Mission. For some time past a great movement has been expected in Ceylon, where many are believed to be fully persuaded of the truth of the gospel, but seem to be waiting for grace and strength from above to take the decisive step and put themselves on the side of Christ.

Educational institutions have been well sustained, and plans entered on to secure more thorough instruction for candidates for the ministry, that they may be prepared to meet the skeptical tendencies widely prevalent among the educated classes as the result of high education in government schools from which the gospel has hitherto been excluded. At Pasumalai, in the Madura Mission, a new hall, built to accommodate advanced students, is named after Mr. Otis, to indicate the source from which the funds came for its erection. Jaffna College reports continued success and increase of members. But best of all is the fact that two thirds of the three older classes are professed followers of Christ.

The points of special interest in these missions are the following: the large and constantly increasing number of Mohammedans who attend on the preaching of the gospel in Bombay; the efforts to prepare a well-educated and efficient native agency; the remarkable growth and success of woman's work in the Madura and Ceylon Missions through the labors of missionary ladies and well-trained native Bible-women. Through these agencies during the past year not less than 20,000 women and girls have been told the story of Christ in the Madura Mission. In general, it may be said that the prospect in these missions was never more encouraging, and the same may be said of the missionary work of all missionary societies in India. The number of com-



municants has increased from less than 15,000 in 1830 to over 100,000 to-day, having more than doubled during the last ten years, while, probably, not less than half a million of the population are found enrolled in Christian communities scattered through more than six thousand villages and cities in all parts of the country, from the Himalaya Mountains to Cape Comorin. Next to the quickening influences of the Holy Spirit are needed thoroughly educated young men and women consecrated to the supreme purpose of making Christ known to their countrymen by their lives and faithful instructions. The portion of the population of India that falls to the care of this Board is about equal to that of the United States west of the Mississippi.

#### CHINA.

The advantage of having Christian men as representatives of our Government in foreign lands has been happily illustrated in China. Through the good offices of Dr. Angell, American Minister, and Mr. Holcomb, United States Secretary of Legation, what is known as the opium clause, forbidding Americans to engage in the opium traffic in the Chinese Empire, was inserted in the late treaty; and Protestant Christians have been released from all taxes and contributions for the support of idolatrous worship and ceremonies. The first act, decried in some quarters by interested parties, was honorable to our country, and called forth from a Chinese official the significant remark that this clause is in keeping with the doctrine of our Jesus. It is to be hoped that this is to be the beginning of the deliverance of the Empire from a most unjust abuse suffered at the hands of so-called Christian nations. The second act, the exemption of Protestant Christians from the cost of, and so from complicity with idolatry, presents a pleasant instance of toleration and generous consideration on the part of a heathen government. Add to these notable events of the year the beginning, if not the completion, of a telegraph line from Shanghai to Peking, indicating the advance of western civilization, with all that it signifies in the near future, and we may well say of these three events that they mark a new era in the history of China, and are likely to be of the greatest moment in relation to its evangelization. The apparent reaction seen in the recall of the young men studying in this country will only hasten a result which it was intended to defeat. These young men, after breathing for years the intellectual and moral atmosphere of New England, will return as the champions of free institutions and advocates of progress.

In singular connection with these events is the success now attending missionary effort and the rapid growth of native churches and Christian communities. A half dozen professed followers of Christ forty years ago, are represented to-day by over 300 churches and 20,000 communicants, more than half of whom have been added during the last five years, and China is open to Christian effort throughout its vast domain. Shall we improve the opportunity? The Foochow mission, though suffering greatly from loss of workers by death and illness, reports healthful progress, additions on profession of faith, and especially growth in Christian grace. The Northern mission has been strongly reënforced; two female physicians long needed, and new men to strengthen existing stations, have been sent out. Better still is the organization at Oberlin of the "China Band," with a view to establishing a mission in provinces to the westward that have long waited for the heralds of the cross, and have remained practically unoccupied. It was expected that two men would leave for the new enterprise the present autumn. In consequence of the serious illness of the wife of one of the two, the other was obliged to set off alone. He will be assisted in the exploration of the new field by one or more experienced missionaries. The number of the Chinese that, by the division of the field and the courtesy of other Boards, fairly belongs to us, is not less than 40,000,000, now waiting on the constituency of this Board for the gospel message.

## JAPAN.

Three points are worthy of special consideration in the Japan Mission : the success of the Kioto Training School in sending forth able and self-denying preachers of the gospel ; the practical realization of just views of self-support as seen in meeting expenses for churches, evangelists, and pupils in the schools, and the wonderful eagerness of the people to hear the gospel, great audiences reckoned by thousands crowding the public places of resort, and listening hour after hour to the preaching of the word by native preachers and missionaries. There has been nothing like it in the history of modern missions. "No other topic," writes Mr. DeForest, of Osaka, "will now draw the multitudes together in Japan like discussions on Christianity." More copies of the Scriptures have been put in circulation the past year than in all the previous history of the mission. Christian books of all kinds are in great demand. The adherents to the old faith are thoroughly awake to the situation, and are doing their utmost to stem the rising tide that promises soon to make of Japan a Christian nation. It is a time of great opportunity — one that taxes the energies of every worker, man and woman, to the utmost. Nothing has so fully shown the value of the thorough Christian training of young men for the ministry as the practical ability, good sense and devotion of most of the native pastors and preachers in this field. They justify and commend to all who have the privilege of preparing young men for this work the following method set forth by one of the missionary teachers in Kioto, "Oh how I have travailed for each one of them ! How many of them I have sometimes almost given up as I have struggled and wept and prayed over them and with them, trying to help them over their difficulties ! It is the Lord who has done it and not I. I left them again and again with him. I have left them with him now, and the work also." Such immediate personal influence tells on the character of young men. Nothing better shows the earnest desire to help themselves on the part of the Japanese, and the wise economy in the use of mission funds than the fact that eighty-one out of ninety young men in the Kioto Training School are meeting their own expenses, and that the nine who were assisted received in all but \$100 during the year ; that of a special class of thirty men in the shorter course, only half received any aid ; that besides helping these twenty-five students, sixteen evangelists were employed, in as many places, for a part or all of the year, eight colporters during the year, and eleven students in vacations, and all this at an expense not exceeding the average cost of maintaining a missionary family. This, too, is quite without precedent in our missionary history.

## MICRONESIA.

The special interest in Micronesia the past year centers on the Gilbert Islands, long regarded as the least hopeful. The audience of from twelve to thirteen hundred that welcomed Mr. Taylor on his return to a portion of his field might well have strengthened him for his future labors, and prepared him for the great trial in store for him months after in the death of his wife. The Micronesia field is one of peculiar trials and hardships, despite all efforts to provide for the comfort of missionaries. During the year two missionary families have been constrained by ill health to return to their native land. On the other hand, Mrs. Snow, with an associate missionary, Miss Cathcart, has gone back to Kusaie, one of her former homes in the Marshall group, where she hopes to do good work among the women ; and nearly five hundred new members were added to the churches in this field during the year, — results in some degree proportioned to the difficulties encountered.

Dr. Hyde, in charge of the North Pacific Institute, finds happy proof of the value of his work in the men he is sending forth to be pastors and preachers. He is also active and quite indispensable in every good work for the benefit of all classes in the Hawaiian Islands. There is special need of such a man and of the dozen more men

and women who have recently gone to the Islands as teachers and preachers, though not in immediate connection with this Board. A great change is going on in the character of the population. The Chinese adult men outnumber the Hawaiians; Portuguese Romanists are coming in large numbers from the Madeira Islands; thirty French priests are busy in the interest of the Papacy; Bishop Willis would make all Anglicans. Mormon agents do not miss their opportunity, while the incoming heathenism with low and debasing customs, tends to drag everything down to its own level. So the contest is renewed and maintained that the field once won shall not be lost.

#### NORTH AMERICAN INDIANS.

The work of Christianizing and civilizing the Dakotas goes on with little change. While popular attention is largely drawn off to Hampton and Carlisle, it is believed that work quite as well adapted to the real wants of the Indians, and at far less expense, is practicable at Santee Agency and at other points in the Dakota Mission. The offensive restriction imposed by the Commissioner of Indian Affairs was afterward removed by Mr. Schurz, on representations made as directed by the Board last year, and the way is now open to send well trained native teachers and preachers to any portion of the Sioux remaining uncared for.

#### PAPAL LANDS.

The work in Western Mexico has not been satisfactory. Efforts to reorganize and reconstruct the mission have not as yet been successful. The close relations of this country with our own, becoming more and more intimate every day with the development of railroad and mining enterprises, the readiness of the Mexican Government to favor all efforts to raise the character of the people, alike require that efforts should be renewed and persevered in till better success attends them.

In Spain healthful progress is reported, and it is in contemplation to establish a school of a high grade for the Christian training of girls and young women, and a school of evangelists for young men. The results of labor thus far in Spain, for the amount of time and money spent, compare favorably with other mission fields.

In Austria the church at Prague is growing in numbers and in moral character. Individuals at other points give evidence of true spiritual life, and are thus commending the gospel to their fellow men. But more than figures can express, the work of the Board in Austria is of vital moment to the Free Church movement in Germany and Switzerland as well as in Austria in holding up a true standard of Christian life and church discipline. In this regard the work under the care of this Board is of the greatest significance to the cause of Christ in Central Europe, as will appear more and more in years to come.

#### CONCLUSION.

The year will be remembered for the establishment of a new mission in Central Africa; for encouragement to enlarge missionary operations in China; for the remarkable interest developed in Japan; for the advance in higher Christian education in the Turkish Empire and in India; for the manifest blessing attending woman's work in nearly every mission field; and the illustration of the value of the boarding school in the development of Christian character where, removed from unfavorable home influences, the pupils are brought day by day under the personal care and influence of Christian teachers.

The statistics show an increase of seventeen in the number of missionaries, and one hundred more places where the gospel is preached, over two thousand additions to the churches on profession of faith, three hundred more youth in higher institutions of Christian learning, and twenty five hundred more in common schools, and thousands more of women visited in their homes by missionary ladies and Bible women under their direction. If the year has not fully realized our hopes, in the



number of souls who have turned from idols to serve the living God, we may gratefully recognize his blessing in the work accomplished and in preparation for larger results in the future.

### GENERAL SUMMARY. 1880-81.

#### *Missions.*

Number of Missions . . . . .	17
Number of Stations . . . . .	81
Number of Out-stations . . . . .	733

#### *Laborers Employed.*

Number of ordained Missionaries <sup>1</sup> (5 being Physicians) . . . . .	159
Number of Physicians not ordained, men and women . . . . .	11
Number of other Male Assistants . . . . .	10
Number of other Female Assistants <sup>2</sup> . . . . .	250
Whole number of laborers sent from this country . . . . .	430
Number of Native Pastors . . . . .	141
Number of Native Preachers and Catechists . . . . .	365
Number of Native School-teachers . . . . .	1005
Number of other Native Helpers . . . . .	206 — 1,717
Whole number of laborers connected with the Missions . . . . .	2,147

#### *The Press.*

Pages printed, as far as reported (Turkish, Japan, North China, Zulu, and India Missions) . . . . .	25,000,000
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#### *The Churches.*

Number of Churches . . . . .	272
Number of Church Members, as nearly as can be learned . . . . .	18,446
Added during the year, as nearly as can be learned . . . . .	2,161

#### *Educational Department.*

Number of Training, Theological Schools, and Station Classes . . . . .	51
Number of Pupils in the above . . . . .	1,468
Number of Boarding-schools for Girls . . . . .	36
Number of Pupils in Boarding Schools for Girls . . . . .	1,420
Number of Common Schools . . . . .	791
Number of Pupils in Common Schools . . . . .	30,472
Whole number of Pupils . . . . .	33,360

## OUR GREAT TRUST.

BY REV. N. G. CLARK, D. D., FOREIGN SECRETARY.

[A paper read at the Annual Meeting of the American Board, St. Louis, October 19, 1881.]

ONE of the profoundest thinkers before the dawn of the Christian era inferred that the world would come to an end when all possible types and varieties of human life and character had been represented. The philosophical historian and the Christian believer are agreed in assigning to each nation its distinctive spirit and part in the historical development of mankind. It is then no new thought, but the recognition of a well-known and acknowledged principle, to speak of our country as having its

<sup>1</sup> Including nine still supported at the Sandwich Islands.

<sup>2</sup> Including ten at the Sandwich Islands

special place and work in modern time; its special trust to fulfill in the economy of Divine Providence. Such trust marks our place in history, and its fulfillment is at once our duty and our privilege.

In the assignment of any great trust to an individual man, or nation, Infinite Wisdom makes no mistakes. The appointed time and the bounds of habitation are duly determined; the needful endowment of intellectual and moral power is bestowed; the preparation is made, running, it may be, through centuries and through the utmost variety of discipline, and then the trust is assigned. There are no accidents under the divine plan. The opportunity and the ability are given with the obligation.

If there is any one truth that stands out more clearly than another in the progressive development of the race, it is this; that it is not physical power nor the accumulations of wealth, but ideas, that rule the world. It was little Greece that shaped the culture of a world-wide Empire. It was a strip of the earth's surface between the Jordan and the Mediterranean that was to be the center of moral and religious ideas which were to change the destinies of the race. In later days it was a little island on the northwest of Europe that was to make itself felt in every quarter of the globe as the center of the world's progress. The language of that little island was to receive into it the best thought of the ages, and this thought was to quicken the intellectual and moral energies of one of the strongest races in history. Civil and religious institutions were to embody it, and a literature unrivaled in richness and variety was to give it fitting expression. But no "pent up Utica," no island home, was to give scope to the new conceptions of man and of his destiny; a new and virgin soil was required for the unrestricted and grandest development of a new and higher civilization. A continent was needed, and a continent was made ready and reserved for use in its time,—a continent complete in all geographical relationships, stretching through every variety of climate, and capable of the utmost variety of production, of things on the earth and things under the earth. The adherents of a perverted Christian faith might look at it with covetous eyes and pass by,—the Frenchman to the north, the Spaniard to the south. When princes sought to thwart the plans of Providence by fleets and armies, the tempests scattered them, or humble colonists routed their trained legions; but the choicest elements of Protestantism were to find here their home. Pilgrim and Puritan, Scotch Presbyterian and Dutch Calvinist, Scandinavian, German Moravian and Lutheran, and the Huguenot flying from his loved France,—all found equal welcome. Race was forgotten in the larger love of man. The controlling sentiment was English,—and yet not so much English as Christian,—Christian thought only more fully realized in English life and character. The vital force was to take up whatever was best in each nationality, and to blend the varied elements into one grander whole, capable of world-wide aspirations and endeavors, to be, not English nor Anglo-Saxon, but henceforth and forever AMERICAN.

Here, free from the accidents and traditions and conventional usages of the old world, Christianity was to be organized into a new social life, into civil and religious institutions, which should recognize the worth of character and secure to every man, to the sons of wealth and poverty alike, an open way to the highest seats of honor and power. As the result of all, there was to be developed in this land, thus prepared of God, a chosen people, a peculiar nation, with a growth in numbers and power unequaled and unrivaled in the annals of time. Through a baptism of fire and blood it was to purge itself of the last remnant of the old-time civilization, and then press on in a career of national prosperity that should be at once the wonder and the despair of the civilized world; which all men, of whatever land or race, should see and feel to be due to the freedom of a life begotten and energized by the gospel of Christ. A prestige was thus to be won, an interest awakened, that should prepare the way for the realization of a great trust for mankind.

As indicating what this trust is, note the marvelous growth of the church of Christ

in this country. See how the 340,000 members of the evangelical churches of the year 1800 have increased to over ten millions in 1880, so that instead of a ratio of one to fourteen and a half at the earlier date, we have now that of one to five in the entire population of the country, from the Aroostook to the Golden Gate. See how during the thirty years since 1850, notwithstanding the distraction and the demoralization of civil war, notwithstanding the influx of eight millions of foreign immigrants, many of them alien in speech, in religion, and in habits of social and political life, adding, with their descendants, not less than twelve millions to our aggregate population, — see how the number of evangelical church members has steadily gained on that of the population by more than sixty per cent, or more exactly in the proportion of 184 to 116. Such is the result of a spiritual leaven that only gains in power and volume by its vital processes, better able to Christianize a half million, or even a million of immigrants in 1881, than one hundred thousand in 1820, or three hundred thousand in 1850.

In keeping with this growth of the church has been the increase of colleges and institutions of learning, and the wider and higher range of the religious and secular press, till it has come to pass that no well-regulated, secular newspaper fails to report religious intelligence every week, and to furnish occasional editorials which would do honor to a journal of a professedly religious character.

No such revelation of popular interest in the gospel was ever before exhibited as was recently shown in the eager demand for the Revised Edition of the New Testament, when a single secular journal issued an extra of one hundred thousand copies to meet the wants of its readers; and no more striking illustration of the wide-spread and dominant Christian sentiment throughout our vast domain could have been given than had instant expression when it was known that the life of the Chief Magistrate had been assailed, — a sentiment which seemed to gain in volume week by week till its last greatest exhibition during those days beginning with his removal from Washington to Long Branch, and ending with the last offices of love on the shores of Lake Erie, and simultaneously in thousands of churches of the land.

Despite all the fears of alarmists, the boasts of materialists, and the so-called advanced thinkers of the age; despite all the hindrances thrown in the way, the mighty current sweeps on, ever broadening and deepening its course. Vice and crime are proclaimed far and wide as never before, but it does not follow that they are on the increase. If some business men are found to be dishonest, it does not follow that there is a decline in public integrity, or that the great mass of business men are not worthy of confidence. Indeed the facts, when thoroughly investigated, and duly set forth, as has recently been done in a remarkable manner by Dr. Dorchester, are largely on the other side, and show an advance in public morals, in Christian activities of all kinds, in keeping with the growth of the church and of our educational institutions. The very atmosphere is charged with moral and religious ideas; the common sense of the average American represents an amount of knowledge and of moral perception quite unknown to the average man of any other age or country; it is so far Christianized that thousands of men and women outside of the pale of any existing church are an honor to the institutions amid which they live. In the eloquent words of the pastor of the Pilgrim Church of St. Louis, on a recent occasion: —

“We have this advantage; other nations have been Christianized from heathendom; this nation alone was born Christian, and born again of blood in the Revolution, securing nationality; born again of fire in the Rebellion, giving unity; and born still again of the Holy Spirit through the Word of God, in home and Bible, in school and church, and in continuous revivals throughout our history, kindling in the public heart great faith in God and his purposes of redemption in this new world. The merely worldly man, even, is quick to see God’s hand in our history and the Christian’s duty to God. A sense of great obligation to God and to mankind pervades the nation.”<sup>1</sup>

<sup>1</sup> Sermon at New York, May 8, 1881, before the A. H. M. S., pp. 7, 8.



So far from the vital force of Christianity being spent, it is unhappily true that it sometimes wastes its surplus energy in denominational rivalries, quite indifferent to the claims of Christian comity, or on the luxurious appointments of church edifices and of public worship. This is a Christianized nation, an evangelized nation, and no man who is willing to know of the gospel need fail to become acquainted with it. The lever that has raised us to our high position as a nation from an ancestry once sunk in heathenism as dark and degraded as that now to be found in Central Africa is able to raise the world.<sup>1</sup> That lever is the gospel of Christ, and in the providence of God it has been placed in our hands. More than sixty years ago Madame de Stael said to George Ticknor, in speaking of Americans, "You are the advance guard of the human race, you are the future of the world."<sup>2</sup> If this remark were true then, how much more manifestly is it true now?

But God hath made of one blood all nations of men. Stripped of the accidents of place and time, back of all peculiarities of race, of physical and intellectual endowment, mankind is one, — one in spiritual relationship and possibilities. There is no reason to suppose that God is more honored in the redemption of an Anglo-Saxon or an American than of a Hindu or a Japanese or an African. There are no discriminations of race in the great company that sing the song of Moses, the servant of God, and the song of the lamb. The gospel recognizes the common brotherhood of man. When the children of Israel would take pride in their position and privileges the word of the Lord came to them saying, "Not for your sakes do I this, saith the Lord God, be it known unto you, O house of Israel, but for mine holy name's sake." It is not for us simply as Americans that we are put in trust of the gospel and of the blessings it brings to us as a people.

If there were no opportunities of reaching other nations, or if they were already evangelized, we might be content to limit our efforts to ourselves and seek the fullest realization of Christian ideas in our own institutions and social life; but while we have this latter duty laid upon us, and enforced by every sentiment of gratitude to God for his distinguishing grace, and by our love for our native land, and regard for the millions that are to find here a home, Divine Providence has been preparing opportunities for our largest influence in other countries. Our position, with Asia on the one hand, and Africa on the other, and the ready and rapid means of communication with all parts of the globe, are not without a purpose. It was no accident that Japan and China and Africa were kept closed against western civilization till steam and the telegraph should bring them to our doors. Compare the present condition of things with that of fifty years ago. Is it nothing that vast regions heretofore sealed against the outside world have now been thrown open; that portions of the earth long regarded as given over to desolation are found to be teeming with population; that the prayers of our fathers that God would open the world to missionary effort have been answered? The purposes of God in preparing us for our work and our work for us are in harmony. To fail to use our opportunities for the spiritual welfare of our fellow-men is to be false to the leadings of Providence, and may lead to the committing of our trust to other hands.

As of vital moment to the fulfillment of our trust the work here at home must be vigorously pushed at every point. The institutions of the gospel must be planted and sustained wherever the tide of population, native or foreign, sweeps over our vast domain; and happily we have, according to late statistics, over ten millions of professed followers of Christ in our churches, and twelve millions of children and youth in our Sabbath-schools in training for this work; and innumerable other agencies of all kinds that should be used to prosecute it. To all these efforts we bid a hearty "God speed." But while there is so much to do here in this highly favored land, how

<sup>1</sup> See Smith's *Mediæval Missions*, pp. 75 and 76.

<sup>2</sup> "Vous êtes l'avant garde du genre humain; vous êtes l'avenir du monde."

much is there to do in India, in China, in the Dark Continent, where the name of Christ and the love of God to a fallen race are unknown — how much to do in those lands? Why not wait till we are one hundred millions strong — till every valley and every hill top from ocean to ocean shall have its churches and schools, till the masses that congregate in our great cities are all brought under the power of the gospel, till every soul here, native and immigrant, has accepted the gospel in the love of it, and then go forth as an army with banners to the conquest of the world? But what will become of the world in the mean time! What will become of the millions now waking from the slumber of ages and turning to us for light? What of the Japanese now gathering in crowds of thousands, eager to hear of the Jesus religion? What of the Chinese now accessible and now first beginning to recognize the superiority of our western civilization? What of our obligations to Africa, and the singular leadings of Providence toward that long-neglected and abused land? Will these and other nations wait on our convenience? Will they remain as they are and be as open to Christian influences fifty years hence as now? Will these millions of immortal souls, now dwarfed and stifled under the burdens of ignorance and moral degradation, yet having all the possibilities of Christian manhood and womanhood, — will they stop and wait on our convenience to give them the gospel?

The truth is we are come to one of the critical periods of history when the future of races and countries turns on the decision almost of an hour. The lines of providence converge on this age as on the first century of the Christian era. The world in its every part is now for the first time opened to Christian effort, — nations long sunk in ignorance and superstition, startled from their slumbers by the light of a new era, are shaking off their old faiths and turning eagerly to Christian nations for light and guidance. Shall it be to receive the infidelity and materialism of our time, a stone instead of the bread of life? Ten years now may be better than a century twenty or thirty years hence. Can we afford to neglect these millions that are ready to perish? We may well be instructed by the example of the early church. Our Lord charged his disciples that repentance and remission of sins should be preached in his name unto all the nations, beginning not “at,” as the old version has it, but “from Jerusalem,” a correction worth to the cause of Christ all that the revision has cost. He gave his disciples ten days to tarry at Jerusalem, prayerfully to wait for the promised enduing with power from the Holy Ghost, and then they were to *go*; important as they might deem it to remain in their own country, so central, so remarkably situated for influence on other nations, they were to go. And the command with the promise of the Master’s presence and blessing still is, *GO*.

The two branches of the missionary service must be carried on together, and neither can be neglected without loss to the other. If the home field must be cultivated for the sake of the needful supplies, these supplies must be used, and the work abroad carried on for the sake of its healthful reaction at home. The dictum that the foreign work has reached its limit, and that enlargement should henceforth be chiefly within our own borders, is bad philosophy and worse Christianity. We cannot do without the examples of self-denial and self-sacrifice, and of personal consecration which are presented us in the foreign field. The giving up of kindred and friends, and all the attractions of our high Christian civilization in unselfish devotion to the welfare of those who can make no return, never fails to stir the hearts of men and rouse to generous Christian sentiment. Who shall measure the home influence of men like Bishop Patteson, David T. Stoddard, and David Livingstone; or of women like Harriet Newell and Fidelia Fiske? We cannot do without the illustrations of the simple power of the gospel, shown in the transformation of individual character amid the utmost varieties of race and culture, from the lowest barbarian of the South Seas to the learned Brahman or Buddhist of India or China. The gospel, unaided by the influences of education or popular favor, thus approves itself to be the power of God unto salvation to every one that believeth.

The spirit of missions, whether at home or abroad, is the spirit of Christ. And by how much the need is the more urgent, the wretchedness the more complete, the self-sacrifice the greater, the more influential is the spirit of missions on Christian life at home, in saving us from absorption in the comforts and pleasures and luxuries of our civilization, and from yielding unduly to the demands of our social positions and relationship. No side issues can be made on questions of time. The world is now one in its great interests, and the work of Christ is urgent everywhere. Every vigorous appeal, whether for evangelists, for Christian colleges and seminaries, or for a religious press to help forward the work at home, will apply with equal if not greater force to every foreign field. The same motives may be urged for sending men to Umzila's country, to the Chinese province of Shansi, to the Dakota Territory, and to New Mexico. The difference is only in the relative need, and in the possibility of becoming acquainted with the gospel in the several localities.

#### THE SITUATION.

Yet, with all our enlarged opportunities, with all our growth in numbers and in power as churches of Christ in this country, it is a painful fact that distinctively missionary effort has not kept pace with other religious activity. Immense sums have been spent on church-building and the accessories of public worship; on local benevolent enterprises of every grade and name; on public institutions, — colleges, academies, and libraries, — all valuable in their place, but absorbing too large a share of the means of the church, and leaving too little for evangelical efforts. The gospel should be first, the incidentals afterwards. Only a just recognition of the trust we hold for the world, our own country included, can lead to a wise economy of our stewardship. Can it be in accordance with the plan of God, in accordance with our vows of consecration to his service, that so little should be done for the work abroad, that so little advance should have been made in the donations of the constituency of the American Board; that during the last thirty years the membership of the Congregational churches should have increased by fifty per cent., and in resources doubtless a hundred, probably even two hundred, per cent., without a proportionate increase in their offerings to the cause of Christ in foreign lands? In the time of distress two years ago, when the work was cut down to the lowest point possible without giving up a portion of the field occupied, a great bequest was poured into the treasury of the Board, every dollar of which is being used for enlargement from the point of that fearful reduction, — given, it would seem, to beckon us to better things, and to suggest to the churches the true scale of effort.

#### HOW SHALL THE TRUST BE FULFILLED?

Now comes the practical question, How shall the trust be fulfilled? There must be the awakening of a profounder missionary spirit throughout the land, and a renewed spirit of consecration to the Head of the Church. In order to this, the members of our churches must be made acquainted with the condition of other nations now without the gospel, with the favorable opportunities to reach them, and with the progress and success attending missionary efforts. The public mind must be disabused of its prejudices and misapprehensions, now strangely misled by unjust comparisons and misrepresentations, repeated over and over in public addresses and in public journals till they gain popular credit, or are quietly acquiesced in. Let the truth, and the whole truth, be made known, and we may trust to the spirit of Christ in his people to meet the exigencies of the missionary work in every part of the globe. Let pains be taken to secure the widest possible circulation of missionary intelligence in every form, through missionary magazines, through the religious and even secular newspapers, till all men everywhere shall recognize that this is emphatically the missionary age, and recognize, too, the supreme duty and privilege of the hour.



Every wide-awake pastor will seek to keep his people alive to the great issues of the time; to elevate and to broaden their sympathies, and to prompt them, however poor and weak in numbers, to have some part in all the great benevolent enterprises of the church. The poorest ought not to be deprived of the spiritual blessings to their own hearts and homes that come from self-denial and sacrifice for their fellow-men. One meeting for prayer every month, in which the thoughts of Christians shall be turned away from their own interests and brought into fellowship with the saints of all lands and ages, and into loving sympathy with the Master, is a necessity to healthful growth in grace. No man deserves to be called an intelligent Christian who does not keep himself informed in regard to the great religious movements of the time; and how shall he be informed if he read not the *Missionary Herald*—or other missionary magazines? Let the Woman's Boards have their auxiliaries in every church, and so unite the Christian women at home in living sympathy as fellow-laborers with their sisters in the foreign field, and then let them instruct fathers, husbands, and brothers in the work, and train up their children to a share in it. Let every Sabbath-school be educated to give to all the great benevolent enterprises, instead of wasting, as is too often done, its contributions on secondary or minor objects, many of which are of doubtful value. A missionary concert once or twice a year in the Sabbath-school may add greatly to the interest of the scholars, and help educate the men and women of the future to generous work in the cause of Christ.

Above all, do we plead this cause and these means of developing and sustaining a missionary interest *here at the West*, to save the churches from the demoralizing influences of a great material prosperity, and to turn their energies and rapidly-growing wealth to the fulfillment of our trust for the world. The East is doing none too much, but more and more every year is to be done by the churches of the Mississippi Valley. With them rests largely the future of foreign missions. The movement is already begun; larger contributions are flowing into the treasury of the Board, and more men and women are entering the missionary ranks. At the last farewell meeting held in Boston with missionaries about to leave for their several fields, of the fifteen new missionaries eight were from beyond the Mississippi, — from Kansas, Nebraska, and Minnesota. Missouri was forward a year ago, when she gave three of her choicest daughters to Turkey and Japan. Let us accept the gifts of these home-missionary States as illustrations of the union of home and foreign work, and as the pledge of a grander future.

Christ for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use to the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, give evidence of higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer's work, in the spiritual and social regeneration of mankind. To us preëminently is given the establishment of Christian states and empires round the globe. By every sentiment of gratitude that can stir a generous Christian heart, in view of what the gospel has been to our country; by every sentiment of loyalty to our great Leader that should prompt to a loving obedience to his command; by the loftiest motives that can move a redeemed soul eager to offer its tribute of love, conscious of its high privilege as an heir of glory, we are called to accept and to fulfill our sacred trust. Christ for the world, and the world for Christ! "For from the rising of the sun unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name,

and a peace-offering." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." . . . "And all nations shall call you blessed."

### VISHNUPUNT — A CHRISTIAN BRAHMAN.

THE church of Christ in India has sustained a great loss in the death, on the 5th of August last, of the Rev. Vishnu Bhaskar Kurmukur, better known among us as Vishnupunt, the pastor of our mission church at Bombay. A Brahman by birth, he has for twenty-seven years followed Christ so faithfully and lovingly that he reminded his associates of the Apostle John. They relied on him implicitly. Having uncommon gifts and a self-forgetting spirit, he labored in season and out of season with rare devotion. Rev. Dr. A. C. Thompson, who in 1854 met Vishnupunt in India, has given us the following reminiscence of him:—

"Vishnupunt was, if I mistake not, a native of Poona. Thence he went to Ahmednagar, when about seventeen years of age, to take charge of a heathen school, knowing then very little about Christianity, and all that he did know was to him the subject of derision. Not long after removing to Ahmednagar, he became acquainted with one of our native assistants in that city; and chiefly under his influence was led to embrace Christianity and to avow himself a disciple of Jesus Christ. The most determined efforts were at once made by family friends to regain him to the ranks of heathenism. They went to Ahmednagar, and employed every resource at their command for that purpose.—persuasion, persecution, and force. One device was to decoy him into a house by a false pretense that his mother wished to meet him, and then he was imprisoned. Only through the vigorous efforts of a missionary and some of the native converts was he rescued.

"His mother appeared to be deeply attached to him: and well might she be, for he was a lovely young man, of pleasing person and manners, and withal more than usually affectionate. She tried her utmost to reclaim him from what seemed to her a shameful apostacy. She hung upon his neck and pleaded with him, weeping and sobbing, tearing her hair, rending her garments, and finally declaring passionately that if he persisted she would destroy herself. She dwelt vehemently on the disgrace he was bringing upon the Brahmans,—for Vishnupunt belonged to that highest caste, a caste characterized by indomitable pride, and by contempt and aversion for all beneath them. God strengthened the young man for his sore trial. He wept, but remained loyal to his new convictions. One cannot help thinking of what the ancient martyr, St. Cyrian, said: that although his father should lay commands on him, and his mother hang upon his neck, entreating him not to follow Christ, or if they should prostrate themselves before the door to prevent him, yet he would feel constrained to break away, pass over their bodies, and at all hazards follow Christ.

"Vishnupunt's friends, finding that persuasion, threats, and violence alike failed, pronounced him dead, according to the custom of the Brahman caste when one of their number apostatizes, attended his funeral as if he were no longer living, and ceased to mention his name.

"In the winter of 1854 I witnessed a scene in which Vishnupunt was the central figure, and which remains by me with vivid distinctness. 'He spake with the enemies in the gate,'—a motley gathering of Brahman and lower caste street-crowd, who

pressed around him, reviling and threatening as he proclaimed gospel truth. His figure slight, his countenance mild, his gestures graceful, he was thoroughly fearless and energetic. The rabble gnashed upon him, and were ready, but for fear of English magistrates, to tear him in pieces. Vishnupunt, then only nineteen years of age, kept his temper, and maintained self-possession, his very person seeming to dilate with the inspiration of holy courage. It was the scene of a youthful apostle at Iconium, and worthy of a cartoon by the hand of Raphael."

The life of Vishnupunt has been such as might have been anticipated from this incident in his early history. As a preacher he exhibited remarkable unction, and by his gentleness and his sympathy with people of every class he won all hearts. His last sickness was brief, and his death was triumphant. About an hour before the end he called upon those about him to sing in English, "What a friend we have in Jesus;" then in Marathi the hymn, "Happy Day." Pointing to his son he repeated, "Let not your heart be troubled; ye believe in God, believe also in me." Soon he exclaimed, "What light! What holiness! What glory! Hallelujah! Hallelujah! Amen!" and fell asleep in Jesus.

At the funeral services almost all the native Christians of Bombay, besides many Europeans, were present, and the crowd of Hindus, Mohammedans, and Parsees assembled at the church was very great. All lips were muttering, "Truly a great man has gone!" Mrs. Robert A. Hume, in communicating these facts, expresses the feeling of her associates when she writes, "His place can never be filled to us." But when the godly man ceaseth it is a time for the Lord to help.

## THE BULGARIAN EVANGELICAL SOCIETY AND THE AMERICAN BOARD.

THE missionaries of our Board in European Turkey have found a helpful auxiliary in their work in an organization composed of native Christians called *The Bulgarian Evangelical Society*. The society embraces many men of ability and piety, and is seeking to prosecute Christian work among the Bulgarian people. At its recent meeting at Philippopolis the society directed its officers to send to the American Board a letter of thanks in view of the work done by its missionaries in Bulgaria and European Turkey. The following letter has been received:—

"TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

"*Dear Friends,*—Long have been the days of our spiritual and intellectual darkness. The Word of God has been for many a century among us; but besides being written in a dead language, not understood by the people, its saving truths have never been preached; they have remained hidden among the rites and ceremonies of a lifeless church. But God visited our country by sending us the missionaries of the American Board. With their coming begins a new era of our national enlightenment and regeneration. In spite of many persecutions and obstacles the kingdom of Christ has been advancing. The existing Evangelical churches and communities, with native pastors and preachers, are the happy results of the labors of the missionaries.



“The Bulgarians thus enlightened, organized themselves six years ago into a ‘Bulgarian Evangelical Society,’ with the object of spreading the kingdom of Christ among the nationalities of the Balkan Peninsula. The annual meeting of this society was held this year at Philippopolis, being attended by some hundreds of laymen, preachers, pastors, and missionaries. Our hearts leaped for joy at hearing the various reports of the advancement of the truth. Blessed be the Lord. In view of all this, the members of the said society in one of their sittings unanimously voted to express their hearty thanks to the American Board for the prominent part it has taken in the spiritual and mental regeneration of the Bulgarian people.

“May the Lord bless the American Board in all its endeavors to bring to the fold of the Shepherd many a wandering sheep.

“With hearts full of thanks and gratitude we remain yours in Christ, in behalf of the Bulgarian Evangelical Society, The Committee :—

“N. T. BOYADJEFF, *President.*                      A. S. TSANOFF, *General Agent.*  
“I. B. KASUROFF, *Secretary.*                      J. A. TONJOROFF, *Treasurer.*

“SAMOKOV, BULGARIA, *July 20, 1881.*”

EIGHTEEN YEARS IN EASTERN TURKEY.

BY REV. M. P. PARMELEE, M. D., ERZROOM.

THE missionary work is essentially an aggressive work, and those who engage in it are not content unless the territory of the enemy is constantly being invaded and conquests made for the Lord. When brief periods are brought under review there is often a feeling of disappointment that more has not been accomplished, but a contemplation of longer periods inspires joy and a firm faith that the cause is moving forward to certain victory. This thought is confirmed by a glance at the following table, which covers the period during which the present writer has been a member of the Mission to Eastern Turkey :—

EASTERN TURKEY MISSION STATISTICS, EIGHTEEN YEARS ADVANCE.

	1862.	1880.	Increase.
Churches . . . . .	11	33	Threefold.
Church Members . . . . .	333	1,897	Nearly sixfold.
Preaching Places . . . . .	36	122	Three and one half fold.
Pastors . . . . .	3	23	Sevenfold.
Preachers . . . . .	9	32	Three and one half fold.
Teachers . . . . .	26	111	Fourfold.
Other helpers . . . . .	18	46	Two and one half fold.
Total Helpers . . . . .	56	212	Fourfold.
Attendants on Worship . . . . .	1,710	8,821	Fivefold.
Protestants . . . . .	1,780	12,433	Sevenfold.
College, Seminaries, and High Schools . . . . .	2	18	Ninefold.
Young Men in High Schools . . . . .	46	263	Nearly sixfold.
Young Women in High Schools . . . . .	—	142	Wholly advance.
Common Schools . . . . .	40	137	Three and one half fold.
Scholars in Common Schools . . . . .	1,106	4,365	Nearly fourfold.
Total under instruction . . . . .	1,450	5,297	Nearly fourfold.
Contributions . . . . .	\$1,447	\$11,268	Nearly eightfold.

In examining these figures we observe that the membership of the churches has increased twice as rapidly as the churches themselves, and they are therefore twice as strong. The rapid increase of high schools is very noticeable, including the beginning of the higher education of girls, and the establishment of Armenia College. The result of this higher education shows itself in the sevenfold increase of pastors, while native helpers as a whole have increased only fourfold. Such schools and such fully organized churches indicate stability and permanency, and give assurance of a continued growth in the future. It is gratifying to notice also that the benevolence of the people has more than kept pace with their numbers, whether the number of communicants, of attendants on worship, or of Protestants, is considered.

Let us now notice what will be the state of things if a similar rate of progress should continue through three more eighteen-year periods. We find that in 1934, just 99 years from the beginning of missionary work in the Eastern Turkey Mission, there would be a church membership of nearly 410,000, that is, 25,000 more than are enrolled in all the Congregational churches of the United States. There would be also 4,264,519 Protestants, whose benevolent contributions would amount to \$5,767,680, a sum greater by more than a million of dollars than all the money given for home expenses and benevolent purposes by nearly 3,000 Congregational churches reporting for 1880! And this, remember, in a region of Turkey about twice as large as New England! These figures are truly startling, but they are just what we are led to by applying the rate of progress during the last eighteen to the coming fifty-four years. And as much as the result thus attained staggers belief, by so much it indicates the wonderful work of the past eighteen years.

Whether the future is likely to witness similar progress depends on many considerations, the chief of which is the degree of faith and zeal with which Christians continue the work so well begun. Certainly, however, with such a *sight* of the past, our *faith* should expect marvelous things in the future. And even though we abate our figures by one-half or more, the result, at the end of a half century, would still be most gratifying, and a similar progress in all parts of the empire would make Turkey a thoroughly evangelized Christian land. In view of such a wonderful advance in the past, and such bright prospects for the future, let no man count foreign missions a failure, nor a work that does not a thousand-fold repay all expenditure of life and money.

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#### MRS. ABBIE L. HUME.—MRS. JENNIE R. TAYLOR.

THE *Missionary Herald* for August last made reference to the lives of two of our female missionaries, whom God in his providence had recently called to rest from their earthly labors. We have now to record the death of two more female missionaries, one of whom had been serving Christ in India for seven years, the other having been in Micronesia scarcely one year.

Mrs. Abbie Lyon Hume, wife of Rev. Robert A. Hume, of the Maratha Mission, died at Panchgani, Western India, on the 25th of July last. She was the daughter of Rev. E. Burgess of the Maratha Mission, and was born in Ahmed-

nagar, September 9, 1849. She was a grand-niece of Mary Lyon, and received her education at Mount Holyoke Seminary. She subsequently taught for three years in the Oxford Female Seminary, Ohio. By this training she was admirably fitted for service, and with a sincere and beautiful devotion to the missionary work she went back to the land of her nativity, where her assistance was so much needed. As soon as she had gained sufficient knowledge of the Marathi language she was given the charge of the Girl's Boarding School at Ahmednagar, devoting her best energies to this work as long as health permitted. In this school, as well as in the native church, her sweet and cultured voice and her devout spirit will be long and gratefully remembered. She was a Christian of rare attainments, and her loss is most keenly felt, not in her family alone, but in the mission and in the native church. Though she had been seriously ill for a long time, ultimate recovery was anticipated; but while absent from her home in search for health, the heavenly messenger came for her suddenly, and she died before she was conscious that he was near. Her body was buried by the side of that of her beloved mother, at Mahabaleshwar, on the summit of the Ghats. She leaves a husband and three children.

It was on the 2d of June last that Mrs. Jennie R. Taylor, wife of Rev. Horace J. Taylor, died at Apaiang, one of the Gilbert Islands, in Micronesia. No word has as yet reached us from the distant island save a brief letter announcing a short sickness with its fatal termination. Mrs. Taylor was born at Sullivan, Ohio, March 9, 1858, and was married April 7, 1877.

Her husband had previously been a missionary in Micronesia, and she went with him to Apaiang last year. Before she had time for any extended service among the people for whose spiritual welfare she was willing to give her life, she was called away from earth, leaving a bereaved home and a sorrowing mission. She sleeps by the side of her sister, the first Mrs. Taylor, who died at Apaiang in 1874.

There is little light for us on the mystery surrounding the providence which takes away such youthful and needed helpers in God's earthly kingdom. But we know that God is wise and good, and that his kingdom shall increase, though the helpers are transferred to a higher service.

## LETTERS FROM THE MISSIONS.

### *Mission to Spain.*

#### BROUGHT BEFORE RULERS.

THE political downfall of the ultramontane party in Spain, with the coming into power of a liberal ministry within the past year, has not prevented outbreaks of the persecuting spirit of Romanists. Indeed, there have been somewhat unusual displays of rage and violence in villages and towns not directly under the eye of the central government. Mr. Thomas L. Gulick reports an experience of his own,

as in company with Romualdo, one of the students in the school for evangelists, he visited Lalueza, a town some thirty miles east of Zaragoza. He writes:—

"Two men who had heard the gospel in Pau, France, came to the station to meet us. It was a walk of an hour and a half farther. There was much excitement when we entered Lalueza, as it was known what we had come for, by our company, and by my having been there once before. After we had remained quietly a few hours in the house of one



of our friends reading, talking, praying, and singing with about eight or nine friends who had come in, a policeman presented himself with a message from the mayor (Alcalde) requesting the favor of our presence in the Town Hall. We went and found his Worship and the Council of city fathers assembled in solemn conclave to receive us, looking like thunder-clouds. The secretary was seated at his desk to counsel and record. The city fathers, like gentlemen of the olden time, all wore short breeches, high hose, and sandals. It was soon evident that we were to be called to account on some serious charge. The mayor demanded savagely, 'For what have you come to our town?' I answered that I recognized no right on his part to inquire into my private business, but that I had no objection to informing him that we had come to visit some friends and talk with them on matters of mutual interest.

"At this point the priest, who had attacked me with fury when I came before, entered with magisterial air, swinging his black, flowing robes and shovel hat. All except the heretics instantly rose to do him reverence. The mayor gave him his seat with all the bowing obsequiousness which he might have shown to the king. The mayor proceeded, 'Yes, we know very well what you came for. You have come to make division, to sow discord, strife, and dissension in our peaceful town. This morning the people were all assembled, determined to drag you out of the house and thrust you out of the town. With the greatest difficulty was I able to restrain them.'

"Here the priest spoke up: 'Yes, you kept yourselves between four walls. If you had come out and given tracts around the streets, as you did when you came before, we would have settled your business on the spot.' The mayor resumed: 'I have received a complaint against you. Please show me your "*cedula*,"' (a government document similar to a passport, giving name, residence, etc.). I told him that as I had traveled all over Spain, and had never been asked for it in any other place, I had not thought to bring it with me, but if he really wished to see it I could easily send to Zaragoza and have it

there in a few hours. He said, 'No, you are here without documents. I don't know what vagabonds you may be. I shall send you immediately on foot between two policemen to the Governor in Huesca.' This is a distance of fifty or sixty miles. I answered, 'Your Honor is at liberty to do just as you please, but if you commit such a manifest injustice, I warn you that you will probably be made to be very sorry for it.'

#### URGED TO DEPART.

"The mayor then said if we would leave the town now, and promise not to come back again, he would let us go. I immediately replied that we would promise nothing of the kind; that we should come when and as often as we pleased. 'Then,' said he, 'you shall be sent to Huesca forthwith;' whereupon they all went off and left us locked up in another room.

"Meanwhile Romualdo had had considerable discussion with the priest, in which he acquitted himself well. After a few minutes the mayor came back with his secretary, and besought us for the sake of peace to promise not to come to the town again. We repeated that we would make no such promise; that *we* were not disturbing the peace, and had no intention of doing so, as they very well knew. If he wished us to go to Zaragoza, and get our papers before we returned, we would do so. After some further consideration they concluded that it would be wisest to let us go. They were greatly mistaken in thinking that they could frighten us by the threat of sending us bound as criminals to Huesca.

"As we came out of the court-house we found a crowd assembled in the street. As we passed them they began to yell and throw stones at us. Several hit us, and one good-sized stone struck me in the small of the back. We walked quietly along paying no attention to our assailants. Near the house of our friend, Cosme Malo, we passed another crowd who stoned us. As soon as we entered the house a mob collected around it, and stones began to come through the window of the second floor where we were. We closed the wooden shutters and held a farewell prayer-meeting while the stones rattled

against the shutters. As we left the house to come to the railroad station nearly all the inhabitants of the town appeared to be on the street to see us pass. Four of our faithful friends insisted on accompanying us all the way to the station, an hour and a half distant. We promised them that, Providence permitting, we would visit them again next Thursday. They are having a hard time, but appear to be determined to hold fast the profession of their faith. While one of them was in France he wrote six letters, one every two months, to his wife in Lalueza, *not one* of which reached her. He has no doubt they were all read and destroyed in the Lalueza post-office. All the children in the only school in Lalueza are obliged to go with the teacher to the church every day to say their prayers."

#### FAITHFULNESS UNTO DEATH.

Under date of July 11 Mr. Gulick reports the first Protestant burial which has taken place at Pradejon. Of the steadfastness of Andres, in view of death, Mr. G. writes :—

"The Catholics all predicted and were confident that the sick man would recant in his last moments for the sake of getting absolution, extreme unction, and some kind of a burial; for the town had refused to allow any kind of a Protestant cemetery to be prepared, and they told the dying man that his corpse would be thrown upon the ground a prey to the birds of the air, if he dared to die out of the pale of mother church. This was not an idle threat. These human ghouls have several times lately dug up the newly-buried bodies of 'heretics' to wreak their vengeance upon them and leave them exposed to insults. A case occurred near us, in Huesca, a few months ago. But his enemies were greatly mistaken in thinking they could frighten good Andres.

"The priest thrust himself upon him in his last moments with promises and threats, all in vain. Señor Andres calmly told him that he had no need of his services, as he already had the pardon of his all-sufficient Saviour. So he died, joyfully trusting, and encouraging the weep-

ing company of faithful ones about him. Such a death had never before been heard of in Pradejon, and made a strong impression. It greatly honored the gospel in the eyes of its enemies, and strengthened the faith of the timid believers. The town council were obliged by law to provide a Protestant cemetery, and did so, though much against their will.

"But the Catholics were determined to have their revenge. So the doctor ordered that the body should be buried within twenty-four hours because he had 'died of a contagious fever.' Then the judge came and put a heavy fine on the very poor widow, because the body had been buried within twenty-four hours 'contrary to law.' It was nothing but a plot to rob the widow, which the whole town understood perfectly."

#### A COLPORTER THE BEST TENANT.

Mr. Gulick reports the following interesting experience in the work of the colporter at Logroño :—

"During the two or three weeks that the congregation were without a chapel they held meetings in his home, which has a large front room. The owner of the house, a rich marchioness, heard of it, and sent him word that he must leave the house immediately. Her agent, who lives in the same house, and some other neighbors who had come to the meetings, expostulated with her, declaring that he was the best tenant she had ever had in the house: that before she had had drunken, quarrelsome, and dissolute people there, to whom she made no objection; but now she has a man who is a good neighbor, upright and kind, whose only crime is that he loves to sing, pray, read, and explain God's Word to his neighbors; and for this he must be driven out!

"The lady was so much interested in this account of her heretic tenant that she sent for him to come to see her. He went, taking his Bible with him. Though he is of the laboring class, and has had few opportunities, he is a man of quick intelligence, pleasing address, and incisive speech, with a good understanding of the fundamental principles of the gospel. At her request he read and explained the gos-

pel to her, and then prayed with and for her."

Mr. Gulick has a class of seven in his school for evangelists at Zaragoza. They are of different ages and attainments, but are such eager students that they make good progress, and their knowledge of the Scriptures causes great surprise to their teachers.

### Western Turkey Mission.

#### CHANGED ASPECT AT SMYRNA.

MR. CONSTANTINE, of Smyrna, reports (August 19) several interesting incidents occurring during the week which preceded a visit he was then making at Constantinople. He says:—

"Prejudice has changed to sympathy, and suspicion has been succeeded by confidence. Men used to congregate outside of the hall, after the services, to talk over the subject of the sermon, and there were many opposers; now when one speaks in opposition, the many sustain us. An old man who often tried to enter, but could not on account of the crowd at the door, heard the talk outside, and at last succeeded in entering. On going out he declared to the crowd that he would shoot the first man who would speak against the service. Another, a teacher, came to me and said, 'Do pray for me that the truth may find room even in my hard heart.' Another was in great distress that evening, because, as he said, he had sinned against both man and God; he cheated a man out of twenty-two piasters, and was waiting for Monday to make restoration. Another gave up a good position because he was required both to work on Sunday and to cheat the customers. Another, when summoned by the priest to be labored with because he came to our service, fortified himself with a Bible, and called to talk the matter over. Many have bought Bibles and read them at home. One man came on Monday to the 'Rest' bringing a beautiful plant as a thank-offering. The congregation has also paid for twenty-seven Bibles we use for reading at the chapel on Sundays. We are thus cheered by the belief that

the Lord accepts what we do for his sake.

"Two weeks before leaving Smyrna I went to visit four towns which suffered from the earthquake, in order to distribute some \$275 collected by the American committee. I took with me also 1,500 Tracts, 56 Testaments, and 40 portions, which were so eagerly received and read by the people that I sent to them another supply. The people were very desirous that I should stay and preach on the Sabbath, but I could not. There is a great change in the sentiment of the people towards evangelical preaching. Much could be done by Bible tours and preaching tours if there was one more man in the Greek work in Smyrna.

"We have just hired a house in a central place, and near the 'Rest,' and people can now call freely, and see and talk and pray with us."

#### LIGHT AND SHADE.

Mr. Dwight, writing from Constantinople August 16, speaks briefly of what he notices on his return to his labors:—

"I find much that is interesting in the condition of our work here, and some things that are sad. The growing audiences of Greeks, the large Sabbath-school maintained by Mrs. Schneider, the real spiritual work which has been quietly in progress in some of the villages of the Nicomedia field, are all interesting and encouraging. So also are such facts as the request of the Patriarch of the Armenian church to have the mission reply to infidel writings published by Armenians, and the disposition shown by some of the Armenian dignitaries to arrange for the general adoption of our school-books for their schools. Some of the less pleasing points which are noticeable after an absence, is the almost stationary condition of our congregations, the small general interest which our work excites in the Armenian community at large, and the closing, apparently, of doors of access to the Moslems."

#### KARTSI AND CHENGILER.

Mr. Pierce, of Nicomedia, writes (August 20):—



"About the first of July I took Pastor Abraham, of Nicomedia, and with him visited the region of Chengiler. I spent a Sabbath in the village of Kartsı, where one of our station-class students is spending his vacation. The work is new there, and this was my first visit to the place, though Brother Parsons had often passed through the village. I found a little flock of nearly fifty persons who call themselves Protestants, and who have a regular Sunday service, and also a school of thirty-five scholars. They seem to be a very simple people, and gladly listen to the gospel. They are having the usual amount of persecution from the priests and chief men of the village. Not long since one of them took a Turkish official, and going to their little chapel during the time of service on the Sabbath, demanded money for taxes. As these Christians had paid their taxes, and as they did not believe in doing that kind of business on the Sabbath, they refused to pay anything more, whereupon several of them were beaten and put in prison. During the following week, by the aid of friends in Nicomedia, they succeeded in getting an order from the government, that they should not be disturbed on the Sabbath; that hereafter they be considered a separate people, paying their taxes directly to the government; also that the official who beat them should be punished. We hope they will now have some respite from their enemies.

"While I was in Kartsı, Pastor Abraham was in Chengiler, two hours away, where I joined him on Monday. Pastor A. visited several other villages in the region, and found many friends wherever he went. There is great need of a regular preacher to look after the work in this important center, and we hope to have a good man there in the spring. About one hundred persons were present at a lecture I gave on Monday evening. The people seem hungry for the 'Bread of Life.' Three young men came from a village two hours away to be present at the preaching services. I have since learned that on the very day that we left Chengiler, and on the very road over which we passed only two hours before, two men were robbed. We rejoice that it was not our fortune to fall again into the hands of wicked men."

### Madura Mission.

#### THE ABORIGINES. WILLING LISTENERS.

MR. J. S. CHANDLER, of Battalagundu, reports that during the long vacation in the schools teachers and many scholars had been heartily engaged in evangelical work. Of his own work in the Lower Pulneys he says:—

"The most interesting effort was the visit to two little settlements of the Pullear, the down-trodden aborigines. The low little pens they live in are off the roads, and hidden among the valleys, and are made of strips of bark, or wood, or plantain fiber; the only walls to be seen being about a foot high under the largest pens. Huts is too good a name for them. There was a tiger hunt the day we were there, and the men from these settlements were obliged to go and beat the tomtoms, so we found only women and children. Two boys, seeing Mr. Smith and me, put for the thicket in different directions, as if the tiger had found them. Only two women dared to face us at first, but by sitting down and singing we attracted to hear our preaching a good portion of the few individuals there. We visited another settlement of the same people, and the women, seeing us on a distant hill, set up a howl, and were going to run, but we had sent forward the catechist with a coolie who knew the people, and they quieted them so that when we reached them they listened, and after awhile sat down. In response to my statement that God would be just to them whether man were or not, one good sort of a woman, with a motherly expression, responded, 'Yes, he is just; if he were not, what could we do!'

"Our second day's preaching was in a village further west, and the contrast was great. The people gave us chairs and thronged around us. Sitting on a large rocky ledge I sang with the catechist the first lyric of my little tract, *The Way Everlasting*, and preached. When we offered the books for sale they bought all I had of that tract and wanted many more. Within half an hour I think we sold more than fifty different tracts and books, including copies of the Gospel of Mark. These people were very cordial in listening to the gospel, and made no such

objections as the listeners of the day before. Catechist Paul Cross works a good deal among these people.

‘Another tour this month took me to the churches of Chandlerpuram and Ammapatti. The former is weak, and the members poor; but during my visit at the village three adults were admitted as members. The people brought offerings in earthen vessels. After these were broken a hen that had been presented the year before as a chicken was again brought and put up at auction together with a chicken of its own and eight eggs. These brought Rs. 1.5.0, and the eggs and the hens were returned to be ‘set,’ and returned with profits next year.”

#### WEALTH AND POWER OF HINDUISM.

Mr. Jones, of Mana-Madura, in company with Mr. J. S. Chandler and a force of native helpers, has been conducting a campaign in the northwestern portion of his field, the members or the party visiting 161 villages and towns, and preaching to nearly eight thousand souls, most of whom had never before heard of the Saviour of men. The extent of these fields and the character of the heathenism prevailing in India are forcibly suggested by the letter of Mr. Jones. He writes:—

“At Tiruputur, the town where our itineracy ended, we were thirty-three miles north of my home, and even then were not within ten miles of this station’s northern boundary. Remember also that from our home we can go south over twenty miles without over-stepping our limits, and you will have some idea of its length. In the country adjoining the road we traveled, we found encouragements. It is not a thickly inhabited section, but the villages are on the whole unusually large and prosperous. We began to see here what impressed us upon our whole itineracy, namely, the evidences of the enormous wealth which the people in these years of prosperity are lavishing upon their heathen temples and other objects of religious interest. It is true that in those places where Christianity has a hold, and is felt as a power, the people see the folly of idolatry, and will not invest much of their hard-earned money in its sup-

port. Though a few hundred rupees would be enough to repair and strengthen one of the temples in this town, yet the work begun many years ago is not finished, simply because they cannot get the money. It is not because there is no money, for one man spent \$700 last year on a pilgrimage—a deed of virtue by which he hoped to be blessed with a son in his old age! But money will not flow into the temples while the people lose confidence in the gods of those temples. That this confidence is waning may be inferred from a remark made by the leading and most intelligent Hindu of this place to me a few months ago. He said that he believed that there could be no *honest* Hindu ten years hence. However, Hinduism does not seem on the decline in that new district traveled by us. The people have too rarely heard the gospel (many of them have never heard it) to be dissatisfied with their own superstitions. Christ is unknown to them, and hence they still cling to their own corrupt gods. Their temples are large and well kept, and many under repair and process of enlargement. They are well furnished also with a host of fat and lazy and corrupt brahmans. There are unquestionably some millions of rupees thus invested in large and well-built temples and religious tanks and cars in the country over which we passed. They impress one as being almost encumbered with wealth. Still this purely heathenish state of the people made them in most places very eager and hearty hearers of the gospel message, and very open to the best impressions. We certainly found no real opposition, and in many places only the most cordial reception and attentive audience.”

#### A DEBASING EXHIBITION.

“In one place we came accidentally upon one of the most popular amusements among the heathen. It is a show in the form of a representation by shadows upon canvas of the history of one of their gods. In this case it was the god Rama whose history was illustrated. The exhibition began about nine o’clock in the evening, and lasted until morning. Men

and women, with boys and girls, were huddled together, about six hundred all told, in front of the Punch-and-Judy-like stand. Many of the people had come six miles or more to see it.

"We did not know much about its nature, and were curious to see their popular amusement. We preached a little to the people before the show began. But as soon as the affair opened, we saw our mistake, and had counted too much upon the modesty and purity of the people. We argued that since the women and children were all there nothing very unseemly would be represented, though we knew the history of the god was lewd. But alas! so unutterably obscene and corrupting was the very first scene that we hung down our heads and retreated in horror, even while the boys, girls, and women were all laughing and enjoying the scene. We had seen much of Hindu obscenity before, but could not have dreamed that such a thing could be presented by the leading men of a large village as suitable amusement for their wives and children. And yet we were afterwards told that this is common among the people. Oh the depths of heathenish corruption! Yet these are the people that the Lord is waiting to save and purify from all this filth."

#### A TOWN OF BANKERS.

"We traveled fifteen miles eastward from Tiruputur through a wealthy country, and came to Karaigoody, which is one of the largest places we visited, and is in some respects quite a remarkable place. It is with difficulty that one can approach the town, the roads are so poor, and the surrounding villages are not exceptionally rich. But this village or town is the central place of the leading class of merchants in this part of the country, the Natti-Kottai Chettiar. They are chiefly bankers, and are generally very shrewd and 'hard on a bargain.' They are the 'Jews' among the people. Yet they are not close-fisted, for they lavish their wealth upon the heathen temples of this whole district. They may be said to be the main stay of heathenism financially. They are very enterprising as traders, for they have agents

in the leading ports of the land, and they trade with foreigners.

"Within a few miles from this town, on the east and west sides, are two small rivers over which they cannot, according to their superstitions, take their families. This prohibits them from leaving the place for a more civilized community. It is in this out-of-the-way place that we saw the largest and most costly native houses of any that we have seen in the country. The owner of one that cost \$20,000 took us with great pride through his house and showed us some of the fine furniture he had ready to put up when the house was finished. Among other things he had a fine and nearly life-size painting of the Prince of Wales, worth \$50. But he did not seem to enjoy it nearly so much as he did a few other pictures which were stuck up in the most conspicuous places, and were no other than our well-known tailor's fashion plates! We ascended this house and spent a half hour on the high roof, and there preached the gospel to the wealthy owner and fifteen others. The man was very polite to us and bought several books from us, and — most astonishing among natives! — gave us twice the amount I asked for them!

"As I stood on the top of that house and looked around and thought of the great wealth amassed, and enterprise concentrated in that secluded spot, I could not refrain from praying the Lord to turn that wealth from its heathen, and in many respects selfish, channel into that of true Christian benevolence and convert that energy into consecrated piety. What a power that village could be for the redemption of India if properly directed by the Holy Spirit! After preaching to a large and appreciative congregation there we moved forward the next morning."

#### SERMON IN A HEATHEN TEMPLE.

"The day following we came to Kalaiarcoil, a village which, though not large in itself, is celebrated for its large temple, whose income, simply from the villages given it, is \$10,000. We went into this temple, and were invited to sit down and make known our mission, an invitation which we gladly accepted. Fifty brah-



mans and others listened for half an hour or more in a most interested way, and the leading man among them showed considerable intelligence and no little familiarity with some points of Christianity, derived, undoubtedly, from the Catholics. After taking up our argument and enlarging upon it, and enforcing its truth upon his companions, he turned to us and said, 'Oh, yes, you believe in ten commandments, and we (the heathen) and the Roman Catholics believe only in nine (the second being the one omitted, of course). We think you are right, and when the Lord reveals it to us, we also will finally come over to you and keep the 'Ten Commandments.' This we thought a bold declaration from the leading man in one of the chief temples of the whole district, but the whole force of the temple brahmans seemed to applaud his remarks, and the classifying of Roman Catholics as idolaters by the heathen is common. Still we must not be too sanguine in reference to the speedy downfall of idolatry in this one of its centers of power. But the Lord can and will bring it about in his own good time, and we must preach and work and wait."

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#### North China Mission.

##### REINFORCEMENTS WELCOMED.

MR. GOODRICH, of Tung-cho, writes (August 4) of the joy that is felt at the reports received of the coming of new laborers:—

"I know now how that ancient praying band felt, when the door was opened, and Peter stood before them. I think I was not less astonished, a few days since, when I read the news from Oberlin. Our prayers answered; men appointed, whose goods are already on the Atlantic, and whose faces are already turned toward the Pacific; while others are looking forward hopefully, lovingly, to the same work! I feel much like Simeon; with nothing to ask for. But I am not ready to die as he was. I want to live for a quarter of a century, and see the new missions with cords lengthened and stakes strengthened. "Herewith I send a greeting to all those

dear brethren who give themselves to this work. God bless them, and make them apostles all, filled with the Holy Ghost, and ready either to endure hardness or to reap harvests. It is a blessed, glorious work they are undertaking, albeit it shall cost toils and travails and tears on the way to its triumphs. But so do all loftiest undertakings. Even at home, in dear America, the priest must weep between the porch and the altar; aye, and in unexpected times and unthought of places. Welcome to China! I seem to behold, not a little band coming to a single province, but this band swelling into a large and fruitful mission, followed by other such bands and other such missions, from our own or other Boards, till the light of the gospel, like the light of the sun, shall penetrate every corner and crevice of this continental land.

"We have sent in our petitions for a single province, and now we bless you and the churches, and above all the great Head of the church, for hearing us. But what we want is all of China for Christ. Let other Boards take up other provinces, and all Christians take this whole land to their hearts. China is large enough and dark enough and populous enough to be worth a magnificent endeavor to convert it."

##### HELP FROM THE NATIVES.

Dr. Porter writes briefly (July 23) of affairs in Shantung:—

"The preaching work lags in the summer. Men are busy in harvest, and are too weary to listen. And yet we had a fair amount of interest, and found some new places to preach in. We have started a couple of men at regular book-selling and preaching at the fairs, and hope some good will result from this form of effort. The men carry a little booth with them, and find enough to listen to them, though few books are sold. We consider that the men are in part supported by the Bible and Tract Societies. The medical work gives signs of rapid increase as soon as it may be more permanent.

"We shall hope to keep steadily before the people the idea that they must enter upon self-support. It is up-hill work. The universal expectation of advantage be-

cause of relation with us has already had some severe shocks, some of which may, perhaps, prove electric. The poverty of this people seems to me greater than that of the Japanese, because of the uncertainty of the crops. But they have enough to live upon, and *must* learn the Christian art of giving. However, it will be hard to make a model of a Shantung church just yet. The seed takes very slowly. Perhaps the watering is not a sweet water irrigation. All the Shantung wells have a 'bitter cast' to them."

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### Japan Mission.

#### THE CRISIS IN JAPAN.

DR. GORDON, of Kioto, writes, August 18:—

"Are you in America tired of hearing that it is a 'critical period' in Japan? Certain it is that the crisis has not yet reached the turning-point. There has never been a time in which the friends of Christianity here have felt more hopeful; nor one in which its opponents have felt and feared its power so much. Within the past two months at least three anti-Christian tracts have appeared. One of them opens by saying that 'Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached.' This is an exaggeration, of course, but it shows that they are no longer insensible to its presence here. These tracts are circulated widely, and priests are sent out where Christian work is being done to counteract its influence.

"The last number of the *Japan Mail*, the leading journal (in English) in Japan, thus refers to missionaries and their work, and the conflict of which I have spoken: 'The Buddhist priests have shown of late an unusual activity. Perhaps they began to think that the inertia of hugeness does not furnish a sufficient safeguard against the active and untiring attacks of the Christian missionaries. If so they are not much mistaken. Their lazy existence of perfunctory incantations and half-hearted homilies furnishes an unmistakably marked contrast to the never-flagging in-

dustry and self-denying zeal of the Western missionaries. Long and tolerably intimate intercourse with the Japanese enables us to say that the pure, upright lives and single-minded earnestness of our own missionaries have not less power of persuasion here than the doctrines they preach. Fortunately men's minds, to whatever influences they may have been subjected, never lose their ability to appreciate the nobler aspects of human nature, and we are persuaded that many a native Christian believes quite as much for the sake of the teacher as for the sake of the thing taught.'

"Another item in this connection is the story that some twenty priests of a Buddhist school petitioned the head of the sect to be allowed to enter the Christian church so that they might gain knowledge with which to oppose its advances. As was to be expected this opposition has a very inspiring effect on our young preachers. Their *esprit du corps* was never better. The chief danger is that *that* may induce them to embrace methods which the spirit of truth may not approve. Another danger is that the 'personal liberty' party in Japan may seek to use the growing power of Christianity to accomplish its own ends. We all need the wisdom of the serpent and the harmlessness of the dove."

#### THE NATIVE HELPERS.

Mr. R. H. Davis, of Kobe, writes briefly of certain young men engaged in Christian work:—

"I have had three letters from three men engaged, each in a different work, all coming within three days. One reports his Bible-selling for the month of July in Fukuoka and neighboring villages. He sold thirty seven copies of the New Testament or Gospels, and one hundred and thirty-eight other Christian books, such as have been prepared in Chinese and Japanese by missionaries. In connection with his selling he lectures, as he has opportunity, to those who gather around him, upon some subject related to Christianity or some verse or truth from the Bible.

"Another, the evangelist of Fukuoka, reports his aged grandmother who lives in

Kumamoto (three days distant) very sick, and himself obliged to return home, as he is the head of the family. Primogeniture means something both of authority and responsibility in this land.

"My other letter is from the principal of a Christian school in Kumamoto. He has twenty boarders and ten day scholars. Captain Janes' boys, the fifteen who graduated from our Kioto school in 1879, have bought a large house in Kumamoto, the same city where was Captain Janes' school, engaging to pay for it in regular yearly installments for five years. The yearly payment is about \$150. The school is theirs, is taught by one of their number, and is a daughter of our Kioto school. They are having as hard work to come by the money as Paul had to come by the boat when driven before the storm. We already as a mission support the teacher in consideration of the Christian work in his school and his preaching regularly every Sabbath.

"I have also received a letter to-day from a young man in Osaka about his vacation work. This boy I found in the machine shop of the railroad at Kobe soon after I came to Japan. Him and some others who spoke English, I formed into a Bible class to meet on Sunday with the Japanese Sabbath-school, and one night weekly at my house. He was a diligent and earnest student of the Bible, and after some months accepted Christ. I then persuaded him to go to our school at Kioto. But he knew nothing of the school, almost nothing of the fruits of Christianity in Japan, and moreover was under obligation to the government, having been supported by it while he was a student in its school at Osaka. He had a father who was a hater of Christianity, a hard, stern man, and an officer in the Osaka Government. When finally free from government, he obtained his father's consent, with an allowance of half expenses, to go to Kioto school. He is now preaching, with the deepest sense of his own sinfulness that I have yet seen in any Japanese, and he is rejoicing over the interest in 'the way,' awakened by his sermons. He is holding meetings till midnight for Bible study and religious in-

quiry. He, however, is under persecution in his own house, and under sore temptation. Pray for him and for us all."

#### OPPOSITION TO CHRISTIANITY.

Mr. Learned, of Kioto, writes, August 18:—

"The priests in Kioto are getting stirred up to a good deal of activity, which seems to show that they feel they have reason to fear. They have published some little tracts called *The Unreasonableness of Christianity*. One argument is that the existence of noxious beasts shows there cannot have been any good and all-powerful Creator. Another is that the story of Noah's ark is incredible. Another, that the Crusades show that Christianity tends to produce war. Another, that Christians are dependent on foreigners. They have been having a number of large public meetings against Christianity, and some of their speakers have been affirming that all the Christians would be put to death by the government next January, which has scared some of the ignorant. The scholars of Mr. Fukuzawa, who were hired to come down from Tokio and speak against Christianity, seem to have been somewhat nettled when the newspapers remarked that they were only speaking for money, and they began to attack the priests at one of the subsequent meetings.

"Two of our students, who have just returned from preaching on the side of the lake, report that they found some attentive students of the Word, though not very large audiences. From Fukui, where two of our scholars are working this summer, we hear of considerable numbers attending preaching. Fukui is an important center, now the capital of a prefecture, and it is to be hoped that before long we may have a man permanently established there."

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#### Micronesian Mission.

#### DEATH OF MRS. TAYLOR.

Two very brief letters have been received from this distant mission, one of them from Mr. Walkup, of Apaiang, bringing the sad tidings of the death of Mrs.



Taylor on June 2. The loss is severe, not only for the bereaved husband and children, but for the mission. Mr. Taylor's own health had not been good. From Ponape Mr. Doane, writing July 1, reports the churches in a lukewarm state. He says:—

"The school moves on slowly and regularly. The churches on the island are growing but little, in places defection, in other places increase. Perhaps I should put it a little stronger, and say that there is more of shade than of light.

"We hear nothing from the west, though

we are daily expecting mails. Our last letters from there tell of the sad fall of one of our teachers. From the east there is good news. On Pingelap the school is full to overflowing, the Sabbath congregations embracing *just the total population of the island*. Books, papers, slates, and such things are wanted. From Mokil report comes of a sad state of things. The people have for years taken the lead in trading with vessels to get clothing and other articles, and the spirit of worldliness has led to many relapses into sin among members of the church."

### GLEANINGS FROM LETTERS.

*William E. Locke, Samokov, European Turkey Mission.*—I fear that we are to see less peaceful times here. A gang of robbers have their headquarters in the mountains, just south of us, and they are not keeping the peace by any means. It would not be at all strange if they should visit this city some night and take off some persons to be redeemed. They have already taken one man, a man in the employ of the railroad, who was redeemed by the payment of over \$5,000 in gold and four watches. We hope that none of us will be caught.

*Mrs. C. J. Parsons, Baghchejuk, Western Turkey Mission.*—As to my own work here, I hope I have some influence with the Protestant women, and can do them some good. We have good meetings, well attended, but those who are really spiritually minded are few. How this work shall be kept up, the laborers looked after, our girls encouraged and guided so that they shall be faithful in their schools, is a problem still to be solved. Were the roads safe, so that I could go alone, I should be very glad to spend several weeks in the villages during the year, I could at least help the girls in their schools.

*Miss Emily C. Wheeler, Harpoot, Eastern Turkey.*—During the last term in the college God blessed us, and after the day of prayer, held at the beginning of each term, a quiet but steady work began in

each department. Many of our girls, we trust, became Christians, and five of the older girls joined the church. Next term eighteen young men and several more girls will be admitted. The whole atmosphere of the school was changed, and I know you will pray with us that the work may continue. We hear from some villages that our girls are working well.

*William H. Shaw, Pao-ting-fu, North China.*—As far as I can judge, the work seems to be opening here with great rapidity. Mr. Pierson has won many friends among the Chinese, and has led them to think very highly of foreigners. I realize that our missionary work is not for this year only, nor for any brief number of years. The whole foundation of things must be moved. No modification of the superstructure will be sufficient. Only its entire destruction can bring about a Christianizing of the people. We came for life, and realize that it is a life-work. At our own station we are most thankful that we have the assistance of Dr. Peck, not only because we ourselves feel safer, but because of the favor which we gain with the Chinese through his work.

*Miss E. M. Garretson, Kalgan, North China.*—Miss Murdock has already a good practice, and Mr. Roberts comes over for an hour or two every day to interpret for her. I am also able now to talk a little, and hope, in a few weeks, to be able to relieve Mr. Roberts from the

necessity of coming over at all. I feel more encouraged than when I wrote you before, in regard to the study of the language. I discharged my old teacher, and have one now who suits me much better. I find, too, that all the mission regard Kalgan as the hardest place to acquire the language. The dialect is so mixed, and it is very difficult to get educated teachers. I feel much more confident now, that, with patient study, I can and will overcome the difficulty.

*L. D. Chapin, Tung-cho, North China.*

— We have been waiting for a month or two for some official confirmation of the rumors which have reached us, of the forming of a band of students at Oberlin to establish a new mission in Northwest-

ern China. We had become very impatient for definite tidings, and now we receive the statements which come with the greatest delight. We pray that the courage and purpose of these young men may continue firm and steadfast, and that nothing untoward may prevent the realization of their plans. After God had laid upon our hearts a sense of responsibility for the starting of this new enterprise, and led us to plead at once with the Christians of America, and with the Head of the Church in heaven, we do give special thanks that God seems to have accepted our petitions, and inspired some of his dear children with a desire to carry the gospel to this great destitute region of China.

## NOTES FROM THE WIDE FIELD.

### POLYNESIA.

THE NEW HEBRIDES. — The *Monthly Record* of the Free Church of Scotland contains a review of the progress of the gospel in the New Hebrides during the last decade. Ten years ago Aneityum was the only Christian island in the group; now about one third of the group has been occupied, and all the islands are open for the gospel. About one hundred thousand people still remain in heathenism. Twenty different languages are spoken by them, requiring as many separate translations of the Bible. Aneityum, which but ten years ago had only the New Testament with small portions of the Old, has now the whole Bible, for the printing of which the people have contributed \$8,500 *in arrowroot*. Ten years since Aniwa and Futuna were all but heathen islands; now Aniwa is so far Christian that the whole population attend church and school; on Futuna half the people count themselves as worshippers. From Tanna the natives drove the missionaries in 1843, and again in 1861, and ten years ago it was feared that they would banish those who then attempted to settle there; but these men have remained and now preach the gospel to thousands, and have translated the greater part of the New Testament. On Erromanga there were ten years ago but eight or ten church members; two years ago the church had twenty-five of its members stationed out as teachers, and a majority of the people are now favorable to Christianity. On Efate there are five in place of two Christian villages. Nguna was at the earlier date a heathen island, unvisited by any missionary. Now there is a church of over forty members. Surely the gospel is winning its way among the islands of the sea.

RAROTONGA. — Rev. Mr. Gill, of the London Missionary Society, gives an account in the *Chronicle*, of Tapairu-ariki, a Rarotongan woman, who was stolen away by an English captain before the year 1823. She afterwards returned with Christian missionaries to Rarotonga, introduced them to the rulers of that island, and was their defender as well as helper for many years. She was called affectionately by the people, "the Mother of the Word of God." After her reception of the gospel she was of spotless character, and being a woman of great energy her words were often

most effective. She was about eighty-five years of age at the time of her death, having lived to see her children of the fourth generation. When the wish was expressed that her sons might be permitted to see her again, she said: "It is well with them, for they are serving Christ. Do not detain me by your prayers and kind wishes. Let me go quickly to the Saviour, whom I have loved so long." Not until her last sickness was her place in the house of God ever empty. Hundreds gathered about her grave and paid their silent homage to the memory of one who was born in the midst of a debasing idolatry, having herself in early life partaken of human flesh, but who became a conspicuous illustration of the transforming power of the gospel.

## AFRICA.

UGANDA. — The English Church Missionary Society has news of the arrival at Rubaga, March 18, of Messrs. O'Flaherty and Stokes with the Waganda envoys who had visited England. They were very warmly received by Mtesa, who sent a letter to the Queen respecting them. It is to be hoped that the report these envoys give of what they have seen in England will produce upon the fickle monarch some decided impression, lessening his conceit, and increasing his respect for those who have come to preach the gospel to his people.

THE ARTHINGTON MISSION. — *The American Missionary* reports that Mr. Ladd and Dr. Snow are well on their way for the region of the Sobat, for the purpose, after explorations, of deciding upon a location for the new mission. Two missionaries are already under appointment and awaiting the result of these explorations before starting for the field.

THE KINGDOM OF CONGO. — It will be remembered that Jesuit missionaries, conducted by a company of Portuguese soldiers, had reached San Salvador, and that the padres has sought to gain the favor of the king by sending him as a present a large quantity of *aguardente*. Mr. Hartland, of the English Baptist Mission at San Salvador, writes that the results of this interference have not been so serious as was feared. The king has attended but one of the Roman Catholic services, and his son remains with Mr. Hartland. Against the style of the single service he did attend he protested. "They taught nothing, and the service was only a scene. The English prayed to God, and they heard; they sang hymns, and then opened God's books and taught good things." The king, though indignant at the general conduct of the padres, is yet evidently afraid of them, as they are backed by the Portuguese government. On the whole, the outlook at San Salvador is very hopeful.

ON THE CONGO RIVER. — The successful journey of Messrs. Crudgington and Bentley, of the English Baptist Mission, along the north bank of the Congo to Stanley Pool, has been referred to in these pages. The August number of the English *Missionary Herald* contains the remarkable journal of these missionary travelers, with a map of the Lower Congo on a large scale. Great interest has been awakened in England by this report, and it is now proposed to send out six new missionaries to this field. Mr. Crudgington has written a letter to the London *Times* in reference to a paragraph contained in that paper, charging Mr. H. M. Stanley with having bought men whom he worked as slaves in the construction of the road upon which he is now engaged. Mr. Crudgington has seen much of Stanley, and he denies the charges, affirming that he has no need of buying slaves, but can hire as many men as he requires, and that his treatment of them is uniformly kind. Mr. Stanley, who has been reported as seriously ill, is now said to be fully recovered, and hard at work at his task of road building.

## THE LONDON MISSIONARY SOCIETY.

THE report of this society for the year ending May 1, 1881, has been received, and contains, besides the usual matter, a review of the past ten years of labor by this ven-



erable and efficient missionary organization. Its staff of European missionaries has decreased from 160 in 1871 to 139 in 1881. In the mean time the native pastors (ordained) have increased more than three fold, or from 106 to 371, while the native preachers (unordained) have increased almost in the same proportion, or from 1,644 to 4,529. During these ten years the contributions have increased only slightly, the total receipts last year having been \$542,235, against \$507,770 in 1871.

Among the missions of this society the most marked advance has been in Madagascar. Twelve years ago the burning of the national idols inaugurated a social and religious revolution, which has been followed by startling results. The Queen, Prime Minister, and the Court, having embraced Christianity, sincerely and intelligently, reforms have been instituted on gospel principles. Slaves have been released, justice has been administered by the courts, education has been provided for, and the social life of the people has been greatly elevated. Schools have increased from 359 in 1870 to 862 at the present time, in which 43,904 pupils are receiving instruction. Within these ten years the churches of Madagascar have increased from 800 to nearly 1,200, the membership from 37,113 to 71,585. The contributions of the natives for evangelistic and educational purposes during the decade have amounted to about \$200,000. Though many of these professed disciples are but babes in Christ, some of them being ignorant and having very inadequate conceptions of truth and duty, there has yet been an evident growth, giving cheering promise for the future. We give a general statistical summary of the fields of operation and the forces employed by the London Society.

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Adherents
1. China . . . . .	21	6	48	2,482	845
2. North India . . . . .	15	4	19	456	1,775
3. South India . . . . .	22	10	52	890	10,190
4. Travancore . . . . .	8	14	165	3,655	39,337
5. Madagascar . . . . .	27	64	4,134	71,585	244,197
6. Africa . . . . .	22	—	31	1,284	2,280
7. West Indies . . . . .	3	—	21	2,601	5,280
8. Polynesia . . . . .	21	267	209	9,521	39,804
Totals . . . . .	139	365	4,679	92,474	343,708

#### THE INTER-SEMINARY MISSIONARY ALLIANCE.

The Second Annual Convention of this alliance of the young men now members of the various Theological Seminaries of the United States, meets this year at Allegheny City, Pa., October 27-30. Among the questions to be discussed by the students will be ; "Apostolic methods of missionary work ;" "The importance of developing a foreign missionary interest in Sabbath-schools ;" "The present demands of the home field ;" "Christian aggressiveness the church's answer to infidelity ;" "How may every theological student be brought to a conscientious consideration and decision of the missionary question ?" "The practice of medicine, its relation to missionary work ;" "Missionary interest in colleges." Aside from these discussions by the members of the convention, addresses are expected from Rev. Dr. Duryea, of Boston, on "Objections to foreign missions ;" from Dr. Buttz of Madison, N. J., on "The lives and labors of Christian missionaries, their quickening power on the church at

home ;" from Dr. Arthur Mitchell, of Cleveland, Ohio, on "The monthly concert of prayer for missions, — its importance and the means of increasing its power ;" and from Dr. G. C. Lorimer, of Chicago, on "Our need of the influence of the Holy Ghost in consecration to missionary work." Such a body of men, with such themes before them, can hardly meet without great advantage to themselves and to the interests of Christ's kingdom at home and abroad. May the blessing of God accompany and follow their deliberations.

#### SPAIN.

THOSE who have watched the reports of Evangelical work in Spain must have been struck with the steadfast faith and fervor of the converts from Romanism. Every convert seems to become a propagandist, in the best sense of the word. A Methodist writer, quoted in *The Evangelist*, says of Spain : "I am sure God by the Word and Spirit, in the absence of the human voice, is working in these mountain towns and villages. A few days ago a civil guard came to purchase some books. He spends all his spare money in purchasing books in order to disseminate the truth. Among other very interesting facts he told me of a town about thirty miles from this, where two years ago the rector opposed the colporter. Some proprietors, however, subscribed together and bought two hundred Bibles, which they sold out at half price to the poor workmen on their different estates. This gendarme supplies me with the names of persons in many villages to whom I am to send Gospels by post. He will take special interest in following up the work. This good man also told me that the means of his conversion was the gift of a Bible by a young lady, while he was on guard at the palace gates at Madrid. He has had his books several times burned by his superiors, has been twice fined, and twice under arrest. He says the truth won't burn nor turn."

#### INDIA.

A MISSIONARY of the Scotch Free Church, Mr. Andrew, stationed in Southern India, sends to the *Monthly Record* an interesting account of a huge idol festival recently held at Conjeveram. This city is the most sacred in Southern India, with hundreds of temples and beautifully-built tanks. The pilgrims were said to have numbered 150,000, and a large portion of them were entertained by the rich Hindus of the city. Some of these Hindus feed one or two thousand Brahmans daily, and others dispense rations to all comers, free of charge. The following account is given of the ceremonies connected with the festival : —

"The principal idol worshiped is called 'Vindarajau Perumal.' It is carried in procession every morning and evening in magnificent style upon wooden figures of beasts and birds, richly gilt, through the principal streets, and is preceded and followed by two bands of about three hundred Brahmans chanting Vedic hymns — the one band singing in Tamil, the other in Sanskrit. The god and his consort are adorned with jewels and flowers. For ten days the idol makes these royal progresses night and morning through the city ; and Mr. Andrew was at the pains to note the changes which were made in the pageant. These are interesting as showing that, in some respects at least, idolatry has not lost its significance for the people, or its hold on them. On the morning of the first day the figure was carried through the streets on a throne, in the evening on a lion. Next day its seat in the morning was a swan, in the evening on a representation of the sun. And in like manner on successive days a kite was used, a cobra, a monkey, an elephant, a unicorn, and a representation of the moon.

"The effect on the people is great. When the god passes, the devout join their hands and worship it. Those who saw the idol brought out in the morning consider themselves made sure of salvation. It is a most impressive sight to see the great crowds of people pressing to get a first glance of the idol at the break of day. When the god on the gilt kite came into view, the pressure was tremendous. And then what

worship! All the mighty throng clasped hands and gave it their highest homage. On the seventh day, the huge car, which runs on six ponderous wheels, is hauled along by hundreds of excited devotees. The noise on these occasions is deafening. Cannons are fired as signals for starting and stopping. Drums are beaten to encourage the people to pull; and as the mass moves on, some fall flat in the dust on the road which the idol has traversed, looking after it in adoring worship."

While this festival was in progress each of the missionaries preached the gospel twice daily to large audiences who paid strict attention, receiving with gladness the word spoken and printed.

## MISCELLANY.

### REVIVAL AT HONOLULU.

DR. HYDE, writing August 27, gives the following particulars concerning a special work of grace begun at Honolulu:—

"We had had for some months our Temperance Entertainment and our Gospel Temperance meetings. At one of our committee meetings Captain Bray was authorized, when he visited San Francisco, to negotiate with Mr. Hallenbeck, Mr. Moody's helper in his Gospel Temperance work, to visit Honolulu, and help us in our work here. Captain Bray returned without him, but much to our surprise he came to us by the last steamer. We were holding a meeting of the executive committee on the night of his arrival. He met with us and told us what he expected in the way of coöperation. He found us all prepared; just such committees as he wanted, already appointed and at work. We had meetings for conference and prayer several evenings, and on Sunday evening, August 14, he held the first public meeting in Fort Street church. The house was packed. He told us the story of his own downfall and deliverance, and on succeeding evenings spoke on such subjects as, 'How Men become Drunkards,' 'How to get at the Drunkard,' 'What is Gospel Temperance.' We then found ourselves launched into revival work after the style of the meetings conducted by Moody and Sankey. Mr. Hallenbeck makes an address, preceded by a song service. At the close of each meeting we have a testimony and inquiry meeting in the lower room.

"The movement has gone down deep and reaches widely all classes. One grat-

ifying feature is the success of the work among the half whites. For the first time in religious work Fort Street church has thus been brought into direct connection and coöperation with the native Hawaiian element. There have been many interesting incidents and striking cases of conversion. One of the first to be reached was a half white, formerly mate of the 'Morning Star;' another was the ex-captain of the government labor-vessel, the 'Stolen-Bird,' an old resident, for forty years a sea-captain, trained strictly and religiously in a New England family, but never till now brought to decide for Christ; many young men, clerks, and mechanics; some of supposed skeptical and infidel proclivities; old people with religion enough to have been trying all their lives to do 'about right;' young people, now full of zeal to be such humble devoted earnest Christians as none others before them have been: in fact, all classes and sections of the community have been reached and stirred as never before.

"Mr. Hallenbeck will continue his meetings during the coming week. It is a great joy to be here to labor during this feast of ingathering. It is to be regretted that there is no pastor to take charge of the work that will need to be done in looking after the new converts, and building them up on the sure foundation."

### MISSIONS AT HOME AND ABROAD.

THE Board of Foreign Missions undertakes the entire support of its missionaries, instead of helping to support them. It



does much more. It institutes and sustains in every field a comprehensive system of Christian education, beginning with primary schools for children, and culminating in seminaries for the competent education of teachers and of preachers. Some of its missionaries must do the work which is done in this country by professors in colleges and theological seminaries. Others must be translators and authors, as well as teachers and preachers, and must make much use of the press as a Christianizing and civilizing force. Converts are gathered into churches; but the missionary does not become a pastor, for native churches must have native pastors, and till they become self-supporting the Board of Foreign Missions does for them what the Home Missionary does for feeble churches in this country.

The comparison, then, which is sometimes made between what we give to foreign missions and what we give to home missions is altogether delusive. Add to the work of the American Home Missionary Society, first, all the work of "our coöperative societies" (the Congregational Union, the College and Education Society, the Congregational Board of Publication, etc.): next, all that we give for the home work of Bible and tract societies: and then all the diversified work of the American Missionary Association in the Southern States and in California. To balance all this, and much more that is of the same sort, put into the opposite scale the entire income of our Foreign Missionary Board. Add to it the few thousand of dollars appropriated to foreign lands by the American Bible Society and the American Tract Society, together with all that the American Missionary Association is doing in Africa, and the illusion vanishes. We are doing (and surely it is right that we should do) far more to save our own country from irreligion and barbarism than we are doing for all the world besides. — REV. LEONARD BACON, D. D., in *The Independent*.

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BIBLIOGRAPHICAL.

*Shin Yaku Seisho Shingaku* (The Theology of the New Testament Scriptures). This is a work based upon Van Ooster-

zee's Biblical Theology of the New Testament, which has recently been prepared by the Rev. J. L. Amerman, of the Mission of the American Reformed Church in Tokio, Japan.

While some portions have been directly translated from Van Oosterzee's work, others have been re-written with enlargement or abridgment that they might better meet the requirements of Japanese readers. The plan of Van Oosterzee has been rigidly maintained, so that a comparison, chapter by chapter, will be easy for those who have access to the English translation, and the number of such is by no means inconsiderable. Mr. Amerman has bestowed much labor upon this book, and has made a valuable contribution to the religious literature of Japan. Though hitherto a few brief summaries of Christian doctrine have been published, this is, so far as the writer is aware, the first formal treatise which has appeared, and it is not too much to hope that it will prove of great service in stimulating the young pastors of Japan to a more thoughtful and systematic study of Christian theology.

This book incidentally illustrates the liberal spirit of the Japanese government towards Christianity, for it was printed and bound at the Insho-Kiyoku, *i. e.*, the Government Bureau of Printing. It is true this was done simply as a piece of job work, yet it indicates, none the less, the tolerant spirit of the officials in charge, — a spirit which, if manifested ten years ago, would have caused them to forfeit their positions, if not their heads. In its mechanical execution the book does great credit to all concerned. It is published by the "Union Theological Seminary," which is maintained by the three Presbyterian missions in Tokio, those of the American Presbyterian Church, the Reformed Church of America, and the United Presbyterian Church of Scotland. It embraces 399 12mo pages. D. C. G.

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NOT KRISHNU BUT CHRIST.

REV. E. C. B. HALLAM, of the English Baptist Mission in India, tells of a visit paid by a company of preachers to an out-of-the way district in Southern Orissa,

where there had been no preaching. A young Hindu approached them and asked for a copy of *The Jewel-Mine of Salvation*, a tract giving in metre the story of the Gospel. He was asked how he knew anything about the tract, and in reply told the following story:—

“About two years ago my father put a quantity of merchandise upon his bullocks’ backs, and went on a three days’ journey into the district to attend a market. While there he met a friend of his from another village in the opposite direction. This friend said to him, ‘I have three little books teaching a new religion.’ He showed them to my father, and my father asked him to give him one, and he did, and that was the book. When he got home he put away his bullocks, and washed his feet, and sat down to read his book, and that book perfectly bewitched my father. In a few days he had lost his appetite, and as he read the book we noticed great big tears trickling down his cheeks, and he became altogether a changed man, his face looking so sorrowful and sad. We thought father was bewitched by that book, and we must burn the book and mix the ashes in water and give it to him to drink, to take the witches out of him; but he guarded the book, and we could not get at it. As he read, sirs, a still more wonderful change came over him: his tears dried up, his face became happy, and his appetite returned, and he took food as usual. But he would not go to the idol temple any more, and he would not have anything more to do with Hinduism or the Hindu religion. Well, sirs, that father died a year ago; but when he was dying the Brahmans came and stood about the door and wanted to come in and get their presents, but father waved them away with his hand, and said, ‘No Brahmans are needed here—I need not your help,’ and he would not allow a Brahman to set foot inside his house. Then, when we saw the end was approaching, my mother, my brothers, and myself, gathered around and said, ‘Father, you are dying—you are dying; do call on Krishnu, for you are dying.’ He looked up with a pleasant smile and said, ‘My boy, I have a better name than that—the name of

Jesus Christ the Redeemer of the world, of whom I read in my little book; that is a better name than Krishnu.’ And my father died, sirs, with the name of Jesus Christ on his lips.”



#### A HINDU ON PROTESTANT MISSIONS.

“THE Hindu Maharaja of Mysore, to whose direct administration the four millions of Mysore, in South India, have this year been made over, made this significant reply to an address from the Protestant missionaries, who have been so successful in that province: ‘I am sensible of the great good which your missionaries have always done, and feel sure will continue to do, in the cause of the moral and intellectual advancement of the people; and I sincerely sympathize in the great cause of female education which you have recently taken in hand. The righteous principles which govern your religion must always be conducive to good government and to the best interests of the people; and I beg to assure the missions of my support and sympathy in their valuable labors. I wish you every success in your disinterested and sacred work.’” — *The Monthly Record*.



#### THE MISSIONARIES AND THE BRAHMO SOMAJ.

THE September number of the English *Church Missionary Intelligencer* contains an able article on the Brahmo Somaj of India, which it characterizes as an “unsettlement” rather than a religion. Referring to the attitude of the missionaries toward “The New Dispensation,” both as to what it has been and should be, the article says:—

“In its very early stages, before it burst forth into startling absurdity, there was a strong disposition, not precisely to fraternize with it, but to draw nigh and endeavor to lead it in a right direction. It was not superciliously ignored, but dealt with tenderly and hopefully. This continued for a considerable period. But when it was manifest beyond a doubt what the true nature of the system was, it was

we think, with sound judgment refrained from. By participation in it strength was lent to a thing which was clearly not of God, and which could not tend to the glory of God or the salvation of souls, inasmuch as it directly involved the degradation of the person and offices of the Lord Jesus Christ. We believe the only sympathy now extended is by the Oxford Mission and the Cowley Fathers.

"We fail to discover in Brahmoism, whether held as a system, or in solution, any sort of remedy for the spiritual evils which are afflicting India. We do not see how any beneficial result could arise from attempting to discover what points of union there may possibly anywhere be between it and genuine Christianity. In common faithfulness it is essential to show that it and Christianity are two wholly distinct systems, having completely different premises, and leading to most different conclusions. What conceivable result could there have been from St. Peter or St. James endeavoring to find out in what points they agreed with Saul of Tarsus, until after he had been stricken down on the road to Damascus by the revelation of Jesus Christ flashing in upon his soul that he was the chief of sinners? We conceive, therefore, that the missionaries who stand aloof from Brahmoism, as distinguished from individual Brahmoists, are acting wisely, and in strict conformity with the practice of the first Apostles of Christianity. It is their business, in such a case as this, 'to separate the disciples,' not to confound them. Odium may thus be incurred. There may be the risk of much misinterpretation as to motives and reasons, but if necessary these must be borne as a portion of the cross of Christ?

"It is our conviction that Brahmoism as a system, if left alone, will perish of itself. It is a mistake to supply it with factitious vitality by investing it with an importance to which it has no claim. This must be left to those who, like Professor Max Müller, are far more interested in Brahmoism than Christian missionaries can pretend to be. 'Cheering words from the West' must come from those whose interest in the Vedas is paramount. A manual of worship concocted out of the

Veda, the Upanishads, the Bible, the Kuran, and the Zendavesta, may present great attractions to those who set a high value upon all sorts of learning without much reference to the intrinsic qualities of each particular specimen as the means of leading souls to God. Certainly St. Paul never dreamt of preparing a corresponding manual out of the dialogues of Plato, the Talmud, the Bible, and any additional monuments of human learning which he happened to be acquainted with. It was not by such confusion that he would have striven to teach his congregations how to offer to God acceptable service. Neither Hindu speculation nor Western philosophy are likely to produce regeneration, whether separately or, as now, in combination. More is necessary. There must be the action of the Holy Ghost sent down from heaven. This is capable of converting Brahmoists, and bringing them really and truly to the feet of the Lord Jesus Christ; it is so with all otherwise ignorant of salvation. This is the gift of God in answer to the prayer of his believing people. This is what is now needful for the dry and thirsty lands of India, where no water is."

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#### THE CHINESE RACE.

IN an article on "China and the Chinese," the English Baptist *Missionary Herald*, after speaking of the Chinaman as found in Japan, Australia, and New Zealand, says:—

"On the steamers of the Pacific the seamen are Chinese. On the railroads in Cuba the brakemen are Chinese. The laundrymen of the world are Chinese. On the sugar plantations of the West Indies, even where there is a large Negro element, a part of the laborers are Chinese. The mines of Peru are delved by Chinese; and the newly-developed ranchos of Central America are beginning to be worked by Chinese. All along the Pacific coast, from San Diego to Puget Sound, these people have forced their way in spite of hardship and injustice, in spite of unequal taxation and proscription, demagogism, and persecution. They are in the mines and on the



farms, in kitchens and shoe-shops and woollen-mills ; and not a few are at their own counters as successful and wealthy merchants.

"Their endurance of all climates, ranging from the icebergs of the north to the most malarious countries of the tropics, is superior to that of any other race of men. *If the hard work of this world were to be farmed out to the lowest bidder, with political protection and honest pay, it seems likely that the Chinese race would take the contract.* They defy all competition of other inferior races. No others can live on less, or make more of a little ; none have so much hardihood or such persistent industry ; none require less police regulation or restraint ; none are more patient under abuse ; and yet few races have more stamina or clearer conceptions of their rights.

"As compared with the Anglo-Saxon, the Chinese race, on the whole, is the better preserved, though the puny and shriveled specimens who are now and then seen in this country would hardly give this impression. But what nation has so long maintained its wonderful vitality ? It may be doubted whether the Saxon could equally endure all hardships and privations and changes of climate, together with their unremitting toil.

"Christianized China has a noble history before her, and must become a mighty factor in the great political, social, and religious movements of coming generations. Whoever is permitted to bear the humblest part in securing her conversion, though his name and work may find no place on the historic page, yet he will surely send his influence down through the channels of human life, and do much to shape the destiny of the whole human family."

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#### A WOMAN OF A ZENANA.

IT must be close upon twelve years since a devoted Zenana teacher, since gone to her rest, asked our advice as to the right mode of dealing with the following case. The woman was married ; she had for three years been a believer in Jesus ; she had

read the Bible to her husband, and he had listened with interest. But the moment he discovered she had in heart embraced the Saviour, he spurned the holy book and used his utmost efforts to destroy her faith. She longed for baptism, but to be baptized she must leave her home ; this would certainly be followed by the repudiation of her husband. "Shall I advise her," asked the teacher, "to take this step ?" It was not an easy question to answer ; on the one hand the duty of being baptized rests on a divine injunction ; but on the other there loomed out to view the fact of a life-long separation from the husband as the consequence of disobedience ; and also the prejudice against Zenana instruction which might be expected to result from one such event.

After long months of patient endurance and anxious thought B. betook herself to our mission compound. There we first saw her ; she was not more than eighteen ; her pleasant features and her quiet, devout and humble tone interested us much. She had not been long in the house when her husband and other male relations appeared. They first implored her to return, and then fiercely assailed and abused her. The one answer she made to the appeals and reproaches of her husband was, "I wish not to leave you, but be baptized I must ; let me be baptized and I will return to you immediately." Her proposal was rejected with scorn, and an attempt made to carry her off by force. Only then did we interfere ; we declared she was free to go as she came, but violence could not be allowed. Her husband then poured out upon her the vials of his wrath, cursed and cast her off for ever. The Zenana ladies with whom she took refuge soothed and comforted her. A few days after B. was baptized ; the tears stole down her cheeks as the service went on ; nor were hers the only tears that were shed on that occasion ; for others shared her sorrow and her joy, and it was hoped — and no vain hope was it — that B. was the first of a goodly line of confessors who, like her, would take up her cross and follow Christ. — *India's Women.*

## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*A Revival of Missionary Interest:* That the new financial year now opened may be marked by evident increase of the missionary spirit; that in all our churches there may be a manifest growth of interest in the work of evangelizing the heathen; that there may be no church and no church member that shall not contribute to the cause, and pray much for the same; that through the length and breadth of the land there may be awakened a deep conviction of duty in this regard, a quickened spiritual apprehension of the signs of the times as calling upon us to attempt and expect greater things than ever before. A most earnest cry should go up for the faith that will remove mountains of difficulties; that will bring forward more laborers — ordained men and medical missionaries — for the plenteous harvest; that will not give over till the Lord's entire host, older and younger, have an ear to hear the command, Go forward; till in all there is much of the same mind which was also in Christ Jesus when he came on his great mission to our lost world. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Special prayer is requested in view of the revival work begun at Honolulu; that the new movement may go still deeper, reaching other islands of Hawaii and out-rooting intemperance and licentiousness, which are, in that portion of the world, the two greatest foes to the kingdom of Christ. (See page 451.)

### DEATH.

August 29. In Armada, Michigan, Mrs. Elizabeth S. Fletcher, widow of Rev. Adin H. Fletcher, a missionary of the American Board in Ceylon from 1846 to 1851.

September 16. In Brattleborough, W. Dan Merriam, son of Rev. H. A. Schauffler, aged two months.

### DEPARTURE.

September 10. From New York, Rev. Robert Thomson, to join the European Turkey Mission.

## DONATIONS RECEIVED IN SEPTEMBER.

### MAINE.

Cumberland county.	
Falmouth, 2d Cong. ch. and so.	8 50
Franklin county.	
Weld, Cong. ch. and so.	5 00
Lincoln and Sagadahoc counties.	
Thomaston, A friend,	5 00
Penobscot county.	
Bangor, by student,	5 00
Union Conf. of Churches.	
Albany, Cong. ch. and so.	8 00
Waldo county.	
Searsport, 1st Cong. ch. and so.	28 50
York county.	
Alfred, Cong. ch. and so. with other dona. to const. Rev. BENJAMIN P. SNOW, H. M.	28 00
Wells, 1st Cong. ch. and so.	25 42
	53 42
	113 42

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
East Alstead, Cong. ch. and so.	28 65
Keene, 1st Cong. ch. and so.	20 94
Cocis county.	
Jefferson, Mrs. P.	25
Grafton county.	
Bristol, Cong. ch. and so.	4 93
Hanover, Cong. ch. Dartmouth Coll	76 76
	81 69

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Hillsboro Center, Cong. ch. and so.	5 00
Manchester, Franklin St. ch. and so.	7 00
Peterborough, Union Evan. ch.	25 00
Merrimac county Aux. Society.	
Canterbury, Cong. ch. and so. 11.50;	
Rev. James Doldt, 5;	16 50
Pittsfield, Cong. ch. and so.	29 33
Warner, Sarah A. Sargent,	2 00
	47 83
Rockingham county.	
Exeter, Nathaniel Gordon,	100 00
Strafford county.	
Meredith Village, Cong. ch. and so.	7 00
	323 36

### VERMONT.

Addison county.	
Shoreham, Cong. ch. and so.	37 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon, A friend,	1 00
Chittenden county.	
Burlington, 1st Cong. ch. and so.	30 00
Essex, Cong. ch. m. c.	1 50
Jericho, 2d Cong. ch. and so.	8 50
Underhill, Cong. ch. and so.	10 00
Williston, Cong. ch. and so. add'l,	1 00
	51 00
Orange county.	
East Braintree, Cong. ch. and so.	2 00
Orleans county.	
North Craftsbury, Cong. ch. and so.	10 00

## Rutland county.

Benson, Mrs. B. M. Goodrich,	2 00	
Castleton, Cong. ch. and so.	20 00	
Pawley, Cong. ch. and so.	3 40	30 40

## Windham county Aux. Soc. H. H.

Thompson, Tr.		
Brattleboro, "H."	5 00	

## Windsor county.

Royalton, A. W. Kenney,	12 00	
	148 40	

## Legacies.—Essex, N. Lathrop, by S. G. Butler, Ex'r,

	16 78	
	165 18	

## MASSACHUSETTS.

## Barnstable county.

West Barnstable, Cong. ch. and so.	10 00	
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## Berkshire county.

Housatonic, Rev. E. J. Giddings,	25 00	
West Stockbridge, Village ch. and so.	16 95	41 95

## Brookfield Ass'n. William Hyde, Tr.

Brimfield, 1st Cong. ch. and so.	43 62	
Dudley, Mrs. A. W. Williams,	1 00	
Spencer, Cong. ch. and so.	225 10	
West Brookfield, Cong. ch. and so.	20 00	289 72

## Essex county, North.

West Newbury, "G."	5 00	
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## Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.		
Beverly, Dane St. ch. m. c.	9 20	
Gloucester, Cong. ch. and so.	100 00	
Lynn, Central Cong. ch. and so.	40 00	
Manchester, Cong. ch. and so.	3 00	152 20

## Franklin co. Aux. Society. Albert M. Gleason, Tr.

Barnardston, Cong. ch. and so.	11 00	
Greenfield, 2d Cong. ch. and so.	154 29	165 29

## Hampden co. Aux. Society. Charles Marsh, Tr.

Chester, 2d Cong. ch. and so.	5 50	
Chicopee, 2d Cong. ch. and so.	31 89	
Springfield, South ch. 54.62; E. A. Thompson, 3;	57 62	
Westfield, H. Holland,	3 00	
West Springfield, 1st Cong. ch. and so.	21 00	
Wilbraham, Cong. ch. and so.	40 85	159 86

## Hampshire co. Aux. Society.

Goshen, Mrs. Daniel Williams,	5 00	
Hadley, Russell ch. m. c.	12 18	
Hafield, Cong. ch. for Papal Lands,	37 00	
Haydenville, Cong. ch. and so.	15 11	
Huntington, 2d Cong. ch. and so.	20 00	89 29

## Middlesex county.

Bedford, Cong. ch. and so.	31 83	
Cambridge, North Ave. ch.	6 77	
Linden, A friend,	1 00	
Malden, 1st Cong. ch. and so.	37 16	76 76

## Middlesex Union.

Ashby, Cong. ch. and so.	8 51	
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## Norfolk county.

Brookline, Harvard ch. and so.	180 07	
Dedham, 1st Cong. ch. and so.	128 52	
Franklin, Cong. ch. and so.	37 82	
Quincy, Cong. ch. and so.	20 00	
Wellesley, Cong. ch. and so.	121 50	487 91

## Old Colony Auxiliary.

Lakeville, Precinct Cong. ch. and so.	10 00	
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## Plymouth county.

Abington, 1st Cong. ch. and so.	9 78	
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## Suffolk county.

Boston, Central ch. 500; 2d ch. (Dorchester), 20.39; Boylston ch. 5; S. D. S., West Roxbury, 65; Pulpit supply, 20; A Lady, Jamaica Plain, per Dr. C. 5;	615 39	
Chelsea, 1st Cong. ch. and so. 47.21; Central Cong. ch. and so. 10.41;	57 62	673 01

## Worcester county, North.

Athol, Cong. ch. and so. to const. FRED ALLEN, H. M.	100 00	
Hubbardston, Cong. ch. and so.	37 60	
Royalston, Cong. ch. and so. 6.40; do. m. c. 13.60;	20 00	
Westminster, Cong. ch. and so.	15 00	172 60

## Worcester co. Central Ass'n. E. H.

Sanford, Tr.		
Worcester, Mrs. I. R. Noyes,	50 00	

## Worcester co. South Conf. of Ch's, William R. Hill, Tr.

Grafton, Cong. ch. and so.	81 38	
Sutton, 1st Cong. ch. and so.	55 62	137 00
	2,538 88	

## Legacies.—Springfield, Abigail Hale, by John West, Ex'r, 2,065.00; also "for missionary efforts among the Roman Catholics," 1,445.50;

	3,510 50	
	6,049 38	

## CONNECTICUT.

## Fairfield county.

Bridgeport, Widow Lady,	3 00	
Brookfield, Cong. ch. and so.	17 11	
Danbury, Cong. ch. and so.	150 00	
Fairfield, 1st Cong. ch. and so.	172 85	
Trumbull, Cong. ch. and so.	12 43	355 39

## Hartford county. E. W. Parsons, Tr.

Hartford, C. C. Lyman,	200 00	
Kensington, Cong. ch. and so. 12.60; Personal, 24;	36 60	
New Britain, So. Cong. ch. and so.	334 24	
Simsbury, Cong. ch. and so.	46 00	
South Glastonbury, Cong. ch. and so.	8 29	
Windsor, Cong. ch. and so.	37 85	662 98

## Litchfield co. G. C. Woodruff, Tr.

Bethlehem, Cong. ch. and so.	10 00	
Ellsworth, Cong. ch. and so.	17 30	
Northfield, Cong. ch. and so.	39 00	
North Cornwall, Cong. ch. and so.	2 00	
Thomaston, Cong. ch. and so.	31 85	
Winchester, Cong. ch. and so.	6 57	106 72

## Middlesex co. E. C. Hungerford, Tr.

Middle Haddam, 2d Cong. ch. add'l,	15 00	
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## New Haven co. F. T. Jarman, Agent.

Derby, 1st Cong. ch. and so.	10 70	
Naugatuck, Cong. ch. and so. 170; a visitor, 5;	175 00	
New Haven, Dwight Place ch.	40 00	225 70

## New London co. L. A. Hyde and L. C. Learned, Trs.

Groton Bank, Cong. ch. and so.	89 45	
Lebanon, 1st Cong. ch. and so.	60 00	
Lisbon, Cong. ch. and so.	3 65	
New London, 1st Cong. ch. and so.	255 59	
Norwich, Broadway ch. in part,	400 00	
Preston, Cong. ch. and so.	36 50	845 19

## Tolland county. E. C. Chapman, Tr.

Somersville, Cong. ch. and so.	61 00	
Staffordville, Cong. ch. and so.	5 00	
Talcottville, Cong. ch. and so.	276 00	342 00

## Windham county.

South Killingly, Cong. ch. and so.	12 00	
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	2,564 98	
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## Legacies.—Greenwich, Eliza Clark, by Lyman Mead and Daniel S. Mead, Jr., Ex'rs,

	2,507 38	
	5,072 36	

## NEW YORK.

Bangor, Cong. ch. and so.	22 00	
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## Brooklyn, East Cong. ch. and so. 57.80;

Frank Bond, 10;	67 80	
Clarkson, Miss E. P. Maynard,	4 00	
Clifton Springs, C. C. Thayer,	25 00	
Flushing, Cong. ch. and so.	10 00	
Gouverneur, A thank-offering,	5 00	

## Homer, Cong. ch. and so. 135.34; J. W.

Schermerhorn, 200; M. Hobart, 1;	336 34	
Madrid, A friend,	5 00	
Nassau, C. S. and E. W. Sherman,	10 00	
New York, Olivet ch. and so. 50; William Forbes, 2.25;	52 25	

## North Evans, Cong. ch. (of wh. from A.

Sheppard, 10; Mr. and Mrs. Claghorn, 5; Rev. and Mrs. Olds, 2;	21 45	
Penn Yan, Chas. C. Shepherd,	500 00	
Suspension Bridge, Rev. H. Cooper,	11 00	
10; Mrs. W. H. Davis, 1;	10 00	1,079 84
Utica, A friend,		

## Legacies.—Parma, Lucina Chapin, by

Edward D. Chapin, Ex'r,	1,000 00	
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	2,079 84	
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## NEW JERSEY.

East Orange, L. F. H.	10 00
Irrington, Rev. Rufus S. Underwood,	50 00
Lakewood, Presb. ch., m. c.	8 15
Newark, A friend,	2 00
Summit, Cent. Pres. ch.	50 00—120 15

## PENNSYLVANIA.

Farmington, Alfred Cowles,	10 00
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## MARYLAND.

Frederick City, ———,	10 00
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## DISTRICT OF COLUMBIA.

Washington, E. S. C.	15 00
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## VIRGINIA.

Winchester, A "Widow's mite,"	5 00
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## ALABAMA.

———, A missionary's offering,	1 00
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## OHIO.

Belpre Centre, Cong. ch.	5 61
Burton, Members of Cong. ch.	43 10
Cincinnati, Lawrence St. ch.	15 04
Greenwich, Friends,	7 00—70 75

## INDIANA.

Westchester, Cong. ch.	5 00
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## ILLINOIS.

Aurora, Cong. ch.	13 00
Brimfield, J. P. Bowman, 5; Mrs. H. O. Burt, 5; for the new school building, Monastir;	10 00
Chicago, 1st Cong. ch. 310.66; Union Park ch. m. c. 12.53; A member of 1st Cong. ch. to const. Mrs. SALOME MERRILL, H. M. 100; Mark Skinner, 250; A friend, 5;	678 19
Cobden, Isaac G. Goodrich,	10 00
Galesburg, Rev. S. R. Thrall, for the new school building, Monastir, 40; "A friend," for the new school building at Monastir, 50;	90 00
Jacksonville, Cong. ch.	56 00
Kewanee, Cong. ch.	112 00
Malta, Cong. ch.	7 50
Ottawa, 1st Cong. ch.	94 40
Plainfield, Cong. ch.	16 36
Payson, Cong. ch.	15 00
Summer Hill, Cong. ch. 10; Two friends, 20;	30 00—1,132 45

*Legacies.*—Aurora, H. C. Paddock, by Rev. S. J. Humphrey,

250 00

1,382 45

## MICHIGAN.

Calumet, Cong. ch.	249 69
Grand Rapids, 1st Cong. ch. (to const. Mrs. MARY HOLLISTER, H. M. for Cent. Turkey mission,	100 00
Lansing, Plymouth Cong. ch.	49 76
Niles, William Wares,	20 00
Old Mission, Mrs. Tracey,	50
St. Ignace, Cong. ch.	5 00—424 95

## MISSOURI.

La Grange, Ger. Cong. ch.	2 00
St. Catherine, Cong. ch.	3 00—5 00

## MINNESOTA.

Cannon Falls, Cong. ch.	5 00
Hamilton, Cong. ch. for Bihé Mission,	3 00
Hawley, Rev. L. Kribs,	10 00
Minneapolis, Plymouth ch. 38.05; 1st Cong. ch. 8.78;	46 83—64 83

## IOWA.

Algona, A. Zahlten,	10 00
Almond, Cong. ch.	3 65
Grinnell, T. P. Carleton,	4 00
Montour, Cong. ch.	21 06
Newton, Cong. ch.	4 50
Shenandoah, Cong. ch.	13 65—56 86

## WISCONSIN.

Brant, Mrs. E. W. Scott,	2 00
Geneva, E. S. Warner,	10 00
Lancaster, A friend,	5 00
Racine, First Pres. ch. m. c.	9 39
Raymond, Cong. ch.	10 00
Rosendale, Cong. ch.	40 00—76 39

*Legacies.*—Darien, Lydia L. Sheldon, by Charles Allen, in part,

17 43

93 82

## KANSAS.

Arvonia, 1st Cong. ch.	5 83
California, Outstation,	1 60
Louisville, Cong. ch.	2 20
Manhattan, Harvey Marshall,	6 00
Reading, English Cong. ch.	6 00
Waubausnee, 1st Ch. of Christ,	6 25—27 88

## NEBRASKA.

Omaha, Geo. F. Wade,	20 00
Osceola, Cong. ch.	4 00—24 00

## OREGON.

The Dalles, 1st Cong. ch. and so.	9 30
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## COLORADO.

Colorado Springs, P. S. Halleck, for Mexico,	15 00
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## WASHINGTON TERRITORY.

Seattle, R. McComb,	4 00
Skokomish, Cong. ch.	23 15—27 15

## WYOMING TERRITORY.

Cheyenne, A friend,	5 00
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## CANADA.

Province of Quebec.	
Montreal, Am. Pres. ch.	500 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Maratha Mission, Mrs. Fitzgerald, 4.12;	
Mrs. Kirkwell, 82 c.	4 94
Turkey, Harpoot, Rev. H. N. Barnum,	
D. D.	10 00—14 94

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	1,400 00

## FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,	
<i>Treasurer.</i>	500 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s.	10 00
VERMONT. — Bennington, "Green Box Bank Co." 65.50; Burlington, Infant class, 26.02; A little boy for the Indians, 50 c.	92 02
MASSACHUSETTS. — Groton, Cong. s. s.	10 00
NEW YORK. — Binghamton, Henry L. Niles, for school in Central Turkey, 15; Ithaca, 1st Cong. s. s. for "Nathaniel," 30; Sherburne, Cong. s. s. 36.19; West Java, Cong. s. s.	
10.11;	91 30
OHIO. — Findlay, Cong. s. s.	4 04
ILLINOIS. — Chicago, Randolph St. Mission School,	25 00
WISCONSIN. — Janesville, Cong. s. s.	3 52
IOWA. — Newton, Cong. s. s.	1 00
	386 88

Donations received in September,

Legacies " " "

11,526 41

7,302 09

\$18,828 50

# FOR YOUNG PEOPLE.

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## VISIT TO A ZULU KRAAL.

BY REV. JOSIAH TYLER, NATAL.

ZULU architecture is decidedly of a hay-stack order. Approaching a kraal, or village, you see nothing but a fence of bushes and poles, circular in shape, within which stand half a dozen or more wicker-work huts covered with hay.



A ZULU KRAAL.

They are not all so fine as the kraal which is here represented. Creep into one of the huts on your hands and knees, Zulu fashion, and take notes. That fence you see on one side of the hut, about two feet high, is to separate the goats, or calves, from the human occupants of the hut. Opposite are some large earthen

dishes for food, but no cup-board and no place for one. There is the fire-place, a saucer-shaped excavation in the ground, made of ant-heap, a glutinous kind of earth, to keep the coals from scattering. In those clay pots, with stones for legs, their food is cooked, — meat, Indian corn, pumpkins, sweet potatoes, and other vegetables.

Does the smoke annoy you? Seat yourself at a distance, keeping your head low, for that which does not escape by the door, the only chimney, settles in the arch above. You will notice that the poles above are already black and shining from the sooty accumulations of years. Are you thirsty? The mother of the house will hand you a calabash containing some *amasi*, or sour milk. Do not reject it, for it is not skimmed, but rich with cream, adapted to the climate, not a bad substitute for ice-cream. Would you prefer something more stimu-

lating? A dish of home-made beer is at hand, but better suited to native taste than to yours or mine. If inclined to eat a regular meal, help yourself with your hands to boiled corn, and for desert, finish with squash, or sweet potatoes. Are you sleepy? A little girl will sweep with a bunch of grass a place on the floor, and lay down a rush mat on which you may recline. She will then hand you a pillow, or six-legged stool, a foot long, and six inches high, telling you to place your neck, not your head, upon it. The idea being too suggestive of a guillotine to be pleasant, you decline, but you will understand why the Zulus prefer it to any other when you look at the elaborate arrangement of their hair, on which some friend



ZULU HEAD-DRESS.

has been employed a half a day or more, and which must not be disturbed. If the barking of dogs and the incessant chatting of the natives forbid repose, notice carefully the inhabitants of this singular abode.

#### ZULU MEN.

There is the head man, or owner of the kraal. Have you ever seen a stronger looking man? How tall, muscular, and well built every way! Pity, you say, that he will wear those cow's skins and monkeys' tails about his body, but remember that this has been the dress of Zulu men from time immemorial. Observe that gutta-percha-like ring on top of his head. How curiously the hair has been fastened to it and risen with it. The man often makes a cushion of the hair under the ring, inserting in it articles of general utility, such as tooth picks, needles, and a snuff-spoon, which, by the way, is his only handkerchief. How nicely polished he keeps that ring! Yes, 't is his pride, his badge of manhood. Touch that, and you will insult him grievously. Zulu men have been known to die rather than part with the head ring. Chat a little with this lord of Zulu creation:—



"Saku bona niganì," [I see you friend!] This is the invariable salutation. "Are you a happy man?"

"Yes, but I should be more so if I had more cattle."

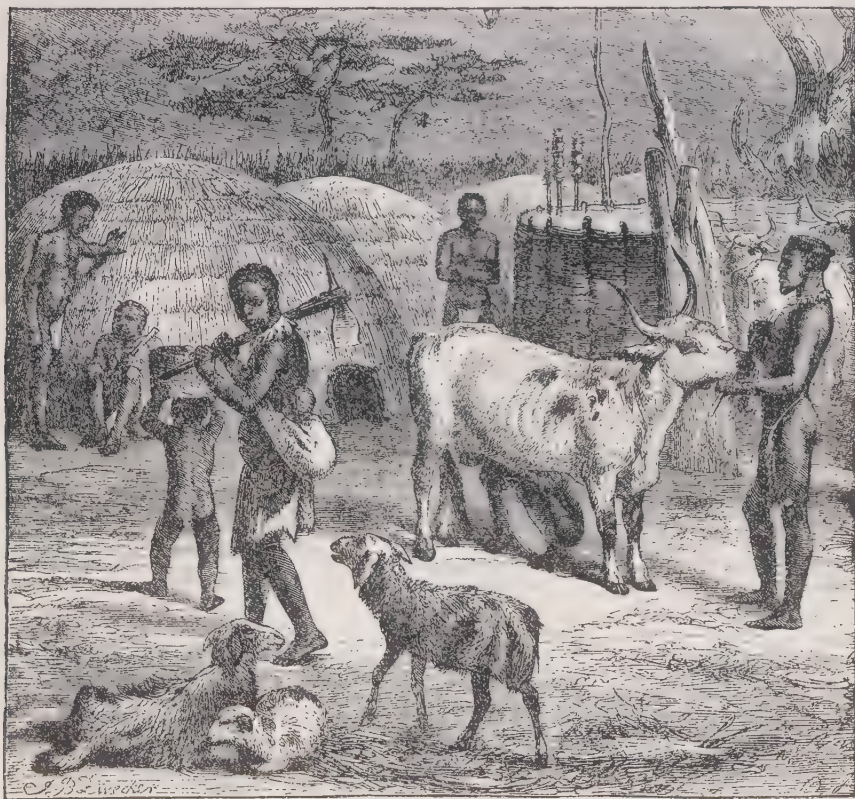
"What would you do with them?"

"Exchange them for more wives."

"What, not enough already?"

"No, I have only six. My father had ten."

"Not a good custom this, my friend, one which keeps the Zulus in degradation."



ZULUS AT HOME.

"Oh! that is according to your fancy. We black people are of another race altogether. Our tastes are very different! We shall never abandon polygamy."

"What do you intend to do with that intelligent little daughter of yours, yonder, who is looking at us so intently?"

"Sell her when she is old enough for ten cows, with which I shall purchase another wife."

"Give her to me, and I will teach her to sew, read, and write, and become a useful woman."

"No, no; you white people spoil our girls. In your hands they become lazy, will not marry the husbands we select for them, know too much," etc.

Seeing him fixed in his opinion, we leave him, not, however, without appealing to his conscience, of which, thank God, no being, however degraded, is destitute.

#### ZULU SPIRIT DOCTORS.

The Kaffirs of South Africa believe that evil is brought upon them by wizards, or bad spirits. If a man is sick or dies somebody is supposed to have bewitched him, and an effort must be made by consulting the spirits to find the wizard. The picture below is a good representation, as I can testify from personal observation, of the manner in which the Zulus consult the ancestral spirits. In this case the chief agent is a female, for the Zulus allow women to be their priests. You see near the door of the kraal the sick man supported by



"DOCTOR" SEEKING A WIZARD.

two of his wives, anxiously awaiting the reply of the spirits, and the priestess has worked herself into a frenzy. She has already marked one of the men as an *Umtakati*, or wizard, and he will soon be tortured, perhaps murdered in cold blood. The power of these "spirit doctors" is very great, and even converted Zulus do not wholly lose their fear of this class of persons. Many years ago one of these "doctors" visited a sick relative who was a member of a mission church, and told the converts that they would all die if they remained with the missionary. The result was that many went off to the heathen kraals; yet after a time some returned. But now the power of these heathen doctors is much broken. Let us pray that it may soon cease altogether.

# THE MISSIONARY HERALD.

VOL. LXXVII.—DECEMBER, 1881.—No. XII.

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LONG before these pages reach our readers, they will have seen in the secular and religious newspapers full accounts of the meeting of the Board at St. Louis. The minutes of the meeting, with some of the papers there presented, are given in this number. It was a conviction at the time, now confirmed by numerous reports received from many who were in attendance, that the meeting was one of marked spiritual power. All the arrangements at St. Louis conspired to favor the comfort of the guests, and the exercises, from the impressive sermon on Tuesday evening to the felicitous closing address on Friday noon, were on an elevated plane of Christian thought and feeling. While it was good to see and hear from some of the veteran attendants at these annual meetings, like Drs. Post, Sturtevant, Chapin, Thompson, Chickering, and others, it was noticeable that new men are coming to the front upon whose hearts the Lord is placing a burden for the world's redemption. The devotional services were characterized by an unusual fervor and tenderness, while the prayer meetings, introduced into the midst of each forenoon session, constituted a new and delightful feature, and were most profitable in keeping the assembly near to the source of power in the missionary work. The paper from Secretary Clark, on "Our Great Trust," and the admirable presentation, by Prof. Judson Smith, of the claims of China, gave large direction to the thought of the meeting. The missionaries present contributed greatly to the interest by their effective utterances. The time devoted to free discussion was occupied by spirited addresses. The only regret felt during the sessions was that more of the pastors, from the West and from the East, were not present to enjoy them and be uplifted by them. Yet we look for a large and permanent increase in missionary interest both East and West, as a result of this meeting held, as Dr. Goodell aptly said, "on the Japan and Micronesia side of the Mississippi."

THE last steamer from the Sandwich Islands brings very gratifying tidings of the continuance of the special religious interest at Honolulu, and at other points on the Islands. Mr. Hallenbeck, a brief account of whose labors was given in a letter from Dr. Hyde, in the last *Herald*, has visited Hilo, Kohala, and other towns, with good results, but has now been obliged to return to California. The natives as well as the foreigners seem to have been deeply moved. Dr. Damon reports that never during his ministry of forty years has he witnessed sights like those the past few weeks have presented. Scores have been converted and many backsliders reclaimed.



THE success attending the experiment of taking Indian youth to Hampton and Carlisle is a happy proof of the capability of the Indian character. Much is, of course, due to the rare ability and tact of General Armstrong and Captain Pratt, but the results thus far should encourage all who are seeking to promote the welfare of the red men. We trust that these youth will return in due time to labor among their own people, and thus show themselves worthy of the exceptional advantages they have enjoyed.

THE Eighth Annual Meeting of the Woman's Board of the Pacific was held October 5, at Los Angeles, California. The annual report presented at that meeting indicates a vigorous organization, having some fifty auxiliaries or circles connected with it, and raising about \$2,300 the past year. Though separated from us by the breadth of the continent, it is cheering to witness the courage and zeal of these fellow-helpers in the great foreign missionary enterprise.

FINANCIAL STATEMENT, 1881-82. — For the past five years the average donations from the regular contributions of churches, individuals, and Sunday-schools, not including what has been received through the Woman's Boards, has amounted to a little less than \$250,000. Is it too much to expect that this amount will be increased during the present year to not less than \$350,000? This we shall need, if the receipts from our regular sources of income are to increase, in accordance with the recommendation of the report of the Home Department, to \$550,000. Upon the supposition that we may look for about \$200,000 from legacies, miscellaneous sources, and the Woman's Boards, *twenty-five per cent. advance* over the average donations of the past five years will give us about \$512,000. *Forty per cent.* will give us the much needed \$550,000. Let us aim for the forty and be sure and not fall below the twenty-five.

A HAPPY MINISTER, who attended the last annual meeting, writes to the Home Department: "We had a delightful day yesterday. Notice had been given a week before of the collection to be taken for foreign missions. I prepared a sermon and preached it, asking God before writing, while writing, and before delivery, to bless it, and then took the offerings, and they amount to almost double our usual contribution. The people went home happy, and with smiling faces. In the afternoon we had a blessed communion service. It really seemed like sitting in heavenly places, and who can tell whether the gifts of the morning may not have had something to do with the service of the afternoon? We thought to bless others, and lo! God blessed *us*. In the evening I spoke of our home missionary field — the Southwest, New West, and Northwest. The children were specially invited, and we had a grand meeting."

A CARD was passed to the Senior Secretary of the Board, while on the platform at St. Louis, on which was written: "A sea captain, recently in this city, stated that the 'Morning Star' charged exorbitant prices for Bibles and other merchandise." The card was passed on to Mr. Rand, of the Micronesia mission, also on the platform, who wrote back: "The 'Star' charges one third, and sometimes one half less than any of the traders there." Hence these tears. Christian missions so often interfere with the greed and lust of some who follow the sea, that they set afloat the wildest falsehoods concerning the work and the workers.

SEVERAL items of news have reached us from Micronesia. The doctor of a British man-of-war touching at Ponape had strongly advised Mr. Logan to leave Ponape at once. He had accordingly gone, with Mrs. Logan, to Auckland, New Zealand, by an English schooner, in the hope of recruiting there. A letter received from him, dated Auckland, October 10, brings an encouraging report of his health, giving good ground for anticipating speedy recovery. The departure of Mr. and Mrs. Logan from Ponape leaves Mr. Doane alone at that island. The Hawaiian labor-ship, the "Storm-bird," was totally wrecked on Jaluij reef, August 1, but no lives were lost. The "Morning Star" was at Apemama, August 25. Mrs. Snow and Miss Cathcart were well, the former having remained at Apaiang while the "Star" made her trip through the Gilbert Islands. Mr. Walkup, of Apaiang, reports that more than half of the new edition of the New Testament, brought by the "Star," had been sold, and about as many copies of the new hymn book. News had been received that the pagans on Tarawa were still at war.

THOUGH many pages have been added to this issue of the *Herald*, the matters of interest connected with the Annual Meeting have altogether crowded out the "Notes from the Wide Field." The letters from our own missions, however, give a view of a very wide field.

THE sum of \$122.30 collected itself in connection with the communion service of the Board at St. Louis. It has not been customary to take a collection at these services, but on this occasion, as the service was about to close, it was felt that something had been omitted and the boxes were set in motion. It is a pleasant illustration of the power of habit in giving. The sum collected will be sent, as then proposed, to some of the poor saints. Recent tidings from Cesarea, Turkey, indicate a famine which will render this gift most timely.

OWING to some difficulties at Guadalajara, Mexico, a second church has been organized, and a native pastor and deacons have been duly installed. Rev. Mr. Watkins has resigned his connection with the Board, and is expected to leave at the close of the present year.

VERY touching incidents are often reported at the office of the Treasurer of the Board, showing how the Lord brings his children into loving sympathy with himself in his work of redeeming men. He moves on the hearts of the rich as well as the poor: of the young as well as the old. It means a great deal when a merchant comes with a thousand dollars and says: "I want no one to know where it comes from." It means just as much to the giving soul, when a little lad sends one dollar which "he had earned for the Foreign Missionary Society by raising potatoes." A few days ago the Board received a precious legacy, precious not for its size but because it was freighted with the love and prayers of a bright young soul. It amounted to six dollars and came from a youth, the leader of his class in one of our foremost academies, who, when called to face death, asked that these six dollars, his whole property, which he had himself earned by a little labor, should be given, as soon as he was gone, to carry the gospel to the heathen.

THE "English movement" in Central Turkey, to which reference was made in the September *Herald*, is exciting much attention in England, and has led to correspondence and an interview between Dr. Trowbridge and the Archbishop of Canterbury. Canon Tristram's report to the archbishop concerning his tour through the regions where our missionaries have labored so long has been published. The Canon affirms that there is a widespread movement in favor of the English Church, with its ritual. He says that "in towns and villages alike there is a harvest ripe for us to reap, which we have not sown." No one can question the assertion, that whatever harvest the promoters of this new movement may reap they did not do the sowing for it. It is a significant fact, that of the long list of cities and villages mentioned by the Canon where he had found adherents, every one is a station or out-station of our mission. To be sure, the Canon singles out Albustan, of which he says, "It is to be noted that here there is no American mission or native Protestant pastor." But if he had examined further he would have found that Albustan, like all the other places he names, has a Protestant church under the care of our Board. That church had a membership last year of thirty-three, with a Sabbath-school numbering one hundred and twenty, the licensed preacher in charge receiving one half of his support from our Board, while the native church raised for Christian purposes and in the maintenance of the school not far from \$135. The harvest which Canon Tristram reports as ready for gathering is, without exception, on fields which have been for some years cultivated by missionaries of our Board.

OUR country has no more loyal citizens than are to be found among those who have made themselves exiles for Christ's sake. Letters now coming to these rooms from our mission fields are full of touching utterances concerning the death of President Garfield, showing how warmly the hearts of our brethren abroad beat for the land of their birth in the great loss she has sustained. The sympathy expressed by these missionaries in far-off lands is as affecting to us as that expressed by crowned heads.

THIS is a specially favorable time of the year for our friends to give their help towards securing a wider reading of the *Herald*. An able committee at St. Louis reported that its circulation ought to be increased five hundred per cent., at the same time suggesting that much responsibility in this matter rests upon the pastors. We appreciate the reluctance of these pastors, to even seem to use their office as an advertising agency, but they must remember that this is not an enterprise for private profit, but one that bears directly on the spiritual welfare of their own people as well as on the progress of Christ's kingdom throughout the world. What if the pastors should try to secure for the coming year a much smaller increase than that recommended by the committee at St. Louis, making it, say, fifty per cent. Can any one doubt that the work both at home and abroad would be greatly helped thereby?

THE FIRST TWO MONTHS.—For the first two months of the financial year, receipts from donations aggregate \$28,373.49, a falling off of about \$1,000 from the amount received from the same sources last year. Legacies have made a gain of about \$14,000.



DOUBTLESS some Honorary Members of the Board were present at St. Louis, who did not send in their names for record. Of the one hundred and eleven male members who reported themselves, seventy-two were from the West, including Ohio, and thirty-eight were from the East.

THE Christian world is moving upon China. It now appears that while our own Board was debating which of three provinces of China we should enter next, Shan-se, Shen-se, or Sze-chuen, the American Methodist Board of Missions was planning an advance in the same Empire, and had selected Sze-chuen for its field. The first information received at the rooms of this intention comes from our missionary whom it had been decided to send to the province of Shan-se, and who met on board the steamer for Shanghai two Methodist clergymen, Rev. N. L. Wheeler, D. D., and Rev. S. Lewis, with their wives, on their way to commence their new mission in Sze-chuen. It is a joy to know that such helpers in Christ's work are to coöperate in an advance in China. Yet what are these among so many!

WE are glad to announce that *The Ely Volume: or the Contributions of our Foreign Missions to Science and Human Well-Being*, is now in the press and will be ready in a few days. It will be remembered that the late Hon. Alfred B. Ely, of Newton, made provision for the preparation of a volume which should set forth what had been accomplished by our missionaries during the last fifty years in increasing the store of human knowledge, and in furthering the welfare of mankind aside from the directly religious results attained. He was moved to do this because he felt that the services of our missionaries to geography, science, and literature were greatly underestimated. The work, as planned by Mr. Ely, has been in hand some years, and the final preparation of the volume was entrusted to Rev. Dr. Thomas Laurie, of Providence, one admirably fitted for the task, both by his scholarly qualities and his special relation to the missionary work. The book will have 532 octavo pages, and the headings of its twenty-two chapters will indicate its scope. Three chapters are devoted to a consideration of the contributions of our missionaries to Geography: and one each to Geology, Meteorology, Natural Science, Archeology, Cabinets and Cuneiform Inscriptions, Philology, Ethnography, General Literature, Periodical Literature, Music, Bible Translation, Religious Beliefs, History, Education, Medical Science, Commerce and Arts, Wines of the Bible, National Regeneration, and Philanthropy. Added to this is an appendix of nearly forty pages giving a list of the publications of our missions. The volume contains a large number of illustrations which will add much to its interest and value. The work will prove a storehouse of facts and illustrations of great service to pastors, and all friends of missions. We are persuaded that many who regard themselves well informed in reference to missions, to say nothing of a still larger number of persons who have thought little and perhaps cared less about them, will be greatly surprised at this recital of incidental results connected with the work of Christian laborers in foreign lands. Perhaps some who cannot help valuing these indirect and somewhat secular advantages growing out of missionary enterprises, will learn to appreciate as they should their religious worth. The volume will be published by this Board and will be found at the bookstores.

## ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-second Annual Meeting in Pilgrim Church, St. Louis, Missouri, Tuesday, October 18, 1881, at three o'clock in the afternoon. The following Corporate and Honorary Members were reported as present : —

## CORPORATE MEMBERS.

*New Hampshire.*

Josiah G. Davis, D. D., Amherst.

*Vermont.*

James Gibson Johnson, D. D., Rutland.

*Massachusetts.*

Augustus C. Thompson, D. D., Boston.

John W. Chickering, D. D., Wakefield.

Hon. Alpheus Hardy, Boston.

N. G. Clark, D. D., Boston.

Langdon S. Ward, Esq., Boston.

John O. Means, D. D., Boston.

Edmund K. Alden, D. D., Boston.

Daniel L. Furber, D. D., Newton Center.

Arthur W. Tufts, Esq., Boston (Highlands).

Charles C. Burr, Esq., Auburndale.

Rev. Henry A. Stimson, Worcester.

Hon. Thomas J. Borden, Fall River.

Rev. Elnathan E. Strong, Auburndale.

John L. Withrow, D. D., Boston.

*Connecticut.*

Hon. Samuel Miller, New Haven.

William Thompson, D. D., Hartford.

Rev. Joseph W. Backus, Rockville.

*New York.*

Hiram C. Haydn, D. D., New York City.

*Ohio.*

Israel W. Andrews, D. D., Marietta.

Theron H. Hawks, D. D., Marietta.

Robert G. Hutchins, D. D., Columbus.

*Indiana.*

Nathaniel A. Hyde, D. D., Indianapolis.

*Illinois.*

Julian M. Sturtevant, D. D., Jacksonville.

Simon J. Humphrey, D. D., Chicago.

Charles H. Bull, Esq., Quincy.

Charles H. Case, Esq., Chicago.

Franklin W. Fisk, D. D., Chicago.

J. K. Scarborough, Esq., Payson.

*Michigan.*

Rev. Moses Smith, Detroit.

*Wisconsin.*

Aaron L. Chapin, D. D., Beloit.

Hon. Samuel D. Hastings, Madison.

*Minnesota.*

James W. Strong, D. D., Northfield.

*Iowa.*

Hon. John G. Foote, Burlington.

*Missouri.*

Truman M. Post, D. D., St. Louis.

Constans L. Goodell, D. D., St. Louis.

*Colorado.*

L. Henry Cobb, D. D., Denver.

## MALE HONORARY MEMBERS.

*Maine.*

J. G. Clark, Bangor.

I. P. Warren, D. D., Portland.

Barnabas Freeman, Yarmouth.

*New Hampshire.*

Gyles Merrill, Atkinson Depot.

Rev. S. Norton, Bethlehem.

Rev. C. E. Harrington, Concord.

Rev. C. C. Carpenter, Mt. Vernon.

Rev. George Dustan, Peterborough.

*Massachusetts.*

Rev. Calvin Cutler, Auburndale.

Rev. J. D. Kingsbury, Bradford.

Rev. William H. Davis, Beverly.

James S. Stone, Esq., Boston.

Rev. F. A. Warfield, Boston.

Rev. Horace D. Walker, Bridgewater.

Edward I. Thomas, Esq., Brookline.

Rev. C. M. Southgate, Dedham.

Rev. A. I. Dutton, East Longmeadow.

Rev. E. C. Ewing, Enfield.

Rev. L. R. Eastman, Jr., Framingham.

M. H. Merriam, Lexington.

Rev. Edward G. Porter, Lexington.

Rev. John H. Williams, Marblehead.

Rev. O. S. Dean, Milford.

Rev. Bernard Paine, Sandwich.

D. Merriman, D. D., Worcester.

*Rhode Island.*

J. G. Parkhurst, Providence.  
A. J. F. Behrends, D. D., Providence.

*Connecticut.*

Rev. Joel S. Ives, East Hampton.  
Edwin Talcott, Ellington.  
Rev. Joseph H. Twichell, Hartford.  
Rev. Azel W. Hazen, Middletown.  
Rev. A. C. Denison, Middlefield.  
Rev. Edwin Leonard, Morris.  
Lewis A. Hyde, Norwich.  
Rev. S. M. Freeland, Thomaston.  
Rev. E. P. Hammond, Vernon.  
Rev. George P. Hyde, Yantic.

*New York.*

E. W. Gilman, D. D., New York.  
Rev. J. J. St. John, Panama.  
Rev. W. P. Barker, South Wales.

*Ohio.*

Rev. S. W. Meek, Bellevue.  
Rev. C. H. Daniels, Cincinnati.  
Rev. F. S. Fitch, Cincinnati.  
Rev. S. S. Potter, Cincinnati.  
J. E. Twitchell, D. D., Cleveland.  
Prof. W. G. Ballantine, Oberlin.  
Rev. James Brand, Oberlin.  
Rev. S. H. Lee, Oberlin.  
Judson Smith, D. D., Oberlin.  
Rev. J. A. McKinstry, Richfield.  
Rev. W. H. Warren, Springfield.  
Rev. A. H. Post, Twinsburgh.

*Illinois.*

D. Dimond, D. D., Brighton.  
Rev. E. N. Andrews, Chicago.  
L. H. Boutelle, Chicago.  
Rev. H. L. Hammond, Chicago.  
Arthur Little, D. D., Chicago.  
James W. Porter, Chicago.  
Rev. E. F. Williams, Chicago.  
James C. Fairbanks, Concord.  
Rev. J. S. Joralmon, Fair View.  
Rev. Lyman Marshall, Greenfield.  
Flavel Bascom, D. D., Hinsdale.  
Rev. Henry E. Butler, Jacksonville.  
D. W. Fairbanks, Jacksonville.  
Lyman F. Joy, Jacksonville.  
Rev. W. A. Nichols, Lake Forest.  
Rev. R. L. McCord, New Windsor.  
Rev. E. D. Eaton, Oak Park.  
Rev. H. M. Tupper, Ontario.  
H. F. Scarborough, Payson.  
Rev. S. A. Wallace, Payson.  
Rev. W. W. Rose, Pittsfield.  
Rev. Samuel T. Kidder, Winnetka.

*Indiana.*

Amzi W. Freeman, Aurora.  
Rev. J. M. Seymour, Fort Wayne.  
Charles Hutchinson, D. D., New Albany.

*Iowa.*

Rev. Cyrus Hamlin, Council Bluffs.  
Rev. J. G. Merrill, Davenport.  
Rev. A. L. Frisbie, Des Moines.  
Rev. James E. Snowden, Oskaloosa.  
Rev. John Allender, Red Oak.  
Rev. John Todd, Tabor.

*Arkansas.*

Rev. P. B. West, Rogers.

*Kansas.*

Rev. I. N. Locke, Gould.

*Nebraska.*

Rev. S. C. Dean, Steele City.

*Michigan.*

A. T. Pierson, D. D., Detroit.  
Rev. T. G. Colton, Hudson.  
Rev. L. Smith Hobart, Union City.

*Minnesota.*

Rev. J. B. Barnes, Owatonna.  
Rev. J. R. Fairbank, Spring Valley.

*Wisconsin.*

Rev. E. C. Barnard, Kenosha.  
E. Corwin, D. D., Racine.

*Kentucky.*

Rev. Samuel L. Loomis, Newport.

*Missouri.*

Rev. J. W. Blosser, Bevier.  
Rev. Elihu Loomis, Bonne Terre.  
J. Smith, Ironton.  
Rev. Henry Hopkins, Kansas City.  
Rev. J. V. Willis, Laclede.  
Rev. Rufus Patch, Lathrop.  
Lucius A. Hunt, Lesterville.  
Rev. Oliver Brown, Springfield.  
Rev. Charles E. Harwood, Springfield.  
Rev. James McLean, Pierce City.  
S. M. Edgell, St. Louis.  
T. W. Hoyt, St. Louis.  
D. S. Jocelyn, St. Louis.  
Rev. John Leighton, St. Louis.  
Rev. Thomas Marshall, St. Louis.  
Rev. M. Rhodes, St. Louis.  
Rev. J. Addison Whitaker, St. Louis.

*West Virginia.*

Lyman Whiting, D. D., Charleston.



*California.*

Rev. C. M. Blake, San Francisco.  
Rev. Walter Frear.

*Foreign Lands.*

George Washburn, D. D., Constantinople.

## MISSIONARIES PRESENT.

H. Blodgett, D. D., and wife, China.  
Rev. C. W. Park, Bombay, India.  
D. Crosby Greene, D. D., and wife, Japan.  
Rev. George C. Reynolds, M. D., Eastern Turkey.

Rev. H. A. Schauffler, Austria.  
Rev. O. H. Gulick and wife, Japan.  
Rev. J. Henry House, Bulgaria.  
Rev. J. F. Smith, Western Turkey.  
Rev. J. T. Noyes and wife, Madura.  
Rev. M. P. Parmelee, M. D., Eastern Turkey.  
Rev. A. L. Riggs, Dakota.  
Rev. J. E. Walker and wife, Foochow.  
Rev. A. A. Sturges and wife, Micronesia.  
Miss M. E. Pinkerton, Natal, Africa.  
Mr. F. E. Rand and wife, Micronesia.  
Rev. A. S. Houston (under appointment).  
Miss E. M. Danskin (under appointment).  
Rev. M. A. Crawford (under appointment).  
Miss Hattie J. Sturgis (under appointment).

In the absence of the President and Vice-president, Rev. Dr. A. C. Thompson, of Boston, the oldest corporate member present, called the meeting to order, in accordance with the rules of the Board, and on motion, a ballot was had for a "presiding officer for this occasion." Twenty-one ballots were cast, all for Hon. Alpheus Hardy of Boston, and he was declared unanimously chosen.

Mr. Hardy, with brief remarks, took the chair. The Board united in singing, a portion of Holy Scripture was read, and Rev. Dr. Withrow, of Boston, led in prayer.

Rev. Henry A. Stimson, of Worcester, Mass., was chosen Assistant Recording Secretary.

The material portion of the Minutes of the last Annual Meeting were read by the Recording Secretary.

The President appointed the following committees : —

*Committee of Arrangements.* Rev. Dr. C. L. Goodell, Charles H. Case, Esq., Rev. Dr. H. C. Haydn, Hon. S. D. Hastings, and Rev. E. E. Strong.

*Business Committee.* Rev. Dr. I. W. Andrews, Edward I. Thomas, Esq., J. K. Scarborough, Esq., Rev. E. F. Williams, and Lewis A. Hyde, Esq.

*Committee on Nominations.* Rev. Dr. J. E. Twitchell, Rev. Dr. S. J. Humphrey, J. M. Haven, Esq., Rev. Dr. J. H. Harwood, and Rev. J. G. Merrill.

Secretary Alden read an abstract of the Prudential Committee's Report on the Home Department; Rev. Dr. Flavel Bascom led in a prayer of thanksgiving.

Rev. Dr. Twitchell, of the Committee on Nominations, nominated the following Committee on the Home Department Report, and they were appointed : —

Rev. Dr. Arthur Little, Rev. Dr. R. G. Hutchins, Rev. J. C. Plumb, Rev. Edward D. Eaton, C. M. Storrs, Esq., A. L. Joslyn, Esq., and John G. Foote, Esq.

Secretary Clark read the Annual Survey of the Missions, after which Rev. Dr. F. W. Fisk led in prayer.

The Treasurer, Langdon S. Ward, Esq., presented his report, with the certificates of the Auditors.

Announcements of meetings were made, and a recess was taken till half-past seven o'clock.

## TUESDAY EVENING.

The Annual Sermon was preached by Rev. Dr. A. J. F. Behrends, of Providence, R. I., from the text, Luke xiv. 28-30 : "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish." Rev. Dr. D. L. Furber, of Massachusetts, assisted in the devotional services.

Announcements of future meetings were made, and the Board adjourned till nine o'clock Wednesday morning.

## WEDNESDAY MORNING.

The Board met at the hour designated, Mr. Hardy in the chair, and united in singing; a portion of Scripture was read, and Rev. E. P. Hammond, of Connecticut, led in prayer.

The minutes of yesterday were read and approved. The Recording Secretary also announced that communications excusing themselves for not attending the Annual Meeting at St. Louis had been received from Rev. Drs. Thomas Laurie, J. C. Holbrook, R. Cordley, Ray Palmer, A. F. Beard, H. M. Storrs, J. W. Wellman, Mark Hopkins, William M. Taylor, Geo. F. Magoun, A. B. Robbins, D. T. Fiske, Edwards A. Park, Richard S. Storrs, M. McG. Dana, E. P. Goodwin, Z. Eddy, J. J. Carruthers, G. N. Boardman, G. L. Walker, E. B. Webb, E. C. Smyth, W. S. Smart, John Forsyth, H. S. De Forest, I. E. Dwinell, J. W. Hough, and F. A. Noble; the Hon. S. Wells Williams, S. M. Lane, Horace Fairbanks, Peter Parker, Wm. E. Dodge, Joseph S. Ropes, A. C. Barstow; the Rev. C. R. Palmer, J. L. Jenkins, E. S. Atwood, J. W. Harding, E. N. Packard, Joseph Ward, I. R. Worcester, Burdett Hart; and from S. D. Smith, H. E. Sawyer, J. N. Harris, Z. Styles Ely, W. C. Crump, Ezra Farnsworth, E. W. Blatchford, F. C. Sessions, J. N. Stickney, Samuel Holmes, George L. Weed, and Elbridge Torrey, Esquires.

The report on the West Central African Mission was presented by Secretary Means, after which Rev. Dr. Theron H. Hawks, of Ohio, led in prayer.

Rev. Dr. Twitchell, of the Nominating Committee, reported a list of Committees, and they were appointed as follows:—

*Zulu Mission.* N. A. Hyde, D. D., Rev. F. A. Warfield, Rev. T. G. Colton, Rev. J. A. McKinstry, J. B. Smith, Esq., E. P. Burgess, Esq., Theron Howard, Esq.

*West Central African Mission.* Rev. A. L. Frisbie, Rev. J. H. Williams, Rev. J. H. Locke, Rev. C. C. Carpenter, J. G. Clarke, Esq., J. M. Haven, Esq., Hon. Samuel Miller.

*European Turkey Mission.* I. P. Warren, D. D., Rev. C. M. Southgate, Rev. C. M. Blake, Rev. J. M. Seymour, James C. Fairbanks, Esq., E. W. Schauffler, Esq., J. C. Stearns, Esq.

*Western Turkey Mission.* Rev. J. G. Johnson, D. D., T. H. Hawks, D. D., Rev. S. M. Freeland, Rev. W. A. Nichols, Rev. J. E. Snowden, John Smith, Gyles Merrill, Esq.

*Central and Eastern Turkey Missions.* Rev. E. G. Porter, Rev. C. Hamlin, Rev. E. P. Hammond, Rev. O. Brown, C. W. Richardson, Lyman F. Joy, J. C. White.

*Maratha Mission.* Rev. A. W. Hazen, Rev. S. A. Wallace, Rev. Frank S. Fitch, Rev. A. W. Archibald, D. W. Webster, Abram Whitcomb.

*Madura and Ceylon Missions.* Rev. Moses Smith, Rev. John Todd, Rev. W. H. Warren, Rev. E. B. Burrows, Charles Hutchinson, D. D., J. G. Parkhurst, D. W. Fairbank.

*Foochow and North China Missions.* Prof. Judson Smith, D. D., Rev. J. W. Porter, Rev. Burdett Hart, Rev. Walter Frear, Rev. S. C. Dean, Abner F. Williams, C. M. Stone.

*Japan Mission.* L. H. Boutell, Esq., Rev. Thos. L. Grassie, L. H. Cobb, D. D., Rev. C. H. Daniels, Rev. J. H. Morley, Rev. Isaac C. White, Edwin C. Talcott.

*Micronesia Mission.* E. Corwin, D. D., Rev. J. B. Fairbank, J. H. Strong, D. D., Rev. S. W. Meek, Edward Studley, Esq., Barnabas Freeman, Esq., Rev. Bernard Paine.

*Mexico and Spanish Missions.* Rev. Robert West, E. W. Gilman, D. D., Rev. M. A. Crawford, Rev. J. W. Strong, Rev. Lucien H. Frary, Rev. W. J. Feemster, Rev. S. S. Potter.

*Austrian Mission.* N. J. Morrison, D. D., Lyman Whiting, D. D., Rev. H. M.

Bacon, Hon. Edward L. Cundall, Rev. A. A. Ellsworth, C. S. French, Franklin Whipple.

*Dakota Mission.* A. L. Chapin, D. D., Daniel Merriman, D. D., Rev. H. E. Butler, Prof. W. G. Ballantine, Rev. George Dustan, Rev. E. Leonard, S. S. Howe.

*On Officers.* D. L. Furber, D. D., F. Bascom, D. D., A. H. Clapp, D. D., Rev. S. H. Lee, Rev. L. R. Royce, Dexter Richards, Esq., Levi H. Marsh.

*On Place and Preacher.* J. W. Strong, D. D., Rev. C. W. Clapp, Rev. Lucius R. Eastman, Jr., Rev. W. H. Davis, Rev. E. Loomis, Rev. Benjamin St. John, Hon. Warren Currier.

*On the Treasurer's Report.* C. F. Gates, Esq., Thomas J. Borden, Esq., Lewis A. Hyde, Esq., Rev. C. E. Harwood, C. H. Bull, Esq., R. P. Forbes, Esq., Eben Webster, Esq.

Rev. H. A. Schauffler, of the Mission to Austria, made an address.

The ordinary course of business was suspended at ten o'clock, and half an hour was spent in special devotional services. Rev. James Brand, of Oberlin, presided, and Rev. Drs. Withrow, Behrends, Chickering, Goodell, Haydn, Pierson, Rev. N. T. Cobleigh, and others participated.

The presiding officer resumed the chair at half-past ten. Secretary Clark presented a paper, entitled *Our Great Trust*. Rev. Dr. J. M. Sturtevant led in prayer.

The President appointed as the Committee on Secretary Clark's paper: Rev. Henry Hopkins, Hon. J. E. Sargent, Rev. John F. Smith, Rev. Dr. J. G. Johnson, Hon. S. G. Mack, Rev. C. M. Southgate, and Lewis A. Hyde, Esq.

Rev. Dr. T. M. Post made an address.

Announcements for future meetings were made, and a recess was taken till two o'clock in the afternoon.

#### WEDNESDAY AFTERNOON.

The meeting was called to order at the hour named: after singing, Rev. Dr. N. A. Hyde, of Indiana, led in prayer.

Rev. Dr. Judson Smith, of Oberlin, read a paper on *China as a Mission Field*.

Rev. Dr. Henry Blodgett, of North China Mission, made an address. Rev. Dr. A. H. Clapp, of New York, led in prayer.

Rev. Dr. Arthur Little presented the report of the Committee on the Home Department, which was accepted. Brief addresses were also made by Rev. Dr. Little, Rev. Dr. R. G. Hutchins, Rev. N. T. Cobleigh, Rev. A. L. Frisbie, Rev. Dr. Eli Corwin, Rev. E. D. Eaton, Rev. Dr. A. J. F. Behrends, and Rev. Dr. H. C. Haydn.

Rev. Dr. Andrews, of the Business Committee, reported a resolution, and it was unanimously adopted:—

That the thanks of the Board be presented to Rev. Dr. Behrends for his sermon preached last evening, and that a copy be requested for publication.

Announcements of meetings were made and a recess was taken till half-past seven o'clock.

#### WEDNESDAY EVENING.

The Board assembled at the hour appointed, and united in singing, and prayer, in which Rev. C. E. Harrington, of New Hampshire, led.

Rev. Henry Hopkins, of the Committee on Secretary Clark's paper, presented a report; after addresses by Mr. Hopkins, Rev. John F. Smith, of the Western Turkey Mission, Rev. C. M. Southgate, of Massachusetts, Rev. Dr. J. G. Johnson, of Vermont, and Rev. Dr. Arthur T. Pierson, of Detroit, the report was accepted.

Announcements were made of the services to-morrow, and the Board adjourned to nine o'clock Thursday morning.



## THURSDAY MORNING.

The Board met at nine o'clock, a hymn was sung, a portion of Scripture read, and Rev. L. R. Eastman, Jr., of Massachusetts, led in prayer.

The minutes of yesterday were read and approved.

Rev. A. W. Hazen, of the Committee on the Maratha Mission ; Rev. Moses Smith, of the Committee on the Madura Mission ; Rev. E. G. Porter, of the Committee on the Eastern and Central Turkey Mission ; Rev. Dr. N. A. Hyde, of the Committee on the Zulu Mission, presented reports on those missions, recommending the printing of the Prudential Committee's report. These reports were accepted and the recommendations adopted. In connection with the reports, addresses were made by Rev. Jos. T. Noyes, of the Madura Mission, and Rev. M. P. Parmelee, M. D., of the Eastern Turkey Mission.

The ordinary course of business was suspended, and half an hour was spent in special devotional services. Rev. Moses Smith, of Michigan, presided, and Rev. S. M. Freeland, Rev. E. C. Ewing, Rev. F. A. Warfield, Rev. E. P. Hammond, Rev. L. R. Eastman, Jr., Rev. C. M. Blake, and others participated. At 10.35 the President resumed the chair.

Rev. Dr. I. P. Warren, of the Committee on the European Turkey Mission, and Rev. Dr. Judson Smith, of the Committee on the China Missions, reported recommending the printing of the Prudential Committee's reports on those missions. The reports were accepted, and the recommendations adopted. Prof. Smith made statements with regard to the formation at Oberlin of a *China Band*. Dr. Blodgett and Secretary Alden made additional remarks.

A season was spent in silent prayer for a blessing upon this movement for North China, closing with a common supplication in which Secretary Alden led.

A telegram was received as follows : —

"WEST WINSTED, CT., October 20, 1881.

"The General Conference of the Congregational Churches of Connecticut now in session, sends loving greeting to the American Board, whose field is the world. Let American Christians not fail to do their full part towards preaching the gospel to all nations.

"SIMEON BALDWIN, *Moderator General Conference of Connecticut.*"

The following telegram was sent in response : —

"The American Board, assembled at its Seventy-second Annual Meeting at St. Louis, responds heartily to the salutations just received from the General Conference of Connecticut. We thank you for your prayers and sympathies, and rejoice to report that the Spirit of God is with us, leading us to enlarged plans and more earnest consecration to our great trust of proclaiming Christ for the world. We rely upon dear old Connecticut to continue in the front rank in supplying both missionaries and treasure.

ALPHEUS HARDY, *Moderator.*

"ST. LOUIS, October 20, 1881."

Rev. Robert West, of St. Louis, presented the claims of Mexico upon the American Board.

Rev. Dr. Corwin, of the Committee on the Micronesia Mission ; Rev. Dr. Chapin, of the Committee on the Dakota Mission ; Rev. A. L. Frisbie, of the Committee on the West Central African Mission ; Rev. Dr. T. H. Hawks, of the Committee on the Western Turkey Mission, presented reports, and recommended the printing of the Prudential Committee's report on these missions. The reports were accepted, and the recommendations adopted. In connection with these reports remarks were made by Rev. A. A. Sturges, of the Micronesia Mission, Rev. Walter Frear, late of Honolulu, and Rev. C. M. Blake, of California, Chaplain U. S. Army.

The following telegram was received from Ex-Governor Horace Fairbanks, of Vermont, now in London : —

"LONDON, October 19, 3 o'clock, P. M.

"President Hopkins, Hon. William E. Dodge, and myself, met at the hour of the opening of the American Board meeting, and lifted up our hearts to God for a blessing on it, and herewith send greetings.

HORACE FAIRBANKS."

Announcements were made and a recess was taken till the close of the communion service this afternoon.

#### THURSDAY AFTERNOON.

The Sacrament of the Lord's Supper was administered in the Pilgrim Church, Rev. A. A. Sturges, of the Micronesia Mission, and Rev. Dr. Daniel Merriman, of Worcester, Mass., presiding.

The Board was called to order for business at three o'clock, and united in singing. Rev. Dr. N. J. Morrison, of the Committee on the Mission to Austria; Rev. Dr. E. W. Gilman, of the Committee on the Mexican Mission; and L. H. Boutell, Esq., of the Committee on the Japan Mission, reported, recommending the printing of the Prudential Committee's report. The reports were accepted, and the recommendations adopted.

Rev. Dr. D. C. Green, of the Japan Mission, made an address. Rev. Robert West and Rev. J. W. Chickering also made remarks.

C. F. Gates, Esq., of the Committee on the Treasurer's Department, made a report expressing great satisfaction with the financial management of the Board.

Rev. Dr. J. W. Strong, of the Committee on Place and Preacher, reported, recommending Portland, Me., as the place for the next Annual Meeting, and the appointment of the following as the Committee of Arrangements: Rev. Charles A. Dickinson, Rev. W. H. Fenn, Hon. W. W. Thomas, Rev. Frank G. Clark, Rufus H. Hinckley, Esq., and Prentiss Loring, Esq., with power to add to their number. They also recommended that the preacher next year be Rev. Dr. E. P. Goodwin, of Ill., and the Alternate, Rev. Dr. William M. Barbour, of Connecticut. The report was accepted and the recommendations were adopted.

#### OFFICERS.

Rev. Dr. D. L. Furber, of the Committee on Officers, reported, recommending the following persons, and they were chosen by ballot: —

##### *President.*

MARK HOPKINS, D. D., LL. D.

##### *Vice-president.*

HON. WILLIAM E. DODGE.

##### *Prudential Committee.*

AUGUSTUS C. THOMPSON, D. D.

HON. ALPHEUS HARDY.

EZRA FARNSWORTH, ESQ.

J. RUSSELL BRADFORD, ESQ.

HON. JOSEPH S. ROPES.

PROF. EGBERT C. SMYTH.

E. B. WEBB, D. D.

C. C. BURR, ESQ.

ELBRIDGE TORREY, ESQ.

REV. ISAAC R. WORCESTER.

##### *Corresponding Secretaries.*

NATHANIEL G. CLARK, D. D.

E. K. ALDEN, D. D.

JOHN O. MEANS, D. D.

##### *Recording Secretary.*

REV. H. A. STIMSON.

##### *Treasurer.*

LANGDON S. WARD, ESQ.

##### *Auditors.*

HON. AVERY PLUMER.

HON. ARTHUR W. TUFTS.

J. M. GORDON, ESQ.

Rev. Dr. J. G. Johnson, of the Committee on New Members, reported that Rev. Alvan Bond, D. D., and Rev. C. E. Stowe, D. D., of Connecticut, and Joseph B.

Walker, Esq., of New Hampshire, had resigned their Corporate Membership, and these resignations were accepted,

They also recommended the following persons for election to Corporate Membership, and they were chosen by ballot, namely, Rev. Samuel W. Eaton, of Wisconsin ; C. F. Gates, Esq., of Ill. ; Rev. F. D. Ayer, of New Hampshire ; Rev. W. W. Scudder, D. D., of Connecticut ; and Lewis A. Hyde, Esq., of Connecticut ; Rev. H. M. Dexter, D. D., William O. Grover, Esq., and Rev. A. H. Plumb, of Massachusetts. The Board united in singing, and in prayer in which Rev. Dr. Chapin led. Remarks were made by Rev. Dr. J. E. Twitchell and Rev. James Brand.

Announcements were made of future meetings, and a recess was taken till half past seven o'clock this evening.

#### THURSDAY EVENING.

The Board assembled at the hour named, and united in singing, and in prayer in which Rev. Joseph H. Twitchell led.

The President appointed as the Committee on New Members, to report next year, the following : Charles H. Case, Esq., Hon. S. D. Hastings, Hon. William Hyde, Rev. Dr. Edward Hawes, A. D. Lockwood, Esq., Rev. Dr. John O. Fiske.

Addresses were made by Hon. Alpheus Hardy, the presiding officer ; by Rev. Dr. George Washburn, President of Robert College, Constantinople ; Rev. C. W. Park, of the Maratha Mission ; Rev. William Currie, of Leeds, England ; and Rev. Dr. J. L. Withrow, of Boston. Rev. Dr. Ganse, of St. Louis, led the meeting in prayer.

The following telegram was received : —

"The New York State Association of Congregational Ministers and Churches, in session at Warsaw, N. Y., to the American Board of Commissioners for Foreign Missions, send hearty greetings, and pledge prayer and Christian coöperation.

"CHARLES M. TYLER, *Moderator*.

"WARSAW, N. Y., *October 20, 1881.*"

The following message was sent in response : —

"The American Board, assembled at its Seventy-second Annual Meeting at St. Louis, returns grateful acknowledgments to the New York Association of Congregational Churches and Ministers for their cordial message of remembrance and their pledge 'of prayer and coöperation.' We send back to you greetings from beyond the Mississippi, rejoicing to report that our Lord has here met us, according to promise, and has been impressing upon us more deeply than ever that our great trust is the whole wide world for Jesus Christ. Toward this assured and final triumph, may the beloved brethren of the Empire State lead the way !

"E. K. ALDEN, *Secretary*.

"ST. LOUIS, MO., *October 21, 1881.*"

Announcements of services for to-morrow were made, and the Board adjourned to nine o'clock Friday morning.

#### FRIDAY MORNING.

The Board assembled at nine o'clock, Mr. Hardy in the chair. A hymn was sung, a portion of the Holy Scriptures read, and Rev. Prof. Brown, of Drury College, led in prayer. The minutes of yesterday were read and approved. Brief extracts were read from letters from absent Corporate Members. A season was spent in special devotional services. Rev. Dr. Arthur Little presided, and Rev. Drs. Chapin, Chickering, Pierson, Rev. H. A. Schauffler, Rev. Dr. Lyman Whiting, Rev. Dr. Hutchins, and others participated.

Rev. Joseph H. Twitchell presented the following resolution, and it was unanimously adopted : —

"The American Board of Commissions for Foreign Missions met in the city of St. Louis, send their fraternal greetings to the Baptist Evangelical Association of Missouri, now in session



in the same city, with the hope that the divine blessing may attend their gathering to its close, that the Holy Spirit may guide their counsels, and that they may be prospered as a body and as individuals in all their endeavors to serve the cause and kingdom of our Lord Jesus Christ."

Secretary Clark introduced missionaries returning, or expecting soon to depart to foreign fields, and gave the names of those who have recently left, and are now on their way to mission fields.

Farewell addresses were made in behalf of missionaries by Rev. O. H. Gulick, F. E. Rand, A. S. Houston, Rev. M. A. Crawford, Rev. J. H. House, and Rev. George C. Reynolds, M. D. Rev. A. L. Riggs, of the Dakota Mission, made a brief address.

A prayer committing the missionaries specially to God, was offered, in which Rev. James Brand, of Oberlin, led, and the hymn was sung :—

"Ye Christian heralds go proclaim."

Secretary Alden made remarks.

Rev. President Israel W. Andrews, D. D., in behalf of the Business Committee, presented resolutions which were adopted unanimously by a standing vote, as follows :—

*Resolved*, That the thanks of this Board be presented to the pastors and churches of St. Louis for their hearty coöperation in preparing for this meeting; to the citizens who have so generously opened their hospitable homes; to the Pilgrim Church for the use of their house of worship, with its various commodious rooms; to St. John's Methodist Episcopal Church, South, for the use of their edifice for the meeting of the Woman's Board; to the Post-office Department for establishing a branch office at the place of meeting; to the Superintendent of the Western Union Telegraph Company for the special facilities afforded, including the sending of free dispatches by the officers of the Board; to the Merchants' Exchange, for their courteous invitation to their rooms; to the Press, for their extended and accurate reports of the proceedings, and the publication of important papers; to the Railway Companies that have made reduction in rates of fare; and to the very efficient Committee of Arrangements whose forethought and care have anticipated every want, and contributed so largely to the success of this meeting of the Board.

Rev. Dr. A. C. Thompson, the senior member of the Prudential Committee, renewed and emphasized the thanks of the Board for hospitalities. Rev. Dr. Goodell responded in behalf of the Pilgrim Church and congregation, and the Christian people of St. Louis.

Rev. Dr. A. L. Chapin led in prayer.

The minutes to this moment were read and approved.

"Blest be the tie that binds,"

was sung. Rev. Dr. Chickering pronounced the benediction, and the Seventy-second Annual Meeting was dissolved.

JOHN O. MEANS, *Recording Secretary*.

ST. LOUIS, MO., *October 21, 1881.*

NOTE.—The following communication from the Baptist General Association of Missouri, in response to the greetings sent to the Association by the Board, was received too late to be read at the last session :—

"ST. LOUIS, MO., *October 21, 1881.*

"The Baptist General Association of Missouri, now convened in the city of St. Louis, acknowledges, with great pleasure, the receipt of the fraternal greeting of the American Board of Commissioners for Foreign Missions, now met in the same city. We return you our Christian greeting, and express the hope that the blessing of God may rest upon your endeavors to preach the gospel to all the nations of the earth. May the Spirit of God guide you in your deliberations, and may you be able to devise the best means for spreading abroad the light of the cross, to dispel the darkness of sin from the whole world.

"W. POPE YEAMAN, *Moderator*."

SUMMARY OF THE ANNUAL REPORT OF THE TREASURER OF THE  
A. B. C. F. M. FOR THE YEAR ENDING AUGUST 31, 1881.

## EXPENDITURES.

<i>Cost of Missions.</i>	
Zulu Mission . . . . .	\$16,541.76
Mission to European Turkey . . . . .	26,466.07
Mission to Western Turkey . . . . .	64,885.79
Mission to Central Turkey . . . . .	22,715.95
Mission to Eastern Turkey . . . . .	38,765.10
Maratha Mission . . . . .	37,073.85
Madura Mission . . . . .	34,110.29
Ceylon Mission . . . . .	13,454.94
Foochow Mission . . . . .	13,842.43
North China Mission . . . . .	27,008.32
Mission to Japan . . . . .	36,954.34
Sandwich Islands (grants to schools and former missionaries) . . . . .	6,133.12
Micronesia Mission . . . . .	18,721.56
North American Indians — Dakota Mission . . . . .	13,250.56
Mission to Western Mexico . . . . .	5,068.03
Mission to Spain . . . . .	21,501.13
Mission to Austria . . . . .	9,137.39
	<hr/> \$405,630 63

*Cost of Agencies.*

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the Churches, and all other expenses, . . . . .	8,541.50
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*Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and General Agent, and 9,500 copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .		\$19,835.24
Less amount received from subscribers . . . . .	\$10,473.04	
and for advertisements . . . . .	5,355.37	15,828.41
		<hr/> \$4,006.83
All other publications . . . . .		2,205.04
		<hr/> \$6,211.87

*Cost of Administration.*

Department of Correspondence . . . . .	\$7,981.36
Treasurer's Department . . . . .	5,341.00
New York City . . . . .	2,533.82
Miscellaneous Items, including care of "Missionary Rooms," repairs, coal, gas, postage, stationery, copying and printing, library, anniversary at Boston, honorary members' certificates, etc. . . . .	2,710.74
	<hr/> 18,566.92
	\$438,950.92
Balance for which the Board was in debt September 1, 1880 . . . . .	14,322.47
	<hr/> \$453,273.39
Total . . . . .	\$453,273.39

## RECEIPTS.

Donations received within the year, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$349,424.74
Legacies received within the year, as acknowledged in the <i>Missionary Herald</i> . . . . .	92,268.27
Interest on General Permanent Fund . . . . .	7,410.28
Cash from the U. S. Government for education of Indians . . . . .	2,110.81
	<hr/> \$451,214.10
Balance for which the Board was in debt August 31, 1881 . . . . .	2,059.29
	<hr/> \$453,273.39

In accordance with the action of the Board at its annual meeting in 1879 (see Annual Report, p. xi.), the Prudential Committee has made and expended the following appropriations from the Otis Legacy, namely:—

For Mission Enlargement in the

	For Evangelistic Work.	For Education.	
Zulu Mission . . . . .	\$2,873.00	\$2,050.00	4,923.00
European Turkey Mission . . . . .	12,142.00	6,666.00	18,808.00
Western Turkey Mission . . . . .	17,964.00	40,355.00	58,319.00
Central Turkey Mission . . . . .	14,210.00	3,182.00	17,392.00
Eastern Turkey Mission . . . . .	7,766.00	2,789.00	10,555.00
Maratha Mission . . . . .	3,615.00	5,832.00	9,447.00
Madura Mission . . . . .	3,605.00	2,839.00	6,444.00
Ceylon Mission . . . . .	1,351.00	2,000.00	3,351.00
Foochow Mission . . . . .	3,341.00		3,341.00
North China Mission . . . . .	39,285.00	6,166.00	45,451.00
Japan Mission . . . . .	1,225.00	8,475.00	9,700.00
Sandwich Islands . . . . .	4,250.00	2,500.00	6,750.00
Micronesia Mission . . . . .	2,000.00	1,600.00	3,600.00
Dakota Mission . . . . .	2,900.00	3,875.00	6,775.00
Mission to Spain . . . . .		1,200.00	1,200.00
Mission to Austria . . . . .	2,000.00	2,164.00	4,164.00
	<u>\$118,527.00</u>	<u>\$91,693.00</u>	<u>\$210,220.00</u>

For the new Missions, —

West Central Africa, Bihé Mission . . . . .	\$21,223.16	
Southeastern Africa, Umzila's Land . . . . .	8,587.90	
		<u>29,811.06</u>
Total . . . . .		\$240,031.36
Received from the Legacy of Asa Otis . . . . .		\$211,056.65
Received from the Income of the same during the year . . . . .		<u>28,974.41</u>
		\$240,031.06

SUMMARY.

Total Expenditures of the year . . . . .	\$693,304.45
Total Receipts of the year . . . . .	<u>691,245.16</u>
Deficit . . . . .	\$2,059.29

LEGACY OF ASA OTIS, NEW LONDON, CONN.

Balance of securities remaining in the Treasurer's hands	
September 1, 1880, at par . . . . .	\$487,231.38
Appraised value of same . . . . .	\$580,748.50
Received from the Executors, at final settlement . . . . .	99,856.75
Received from premiums on sales . . . . .	63,022.35
Received from dividends and interest . . . . .	<u>28,974.41</u>
	\$679,084.89
Expended as above . . . . .	<u>240,031.06</u>
Balance, August 31, 1881 . . . . .	\$439,053.83
Appraised value of securities now held . . . . .	\$502,448.50



## REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

THE following extracts are given from the reports of the Committees appointed at the Annual Meeting, to which the various sections of the Report of the Prudential Committee were referred. These reports cannot be presented in full, but their material portions are given.

The Committee on the report relating to the Home Department say : —

They desire to make grateful mention of the goodness of our Heavenly Father in that the life of our beloved Home Secretary, imperiled by overwork, has been graciously spared and his health restored. They wish, likewise, gratefully to note the fact that the wisdom of the Board in the appointment of a successor to the lamented Secretary Bush, has been abundantly approved in the first year of Dr. Haydn's service, which clearly indicates that he possesses the same devoted spirit and tireless energy which characterized the faithful servant of God whose work he is privileged to take up.

The report furnishes a number of cheering facts which ought to encourage faith and quicken zeal. It is believed that in the number, character, and spirit of those who have, during the year, entered the foreign field, we see already foretold the not distant coming of the day when the call for men and women, in obedience to the divine command, "Go ye into all the world and preach the gospel to every creature," shall be measurably met ; or, if this be too much to hope, that there is certainly coming to be felt a quickened sense of responsibility on the part of the young men in our colleges and seminaries with reference to this work. Parents and pastors and teachers cannot, however, be too often or too forcibly reminded of the importance of keeping this matter of the supply distinctly before the minds of those whom they may influence, as one of the gravest problems connected with the evangelization of the world. Ten men are needed to-day where there is only one ; one hundred where there are only ten. "Pray ye therefore the Lord of the harvest that He would send forth laborers into his harvest."

Cheering and stimulating facts can likewise be gleaned from the reports of the District Secretaries. It is a quickening fact that in Dr. Haydn's district seventy-eight churches, of fifty members or less, gave \$1,119.19. Truly it shows what weak churches can do. It is pleasant, also, to learn that in New York, Ohio, New Jersey, and Pennsylvania there has been a gain of from seventeen to twenty per cent. in giving ; that forty-seven churches are giving this year that did not give last year. It is an encouraging fact that in the western district the Secretary is enabled to report a gain in the steadiness of contributions ; a gain likewise in the number of churches contributing each year.

We cannot refrain from making grateful mention of the sustained and ever increasing ability and interest with which the *Missionary Herald* is conducted, and of the fact that it was never received with more favor than at present. It is difficult to see how it can be improved, and its circulation ought to be increased five hundred per cent. The series of maps and other excellent and inexpensive publications furnish ample facilities for an intelligent understanding of the fields of labor.

We find occasion for thankfulness in the fact that the Board is permitted to report, for the first time for several years, that the current annual expenditures have been met by the current annual receipts, and also that the deficit at the commencement of the year of over \$14,000 has been reduced to the small sum of \$2,059.29. We must join the Secretary in giving thanks that there has been no serious decline in the gifts from the churches.

Your committee would rejoice if they could faithfully discharge their trust by a reference only to these gladdening facts. But take the fact that of 1,492 churches in this (the western) district, there are more than 1,000 that did not, as churches, consider the claims of the evangelized world in connection with a collection for the Board. What are these churches for ? Take this other fact that, notwithstanding the earnest and often repeated resolution calling for \$500,000 from ordinary sources, with the expectation that the same shall be increased from year to year, and notwithstanding the urgent, well-considered, reiterated calls for an advance along the entire line ; notwithstanding the signally able papers which have been presented from year to year by our secretaries, suited to touch the conscience to the very quick ; notwithstanding a year of almost unparalleled national prosperity ; notwithstanding the world-wide openings for the gospel to enter, and the awakening in some lands of a spirit of inquiry without a parallel in the history

of missions, the Board can report a gain of only \$720.32 from donations of churches and individuals, and must turn to their unusually large legacies to save the treasury from actual loss, the fact being that the total gain from all sources is not equal to the gain from the single item of legacies alone. Surely it must somewhat moderate the tone of our rejoicings that we can only give thanks that there has been no serious decline in the gifts of the churches.

The financial problem for the future is stated in this question: "How shall our regular annual receipts be augmented at least twenty-five per cent., so that they shall average certainly not less than \$550,000?" Your committee desire to emphasize the wise and thoughtful suggestions found in the report for securing this end. They deem it especially important that our nearly 4,000 Sunday-schools be interested in this work. Fifty thousand dollars from the 440,000 members of these Sunday-schools would be an average of less than one cent a month. They do not believe it is too much for the great cause of foreign missions to receive from this source alone at least \$100,000, an average from each scholar of two cents a month. The giving will do more good to the children than to the cause for which they contribute.

The report furthermore suggested that if the male members of our churches would give an average of one cent a day it would bring into the treasury \$467,000, an advance of over \$200,000. One cent a day for the conversion of the world. How pitiful! Whenever the giving in our churches becomes proportionate, systematic, and universal, every member of every church giving according to ability, the financial problem of the Board will be solved, the twenty-five per cent. advance will be secured, and it will be enabled permanently to carry forward the work on the somewhat enlarged scale into which, by the special Providence of God, it has been introduced during the past two years.

The Committee would raise the question as to whether the responsibility for the success of this forward movement does not rest largely with the pastors, whether to them it does not belong to interest the people, take the annual offering, circulate the *Herald* and other literature on the subject, and interest the children?

#### The Committee on the Treasurer's accounts say:—

"They have compared this report with the accounts presented by the Treasurer to the Committee, the certificates of the Auditors appointed by the Board, and those of the Sub-committee of the Prudential Committee, and find said report to be an accurate statement of the pecuniary transactions of the Board for the year ending August 31, 1881.

The Committee have also carefully examined the statements, as certified to by the Auditors, of the securities in the hands of the Treasurer, in which the *General Permanent Fund*, the *Permanent Fund for Officers*, and the *Legacy of Asa Otis*, are severally invested, and are glad to be able to report, that these securities furnish abundant testimony as to the safety of the several funds, and are yielding to each a satisfactory annual income. The Committee, in conclusion, would express their commendation of the skill, prudence, and faithfulness which characterize the pecuniary transactions of the Board, thus furnishing good and sufficient ground for the confidence that has been reposed in its fiscal soundness by its friends and supporters at home and its correspondents abroad.

#### The Committee on the Zulu Mission reported:—

The last annual letter from the Zulu Mission makes a frank and faithful statement of the discouragements which the laborers on this field have to contend with, but we are happy to find also in the report facts of an encouraging nature. We note especially the patience and heroic fidelity of the little band of missionaries, the usefulness of the native pastors, the good attendance at Sabbath services, Sunday-schools, and prayer meetings, improvement of the day-schools taught by natives, and their increase in numbers, the prosperity of the Boarding School and the Inanda Seminary and Theological School. We observe, also, that in spite of the excision of unworthy members there has been a slight gain during the year.

The chief interest in this mission at the present time doubtless centers in the effort to extend its operations into Umzila's kingdom, on the north of Natal, which is believed to be the most important point for new missions in Southeastern Africa. The friends of Christian missions, the world over, have followed with deep interest the noble Pinkerton in his attempt to reach this interior point. While we deeply lament the loss of this beloved missionary, we cannot doubt that the cause for which he laid down his life will become more sacred to all Christian hearts. And we are not surprised, therefore, that one was ready to take up the work in the same spirit

of consecration with which the devoted Pinkerton entered upon it. In view of the relations of the Zulu Mission as a base of operations in the interior, this old mission of the Board should not be allowed to languish for the want of an efficient force of laborers.

#### The Committee on the West Central African Mission : —

Concerning this mission we can to-day only speak of beginnings and hopes. There is no work to be reviewed, save only the preliminary steps of organization. There are no results to be tabulated and emphasized ; no plans of work to be criticised. It furnishes a basis of courageous hope, however, that the brethren who have been sent to that new field appear to be energetic and resolute in their purpose and endeavor. It is ground of hope for the future of the mission, that it makes its beginning at a point central and advantageous in relation to numerous tribes. It is encouraging that the brethren find favor in the sight of the heathen ; that the King of Bihé should so desire to see them at his capital ; that he should send his "Secretary of State" to offer hospitality and to expedite their movements, is surely gratifying.

It is also a pleasure to allude to our conviction that this new mission is well placed in respect to healthfulness. The high lands and tempered air will work together with Christian faith and zeal as efficient coadjutors. No such ominous name confronts us as was borne by the *Mendi* Mission.

The Committee can only say that it was well to begin ; and so far as we can judge, to begin there.

#### The Committee on the European Turkey Mission : —

Besides the interest attached to the Bulgarians, for their own sakes as a simple pastoral people now awaking from a long sleep of darkness and indifference, and promising to become ere long an enterprising evangelical nation, this mission has three aspects of special interest and importance.

First, the Bulgarians afford an approach to the great race of people to which they belong, the Slavs, numbering in all nearly ninety millions. For the most part this race are immured within walls of autocratic intolerance which forbid access to new ideas and institutions. Through Bulgaria a door is open into Russia herself by which the Scriptures, religious books, and other appliances of the truth may enter to serve as leaven throughout that vast Empire.

In like manner the Bulgarian church, though now, like the Principality, locally independent, is within the pale of the great Greek communion, and affords a like door of access to that body. The introduction of the Scriptures, of an evangelical literature, of schools and education, especially among women, together with the founding of free, self-governing churches which exhibit in reality the purity of the gospel they profess, are kindling a light there, whose rays cannot be confined by decrees of church or empire, and must penetrate to a greater or less extent every portion of this ancient church.

And the third aspect of special interest is that, in common with its sister mission on the other side of the Bosphorus, it occupies *the* locality of perhaps highest interest in the world. This region is to-day the focus about which the ambitions of the great empires of Europe are centering, each contending with the other for the possession of that which all alike deem to be the key to the power and the wealth of the world. To us it is a matter of profound interest that a locality which others are seeking to obtain by arms, this American Board is quietly, yet most effectively, getting possession of in the name of the Prince of Peace, not with carnal weapons, but with those which are infinitely superior, — mighty through God to the pulling down of strongholds.

#### The Committee on the Mission to Western Turkey : —

We are impressed by the difficulties growing out of the political and social condition of the country, and the relation which the missionaries sustain to the native churches. These difficulties can be overcome only by a power and a wisdom higher than man's. At the same time there is needed a faith that will not falter, and a patience that can wait for God's own time of interposition and deliverance. The friends of the Board, and of its officers and missionaries, and of the work in the Turkish Empire, which has been so successfully conducted hitherto, should offer fervent prayers that God will graciously cause that there may soon be a righteous administration of affairs in the Empire, that the way may be opened for the unobstructed preaching of the gospel, and that the wisest plans of coöperation in the work of Christianizing the people may be devised and vigorously prosecuted under the constraining power of Christian love.



While the evangelistic work has been steadily carried on, it is a matter for thanksgiving that so great prominence has been given to education; especially, that the education of young women has received so much attention and has met with so much favor. That which is good for communities in America, is good for the Armenians and Greeks and Mohammedans of Turkey. Not only Robert College and the Seminary at Marsovan, but also the Girls' schools, evince the wisdom of those who are building for the future of that country and for the kingdom of God therein.

All honor is due to the noble women who have gone thither from their native land, to assist in lifting up their sisters to a position of esteem and influence in their homes and in the community, while they become, at the same time, helpers in the churches of Christ. And the women at home who are giving and praying for this department of missionary labors, may well thank God that He has called them to so sacred a ministry, and has permitted them to rejoice in a large measure of success even at this early day.

Your Committee make grateful mention of the progress of the cause of religion on this field, despite all obstacles, and anticipate greater things in the near future.

#### **The Committee on Central and Eastern Turkey Missions : —**

All departments of missionary work have encountered great difficulties from the unsettled condition of affairs in the Turkish Empire. The recent war with Russia has left a fearful legacy of exhaustion, misrule, and exorbitant taxation. In addition to this, large sections of Eastern Turkey, bordering upon Persia, have been devastated by famine. Consequently our brethren have been compelled to devote much of their time and many of their resources to the relief of the suffering population.

It is gratifying to observe, however, that amid all these discouragements the native churches have struggled bravely to meet the exigency. And the statistics contained in the report show that the Lord's work has not been allowed to suffer.

In the midst of their poverty and distress these churches have increased largely, not only in numerical strength, but also in evangelistic efforts and in pecuniary contributions. The local Home Missionary Societies and the Young Men's Christian Associations have greatly increased their influence by faithful and well-directed labors.

One of the most encouraging signs of progress is the newly-awakened intellectual life which not only sustains, but demands, greatly enlarged facilities for education. The colleges at Aintab and Harpoot are rapidly becoming to the people of those regions what Harvard and Yale were to New England in our early colonial period. These young and vigorous institutions, as well as the seminaries for young women, and other high schools, need to be more generously equipped in order that they may, as speedily as possible, train an educated ministry and able teachers, who shall be qualified to be leaders of the people in the pressing work that is immediately before them.

#### **The Committee on the Maratha Mission : —**

This mission has met painful losses during the last year in the death of Mrs. Robert Hume, and of the native pastor in Bombay. However, there is much to encourage us in its condition.

In the fifty years since the station at Ahmednagar was opened, over 2,300 persons have been received to the churches, and nearly one third of these within the last five years. Within two years the church at Sirur has increased almost threefold. Gratifying progress has been made by the churches in the direction of self-support, four of the twenty-four being now wholly independent. One of these is less than two years old.

Your Committee are glad to note an increase of the spirit of investigation among Mohammedans as well as among the heathen. At Sholapur there is a Society of Inquiry of sixty or seventy members, who openly confess their want of faith in caste. This organization often invites Christians to a share in its discussions. Here is one of many indications of the decay of the hoary superstitions which have so long ruled the natives. Indeed, there is eminent authority for the opinion that more Mussulmans are accessible to the gospel in Bombay than in any other city of the world. Many young men there and in Ahmednagar, familiar with the English tongue, attend addresses and lectures given by missionaries in our own language.

Thus, in the judgment of your Committee, the millions of India are waking from their long sleep. Events not a few in all that continental peninsula, point to vast changes in the thought and the life of its inhabitants. The faithful work of the three-score-and-ten years of the life

of this mission has been largely beneath the surface, but the foundations have been securely laid of a temple more massive and more beautiful than any of the existing marvels of Indian art and architecture.

Therefore do your Committee beg leave to urge a vigorous prosecution of mission work in this field. They are moved to express the hope that more recent and it may be more imposing enterprises may not lead to a decrease of interest in this, which is older, and hardly second to any in its importance or in its fair tokens of promise.

#### **The Committee on the Madura and Ceylon Missions :—**

The present condition of these missions calls for devout gratitude to the great Captain of salvation. Long work and hard work finally tells. India, bound for centuries to immovable caste, at length moves. Henry Martyn declared that one Brahman converted to Jesus Christ would be the greatest miracle of modern times. To-day one fifth of one per cent. of the population of India, all castes included, is reckoned as Christian. Six, eight, ten, even twelve castes are found in a single church, sitting at one table of the Lord. In the Madura district, of a population comprising 1,600,000, three quarters of one per cent. are Protestant Christians, and more than three hundred have been added to the churches the last year. The fourteen native pastors in this district are all supported without foreign aid. The contributions of the several churches have risen to \$4,500. A significant fact, suggestive to many churches in America, is that more than half of all the offerings for various benevolent objects comes from handfuls of grain and tithes.

The growing efficiency of the native Christians deserves remark. While the Board has, in all, twenty-eight laborers from America in the Madura Mission, there are nearly 400 native laborers, pastors, catechists, teachers, and Bible-women, whose work extends to some 350 towns and villages. A greater desire for hearing the gospel also continually appears, while the desire for education among the people is expressed only by the seemingly extravagant phrase, "clamor for instruction." In this respect there is advance along the whole line in both missions. There is also in the Madura district an open door, almost universally, for the Bible-women. It is estimated that not less than 20,000 have heard the gospel by this agency alone. The medical force in both these missions has been a powerful auxiliary, and the call for reënforcement by William Howland deserves early reply.

The educational work in Ceylon, under the direction of the church, is to prove what the school-house and college proved to the New England church, — the long arm of the lever for the salvation of the Tamil people.

One fact in the Madura Mission is exceptional, if not unparalleled. Seven of the older missionaries have completed an average of thirty years' labor. Five have reached an average of one third of a century, and of these four have visited America but once during the time. These veterans in faith and toil have found the promise fulfilled, "In due season ye shall reap if ye aint not."

#### **The Committee on the Foochow and North China Missions :—**

The work in these interesting but most difficult missions has been prosecuted during the past year under unusual embarrassments, but with sound judgment and great fidelity, and with encouraging results. The growth of churches and communicants is slower than in many other missions, the delay in raising up a native ministry is more protracted ; but the progress is much more rapid than in former years, and there is good reason to expect that the day of larger fruits and broadened work is drawing near.

These missions should be reënforced promptly and generously, in order that the precious results of past labor may not be lost, and that new openings, which are rapidly multiplying, may be entered at once and in force. It is a most gratifying fact that the new province of Shan-se is to be entered this year, and that an interest has been awakened in this particular field which is gathering a special band at Oberlin for its immediate and permanent evangelization.

We recommend that the breadth, the greatness, the urgency, and the promise of this work be clearly stated and earnestly pressed upon the attention of all our churches and ministers and teachers ; that the call for laborers here, as God makes us to see it and feel it, be brought home to those who are now selecting the field and form of their life-work.

We can but mention with special gratitude the good offices of Dr. Angell, U. S. Minister to China ; the promising and increasing results of medical service in connection with the mission ; the happy growth and influence of the work among women ; and the widening interest in educa-

tion in all its grades. God is leading us to broader plans, larger labors, prolonged faith and patience; but also to large and increasing fruits of labor, to the ultimate conversion of all the millions of China.

#### The Committee on the Japan Mission :—

Hardly less wonderful than their progress in civilization is the progress of the Christian religion among the Japanese. This is owing undoubtedly in no small degree to the fact that the first work of our missionaries was among the Samurai, the retainers of the old Daimios, who constituted what might be called the middle class of Japan. The intelligence of these men was such that when any of them became converted, they were able to act at once as missionaries among their own people. Your Committee note with pleasure the numerous facts brought out in the report of the Prudential Committee illustrating the missionary spirit of these Japanese converts, the willingness of the young men to labor for their self-support while pursuing their studies, rivaling in this respect the Garfields of our own country, and the eagerness of the native churches to not only pay their own expenses, but to diffuse all around them the light they have received.

The progress of the missionary work in Japan during the past year has been very encouraging. There has been an increase of twenty-seven per cent. in the church members, and the contributions have been at the rate of about six dollars per member, an increase of \$1.25 per member during the year, which would be equivalent to at least thirty dollars in this country.

Another remarkable evidence of progress during the past year has been the mass meetings, which have been held at Kioto, Osaka, Tokio, and other cities, where audiences of over three thousand people, of all classes, have been drawn together to have the principles of Christianity stated and discussed by our missionaries, and by the native preachers and teachers. At Kioto some two hundred Buddhist priests were present. At Osaka the Shinto priests in vain endeavored to procure from the courts a condemnation of the provincial governor for allowing such a meeting to be held.

With such a record for the first twelve years of our mission work in Japan, it is not unreasonable to expect, as we clasp the hands of our brothers Greene and Gulick in farewell, that their eyes will be permitted to behold the completion of that great work, whose foundations they assisted in laying, and that when twenty years more shall have passed, we may safely leave to the wisdom, the piety, and the zeal of her Sawayamas and her Neesimas the cause of Christianity in Japan.

#### The Committee on the Micronesian Mission :—

These missions are in part the grandchildren, and in part the great-grandchildren of this Board; some of them being the first-fruits of the completed mission to the Hawaiian Islands, while still others are worked by natives from among groups first evangelized in Micronesia. How is our faith in the possibilities of the future quickened and confirmed, when we think that the germs of spiritual growths and of evangelistic outreach may lie hidden in the hearts of those who are the blind and benighted heathen of to-day. Surely this tree for the healing of the nations has its seed in itself. Perhaps no field better illustrates the fitness of native converts efficiently and wisely to carry forward the work when their spiritual fathers from foreign lands pass away.

These missions, planted amid privations, patient toils, and personal dangers, have during the past year been greatly prospered and blessed, bringing forth the best fruits abundantly. May God give grace and glory, till those emeralds in a coral setting, those gems of the southern seas, shall be polished and prepared to shine as crown jewels in his diadem.

The late exceptionally tedious passages of the "Morning Star" have led the missionaries as well as the mariners to suggest, what they do not urge, much less demand, that the good work might be greatly advanced by substituting a small steamer for the brig now in use, so soon as, if not before, it shall be worn out in the service.

Those who have experienced the long Pacific calms, and who know most of the helpless condition of a vessel entirely dependent upon sails, without wind, amid the hidden reefs and strong ocean currents, can appreciate the modesty of this hint that He who bids us cast up a highway for our coming King deserves at the hands of his followers the best things we can give to promote the efficiency of his service. Amid the constellation of Morning Stars that have helped to make the mission work in the south Pacific luminous and illustrious, who shall say that the next vessel so named shall not have its sources of power within itself, while none the less ready



to take advantage of the favoring winds of heaven? Shall it not be to us the symbol of a Christianity that keeps abreast of an advancing civilization, without spoiling our old soul-stirring song?

“Waft, waft, ye winds his story.”

#### The Committee on the Dakota Mission : —

The Dakota Mission is now the only mission of the American Board to the aborigines of our own country, that people in whose behalf the missionary spirit was first awakened in our country, and which has suffered such grievous wrongs from our people. The American Board would be false to its trust if it were to abandon or slacken its efforts to evangelize these tribes; and the present condition of this mission gives abundant encouragement for the vigorous prosecution of this part of our work.

There are gathered in nine churches under the care of the four missionaries, and their assistants, six hundred and fifteen members; new fields are being occupied, a house of worship is in process of erection, over one of the churches a native pastor has been duly installed, and the fruits of Christian culture appear in the changing habits of the people, especially in the fact that the men are taking on themselves the drudgery which was formerly laid upon the women, and the women, taught by the mission ladies, are learning the more womanly duties of a Christian civilization. At the older stations, the Indians are anxiously, almost impatiently, waiting for the government to give them titles to their homes, that they may come into a settled life and be prepared for full citizenship in our republic. The policy of the government in this respect is regarded by our missionaries as favoring the best interests of the people, and is furthered in every way by their influence.

The recent settlement of the Poncas near to the Santee Reserve, the surrender of Sitting Bull and his hostiles, and the death of Spotted Tail, are events which open the way for enlargement of the work of the mission, and call for increase in the working force.

The mission is earnestly and heartily prosecuting its work of education, which is essential to insure abiding fruits from its evangelical efforts. The transfer of some of the young men to Hampton and Carlisle, while it is regarded as helpful to the general interest in hastening the preparation of teachers, cannot be substituted for the schools established on the ground, to draw out and train both teachers and pastors. There is therefore pressing need that the school so well started at Santee Agency be strengthened and enlarged, that it may have a theological as well as a normal department, and become a center of light and learning for the Dakota nation.

#### The Committee on the Mexican and Spanish Missions : —

The Committee would express the hope that neither the Board nor the churches will suffer the the new openings in Africa, nor the grand opportunities of access to men in China, nor the marvelous progress of the gospel in Japan, to divert attention from the work of evangelization in countries which have felt the blight of Romanism and which need the quickening power of true Christianity.

They mark with gratitude the results reported from Spain; and from small beginnings they look for greater enlargement in the years to come. Two missionary brethren with their wives and one other lady form the entire force sent from this country; but three native brethren have entered the ministry, and the three native churches, having received an increase last year of ten per cent., now number two hundred and thirteen members. May the Lord increase them more and more!

The Committee regret that the reports from the republic of Mexico are so meager and unsatisfactory. That two years should have passed without adequate reports of what has been accomplished in a field which has been regarded as unusually promising, is significant of a weakness which calls for reinforcement. This work of the Board in Mexico is represented now by a single station from which the missionary in charge, with his wife, is about to withdraw; and thus far, the effort has been unsuccessful to find four, or even three, young men of ability and experience in Christian work, who will go and build again upon foundations which have been laid amid perils, and cemented with blood. The Committee hope that efforts in this direction will be continued with unremitting energy until they are crowned with success. It cannot be that the constituency of the American Board will consent not to be represented in the effort for the evangelization of Mexico. American capital is building railways into and through that country. The influence of American institutions has long been felt there; and now from one state and another there comes a call for laborers to reap in fields that are already ripe for the harvest.

### The Committee on the Austrian Mission : —

We congratulate the Board on the encouraging progress of their work in this great empire during the past year. The continued enjoyment by missionaries and converts of the greater degree of religious liberty, granted to them last year by the Emperor of Austria; the enlarging sphere of Christian labor; the steady growth of the mission church in spiritual life and power, as well as in the number of its communicants; and the example and stimulus thus given to the old National Reformed Church, — America in the persons of your missionaries, relighting in the land of Huss the torch of religious liberty and a living Christianity, extinguished four centuries before in the reformer's martyrdom — are considerations for great encouragement and devout thankfulness.

But while we gratefully recognize these evident signs of progress in your work in Austria, we cannot forbear calling the attention of your constituency, and of the American public, to certain remarkable facts, remarkable as occurring in a land called Christian, and during this last quarter of the nineteenth century. American citizens, resident in Austrian Hungary, are still denied by Austrian officials the very name of Christian, and so the right of holding public divine service and celebrating the obsequies of friends, saying over their mortal remains the last sad words of respect and affection, notwithstanding the Constitution of the Empire unequivocally guarantees "full liberty of faith and conscience."

We, therefore, respectfully suggest that the Prudential Committee of the Board should take proper measures to bring these facts to the knowledge of our government, and request its friendly intervention with the government of His Imperial Majesty, the Emperor of Austria, to the end that liberty of faith, of conscience, and of public worship may be fully secured to American citizens resident in the Austrian dominions.

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The special Committee appointed to consider the paper from the Prudential Committee on *Our Great Trust*, presented by Secretary Clark, made the following report : —

Your Committee recognize in the paper of the senior Secretary, entitled *Our Great Trust*, an eloquent and impressive interpretation of our national history in its bearing upon the obligation of the hour towards the work of world-wide evangelization, and at the same time a comprehensive and convincing statement of the life-giving and unifying principle that underlies the whole missionary enterprise; together with wise and pertinent suggestions of practical methods for awakening a profounder missionary spirit throughout the land. We are in special sympathy with the hopeful and buoyant spirit which breathes like prophecy through it all, to the exclusion of pessimistic views of contemporary events; interpreting the marvelous changes of our time as a part of the coming in of the Kingdom of God. A general practical acceptance of the suggestions connecting the great Sunday-school interests of our churches more closely and systematically with the work of missions would, we believe, result in vast benefit to the churches, as well as in a perpetuated and increased coöperation with the Board.

It is due to this weighty utterance of the matured thought of our Foreign Secretary upon this vital theme that the paper should have a deliberate hearing throughout the wide constituency of the American Board. It is the logic of events turned into a solemn call to the churches, voiced in a moving appeal to the Christian heart. To be of use it must come in contact with the churches and with the hearts that need it.

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## CHINA AND CHRISTIAN MISSIONS.

BY REV. JUDSON SMITH, D. D., PROFESSOR OF ECCLESIASTICAL HISTORY IN OBERLIN THEOLOGICAL SEMINARY.

[A paper read at the Annual Meeting of the American Board, at St. Louis, October 19, 1881.]

I SHALL attempt at this time to maintain and enforce these three propositions : —

1. The conversion of China must prove one of the most significant and decisive steps toward the evangelization of the whole world.

2. Circumstances favor the immediate and wide enlargement of missionary labors in China.

3. No form of Christian work anywhere offers grander attractions to the young men of this day than the mission fields of China.

#### THE SIGNIFICANCE OF THE WORK.

I. China has hung upon the distant horizon of the western nations for more than thirty centuries, and has proved a true loadstone to the deeper minds of every generation and of every land. Hebrew prophecy first descried this people, and foretold their late but certain part in the great redemption; classic geography and tradition recorded their name and place; but it is Christian zeal and enterprise that have at length sought them out and stood before them face to face with the glorious answer to all their questionings, the heavenly key to their great destiny. The claims of China as a field of missionary effort have long addressed the deeper and more sagacious minds of the church with special and resistless power. Not to speak of the plans and deeds of Franciscans in the fourteenth century, and of the Jesuits in the sixteenth century, Livingstone, the great apostle of Africa, first chose China as the scene of his missionary labors, and never lost this early love. Judson, the great pioneer of missions in Burmah, cast the eyes of a Christian statesman along the borders of this great people, and both planned and prophesied their speedy conquest by the cross. Despite the unusual difficulties that have beset Protestant missionary operations here from the days of Morrison onward, twenty-six different societies have already sent thither their men to attempt this great work. The American Board has improved the first openings that offered here, and has ever been on the alert to enlarge its field and extend its work.

1. Some of the grounds of this peculiar interest are obvious, and need only be mentioned. Such are the vast extent of the Chinese empire, its prodigious population, its great antiquity, the remarkable character and achievement of this people. One of the broadest empires the world has ever seen, one tenth of the land surface of the globe, greater than all Europe, than the United States and Alaska; including a population of nearly 400,000,000 souls, more than a fifth of the entire human race, enough to make a hundred such cities as London; with a continuous history that reaches back beyond the beginnings of Europe, of Rome, of Assyria, of Egypt, to a date before the migration of Abraham from Ur of the Chaldees; presenting through all this tremendous stretch of ages settled modes of life, a stable government, fixed institutions, the development of literature, the arts of life, and a remarkable civilization; no reasonable and intelligent man can look upon China without respect; no Christian man can contemplate its conversion without the liveliest feelings and the strongest desires. This is the greatest single task the gospel has ever yet attempted. Its achievement must carry the whole work of missions far onward toward its completion at a single stroke. If the Christianization of the old Roman world seemed like an open demonstration of the truth of the gospel, the conversion of China must mark a like glorious step in Christ's march to final victory. The evangelization of China will prove to the Asiatic and Eastern world to the full as significant and decisive an event as the conversion of the Roman empire was to the western world in the first centuries.

2. Observe some of the immediate consequences of the conversion of this great empire. Here are between three and four hundred millions of souls sweeping on toward a Christless death and a hopeless eternity with every setting sun, with every flying hour. Every generation this mighty tide of human life is swallowed up in death's oblivion; three hundred and thirty millions in thirty-three years, ten millions every year, eight hundred thousand every month, twenty-six thousand every day, a thousand every hour. The mind stands appalled at this ceaseless, fearful flow of human souls



out beyond the reach of Christian faith and hope, this terrible plunge of a great people to endless perdition.

What appeal to Christian pity and help can be more tremendous and resistless? It can never be too soon to begin to save these souls. No effort can be too strenuous or too protracted. Almost one fourth of the race for which Christ died sweeps on to death, present and eternal, without opportunity to hear his gospel or know his mighty name. The sight of a single man adrift in the rapids above Niagara would thrill with horror every soul that saw his certain doom. And here are thousands upon thousands, every day that passes, shooting sheer down the awful plunge of a ruined soul. The salvation of the present generation in China is a most urgent and glorious demand upon our times.

3. But the winning of China to the gospel means much more than that. It is enough to thrill the mind and ravish the heart to think of the millions of China now living as enlightened and redeemed by Christ. But the gospel plants an eternal seed, and changes the face of society and the spirit of nations as truly as the individual heart and life. The evangelization of China means the setting up of Christian homes through all the borders of that widespread empire, the Christian training of all its countless children, the rising of Christian schools and colleges in every province, the steady uplifting, enlightening, refining, redeeming influence of the Christian Church and its worship throughout the whole framework and in the very heart of society and of the nation. Nay, it means the rising of a new society and a new nation and a new prolific civilization over all that vast and noble space, instinct at every point with the spirit that sweetens human life, with the forces that lift man up toward God and righteousness. It means the turning of China full into the currents of human progress, her transition from being a weight and clog upon the movement of the ages to a mighty propulsive force that shall sweep all Asia and the eastern world on to a glorious destiny.

Think of generations upon generations rising in blessed succession over all that nation, no longer sitting in darkness and helpless inaction, but themselves a mighty, resistless host, at every point, by every means, with patient zeal spreading abroad the sweetness and light and blessing and salvation of the kingdom of God! Why, with China a Christian nation, to all Asia what England is to Europe, what the United States are to America, what task of evangelization would anywhere remain which could not be swiftly and thoroughly achieved? Nothing in Asia could long withstand that argument and that example. The whole vast Pacific would be lighted up with the glow of this people's new faith and life. The achievement of this grand result, and the glorious fruits of it, would prove a practical and standing refutation of every skeptical doubt and sneer. The arm that has reaped such a harvest must seem to every mind able to gather any grain this world can grow.

This revolution of which I speak is indeed slow to effect; it will not come in a day or a year. But it is the end which will be reached at last. This is precisely the work the gospel seeks to effect, and it never rests until this end is gained. This is just what the gospel has been doing in the earth these eighteen centuries; in Palestine and Syria, in Asia and Greece, in the Roman empire and in every state of barbarian and heathen Europe, in the Sandwich Islands and Madagascar; this is precisely what the gospel is doing to-day in Turkey and India and Africa and Japan. The demonstration has been a thousand times repeated that the conversion of any people brings, sooner or later, the civilization of that people. And this is what will follow the gospel in China just as certainly as daylight follows the dawn.

4. The character of the Chinese promises great results from Christian work among them. All souls are of priceless worth. The sacrifice on Calvary demonstrates this. All peoples were included in the aim of Christ's redemption, and are embraced in the sympathies of Christian love. In these supreme relations there is no difference.

But there is such a fact as an ethnic quality, a peculiar and distinct gift to each nation and people on the earth. Greek and Roman differed from each other by much more than name and country, and both differed from Jew and barbarian by an intrinsic and special character which we recognize and name as the genius of the people—the tribal or ethnic quality. This is not an accident of time or place; it arose before any outward difference of situation existed, it does not disappear when all such differences are removed.

Now I say that the Chinese have a character, as a people, that promises great things when the gospel shall become triumphant among them. I mean to say that viewed in its bearings upon the kingdom of God on earth, the conversion of China is a matter of peculiar meaning and importance; it will carry with it wider consequences and more significant results than the evangelization of many another heathen people.

In the first place, they are a people of decided domestic traits; trained to revere their ancestors and to cherish family ties, and having a basis for this virtue in their constitutional tendencies and tastes. We cannot, of course, say that the family in the Christian sense is a feature of their social life, but their national genius and traditions all favor the prompt and powerful influence of this Christian conception, and the way for its establishment seems to be already laid. The surprising longevity and stability of Chinese society are due, we must think, in no small degree to this trait of their social and religious life. Christianity here will have, not so much to create new conceptions and form new habits, as to put a new meaning and spirit into institutions already in use and honor, to carry up an established usage to higher forms and nobler ends.

Again, the Chinese are a conservative, steady-going, stable people; they take impressions slowly, but hold them with great tenacity. Their whole history is an ample and varied illustration of this trait. When Christianity is once well established among them we may expect that it will take a firm and lasting hold upon their thoughts and life, and yield its precious fruits through long generations and ages. The very quality which has made Chinese civilization so fixed and immobile will render the transition to the gospel more difficult, perhaps, but more permanent and thorough-going also when once it is effected. Like the English of the modern age, like the Romans of the ancient world, the Chinese may not move so swiftly as some other peoples, may not yield so quickly to outward influences, but they hold well and firmly all that they receive. All this is certainly the superior qualification for high and enduring results. The Japanese may profess the Christian faith more promptly, may yield to western ideas a truly marvelous reception, but the Chinese are likely to hold the faith more steadfastly, and to move more steadily and fruitfully forward in the new modes of life. There is good reason to expect that the gospel, while it is slow to enter and win assent, will yet in the end take a firm and ineradicable hold upon the Chinese mind. Their attachment to tradition, their reluctance toward change, their deliberate examination of all that is new warrant us in expecting that when the truth is embraced it will be with a profound and unalterable conviction that it is indeed divine. The Chinese are precisely the material of which martyrs and confessors are made.

5. The Chinese have a great past, but they are to have a greater future. This is of special significance in our plans for missionary labors there. Long and costly toil will not be thrown away. The industrious habits and physical vigor of the people point to this conclusion. They have the gift of labor and thrift, the very qualities on which an enduring society must rest. They can subsist on very little; they can wrest a livelihood from most unpromising conditions; they are a nation of workers, not of beggars. And they can sustain long and severe toil. There is left among them a remarkably sound physical constitution, capable of great effort and of great endurance. They are not an outworn, broken-down, enervated race like the Sandwich Islanders, whose passions and vices have undermined their bodily strength and soundness. This

persistence of physical force is a plain providential indication that God is reserving this people for some greater and nobler service than they have yet accomplished.

The moral and intellectual qualities of the Chinese also furnish grounds for expecting great things of them in the future. They are not free from sin and vice and social corruption. No man or nation wins that boon without Christ and his salvation. But the Chinese are relatively a moral and intellectual people. Morality, the proprieties of human relations, conduct, has been the very substance of their thoughts and studies and literary life for many centuries. Not, indeed, the pure and heavenly morality of the gospel—then would they need no light from us; not a morality of broad views and generous aims and high inspirations, but still a strict and definite moral code, which has left the impress of moral principle and right living upon the family and the social life of the whole people. They are not a gross, sensual, besotted people, whose hopeless inward corruption taints and weakens and degrades their mental powers and all their higher instincts and sentiments. Intellectual pursuits are in honor among them; literature has its place of recognition and influence. They have developed and maintained the highest civilization known in the Oriental world, outside the range of Christian influences, and that for thousands of years. It is indeed a civilization deficient at many points, stunted and weak in results, in vital need of deeper inspirations and loftier aims; and yet it deserves the name of civilization, and is a proof of such moral and intellectual vigor and capacity in this people as warrant us in predicting for them, under the sway of the gospel, a great and lasting future.

The material resources of the country this people occupy, not only not exhausted but scarcely yet discovered, "the precious things of heaven, the deep that coucheth beneath, the chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth and the fullness thereof;" these also promise a great future for this people. God has had in view not only the history that has been made, but a greater and richer and more beneficent history that is yet to come.

#### THE FAVORING CIRCUMSTANCES.

II. The course of events, under God's providence, favors an advanced movement in the evangelization of China. The field of operations should be immediately widened, the missionary force should be greatly increased, and the very best men in our churches should be sent to this field.

1. Time and circumstances favor this widened effort. We are not absolutely at the beginning of this work. There are now in the Chinese empire about 100 missionary stations and above 500 out-stations, more than 250 missionaries and 70 single ladies engaged in missionary work, representing 26 different missionary societies, as many as 320 churches with nearly 20,000 communicants, at least 600 native helpers, 70 training schools and 20 theological schools. All this is extremely little compared with what needs to be done. We have but fringed the eastern coast of this vast empire with these missionary stations. But it is something to have done this. It shows that the work is not hopeless. Great strategic points have been seized, from which the wide and general Christianization of the empire may be successfully planned and executed. China can be converted; this we do not hope and infer; we know. The work has actually begun.

There are special reasons within the empire itself that favor the immediate enlargement and the vigorous prosecution of these missions. China is everywhere open to the western nations and to the Christian faith. Our missionaries can travel freely through the empire, carry on their work everywhere, under the protection of the Chinese authorities. And it is no slight gain that, through the representations of Dr. Angell, freedom from the imposts of idolatry has been secured to all native Christians, Protestant as well as Catholic.

Commerce is penetrating to the very heart of China, and is bringing new ideas into



the midst of the people. The telegraph is beginning to spread its network of new life over the land. Mining has begun to develop the prodigious wealth that lies stored up in the mountains. Railroads will soon still further hasten the collapse of old customs and conceits, the quickening of a new and better life. There is evidence that the existing religions of China are losing their hold, old faiths are failing, the sense of approaching revolution and change is widely diffused. All these things make the very opportunity we seek. As the English had lost faith in Woden and Thor when Augustine and his monks preached Christ to them and in a single century won the whole island to the gospel, so God has here prepared the way of his truth, and the messages of Christian love will to-day fall on countless ears providentially open to perceive its sweetness and welcome its life.

2. China is open to evangelization to-day from the sea to the western mountains and to the northern wall. This is a most significant fact, in view of the history of the past a most thrilling appeal to Christian lands to come and reap the wide harvests of God. The present generation in China must perish in their sins if we, the Western Christians of this generation, do not carry the gospel thither. Every province and city and home and heart is accessible. What a tremendous duty rests on the young men of this decade now in our seminaries and colleges and academies! What a solemn, what an inspiring call is this to us of these American churches, to see to it that men and means are abundantly provided for this prodigious work!

The cry comes to us all, and we all must face this mighty problem. Young men will never go to China in very great numbers, nor young men of very high promise, while we, the body and leaders of the churches, feel only a languid and remote interest in the field, as long as we think and say that "men enough can be found for China," that "our choicest young men are more needed at home than in China." We shall win China, under God, when we resolve to win it; when we stake everything on the victory; when we send our wisest, strongest, choicest men to attempt the task; when we put our money into the venture boldly and generously; just as we won our Union from treason's deadly grasp only when our treasures and our homes were staked upon success.

3. It cannot be necessary to show in detail that China needs the gospel. No one can seriously question this who knows what China is and what the gospel can do for men and nations. A people who literally know not God, nor the salvation of Jesus Christ, who have no protection in their government, no justice in their courts, no gentle courtesies in their homes, no conscience in their lives, their need of the gospel and what the gospel has brought to the western world is too plain to be denied. No difficulty is raised by pointing to the civilization which China has achieved without the gospel. It is a superficial and shallow view that finds in China, as it is, all the conditions of happy and prosperous human life. Tennyson touched the matter much more wisely:—

"Through the shadow of the globe we sweep into the younger day,  
Better fifty years of Europe than a cycle of Cathay."

What China has achieved does, indeed, show what is possible when, at length, the old barriers are broken down, the old clogs removed, and this great people, filled with new truths, inspired with grander aims and hopes, shall arouse itself at the call of Christ to attempt the still unsolved problem of its destiny. The needs of China and of the Chinese are precisely those which the gospel alone can fully meet. It is Christ alone who can lead on the glorious dawn of the Chinese renaissance, the new birth of a mighty nation to liberty and righteousness and an ever-expanding civilization.

#### THE ATTRACTIVENESS OF THE FIELD.

III. We cannot well over-estimate the opportunities which this work sets before us. I do not forget that there are noble fields of missionary service elsewhere, and to each

belongs its peculiar attractions, its special glory ; but I speak with assured confidence of the work in China as superlatively great and attractive.

1. Shan-se, the province lying next west of Chi-li, the seat of our North China Mission, comprising 53,268 square miles, and a population of 14,004,210 souls, is to be entered by the Board this year. Young men are appealed to, and are offering, to take possession of this province for Christ. Who can question that this is a glorious opportunity ? In sober judgment I think a greater cannot offer to the young men of this day. Let Shen-se, the province next further west, be offered to some special band of young men as the broad space in the earth which they are to fill with the light and peace of the gospel. The Board is ready for volunteers in this service. The province, with its 10,000,000 souls, cries out to our Christian pity for help and the word of salvation. Where shall they be found who will heed that cry and go to their help ? And why should not every one of these nineteen provinces, these vast abodes of people who know not Christ or his gospel, why should they not every one be entered and possessed within the two next decades ? That terrible, ceaseless, countless procession towards present and eternal ruin moves onward with appalling speed. It waits not for our deliberations ; it pauses not while we ponder our duty ; its fatal issue is making up even while we speak. God in his providence does not wait or delay. Now He throws wide open the door to all that far-stretching population, and bids the Christian world enter in and save them in his name. The time to attempt the redemption of China is now — not fifty years hence, not ten years hence, but now, in this very year of grace and of glorious opportunity.

2. This work demands and is worthy of the services of the very best men in the Christian ministry. Let no one think that young men of brilliant powers and promise throw themselves away when they go to China, or that we urge upon them an unreasonable sacrifice when we persuade them to this work. Saul of Tarsus did not miss his opportunity, or make a losing choice, when he turned away from all the preferments in the Jewish Church, which lay before him, and spent life and strength in winning Asia and Macedonia and Greece and Rome to the Lord Jesus Christ. That was the grandest work then to be found in all the world. And I boldly challenge any man to tell me what nobler piece of work is anywhere to be done in this generation than the evangelization of the millions of China. It is the very same work which has given to Paul his unfading glory in the annals of the world. And it is not one whit less significant a task to bring China into the circle of Christian nations to-day than it was to herald the gospel through Ephesus and Corinth and Athens and Rome. It requires just as superb powers. It gives to genius just as broad a sphere.

Take the task in one of these provinces like Shan-se ; what honorable Christian ambition and high endowments will not there find amplest range ? Fourteen millions of souls are to be evangelized. That alone is work enough for a Paul and Barnabas and Timothy combined. Christian schools are to be established, colleges and theological seminaries to be instituted, and all educational forces set in working order, that the people may in the near future provide their own pastors and teachers. Here is a task worthy the powers of the very chief of the apostles. A Christian press must be set up, and a Christian literature be supplied, that life and thought may at once be illuminated, quickened, enriched, inspired by Christian faith and sentiment. No man can well conceive a nobler achievement than this. And all these things must be begun within a single generation.

The young men who go to China will have such opportunities for commanding and enduring service in the world's enlightenment and civilization as do not offer once in a thousand years. The best and choicest we have to send are not one whit too good for such work. The finest minds in England and America cannot find anywhere a grander sphere for the exertion of all their peculiar gifts. There are minds to enlighten, and hearts to heal, and wills to persuade. There is philosophy to criticise and

supplement, the half truth to be replaced by the whole truth. There is a new social order, a new intellectual movement, a new religious life, to be started and nourished and carried up to stability, for the greatest nation on the globe, for one fifth of the entire population of the earth. The world does not offer an opening superior to this, not even here in America, in this bright day of learning and liberty. And I shall say frankly to the young men of our seminary, who ask me where they can find the best work to do, "It is a great thing to serve God in the ministry anywhere; but if God opens your way to China, go without a doubt; go with all your heart; you cannot possibly find a broader, richer, grander work."

3, The result is assured. The millions of China are all one day to be Christ's subjects. There can be no doubt of this result. He who out of the weakness of the infant church of Jerusalem brought forth the religious conquest of the Jewish and Greek and Roman world — He is able to add China to his glorious diadem. He can use England and America to sow that kingdom thick and deep with the seeds of a rich and growing Christian life. The conqueror of Palestine, and Egypt, and Greece, and Rome, and the States of barbarian Europe, He can open every two-leaved gate, scatter all darkness, and renew the face of China and Asia as once he rose in glory on the heathen and barbaric darkness of England and Europe. Indeed, the work is already begun. China has felt the pulsations of a new religious life; her millions are stirred at the glorious presence of their Lord. What a stride her people will take in the next fifty years! What an inspiring advance toward final victory the gospel will make!

The world reads the ambitions and exploits of its Cæsars and Napoleons and applauds. But what did they achieve that is worthy to be compared with the victories which the gospel wins in the earth? For a few short years they added nations, more or fewer, to the states over which they ruled, and changed the political balance of the world. The gospel moves forth through the centuries across continents and oceans, to add every people and land and race and tongue under the whole heaven to the kingdom of our Lord. And where it comes, there it works the most profound and the most enduring revolutions in the thoughts and sentiments and customs and arts and institutions of men.

Thirteen centuries ago England was as barbarous and savage and pagan a land as you can now find in Africa or in all the world. The gospel went thither and won its way and wrought its work, touched the minds and hearts of men with its divine truths and glorious hopes. Slowly but steadily this heavenly influence sank more deeply, spread more widely, exerted itself in manifold forms, until the kingdom of Christian England, the home and leader and guard of the best life and thought of the world to-day, everywhere known and everywhere revered, has taken the place of that dark and wild island of barbarians. Such an achievement as *that*, and the gospel can point to many besides, war has never recorded, diplomacy never has won, commerce does not dream of, literature and art are powerless to effect. And it is just such an internal renewal and mighty re-creation that Christian missions plan for China, that our sons and brothers are summoned to attempt, that Christ is already beginning to work before our very eyes. Who does not long to have a hand in such glorious work? Who does not deem it the supreme glory of our day that it witnesses such works of God's grace? Who does not hear with thrilling heart the divine summons to go with larger forces and broader plans and quicker steps to save the millions of China that are ready to perish, to plant the seeds of salvation through all the length and breadth of China and Asia and Africa, and the islands of the sea?

God grant to us to realize our times, the call of the hour, the glory of the opportunity, the ineffable privilege, in any way, to any degree, of sharing in this work! And God grant to the young men who now in our colleges and seminaries are looking for the place of service, to feel that they are "come to the kingdom for such a time as this," and with a noble ambition to press forward to this work in such numbers and



with such importunity that the majestic movements of God's providence and Spirit may only surpass the resistless march of the Christian host that arm themselves for the world's conquest to Christ, the final battle of history, the glorious and eternal victory of the ages !

" Mine eyes have seen the coming of the glory of the Lord ;  
 His truth is marching on :  
 He has sounded forth the trumpet that shall never call retreat ;  
 He is sifting out the hearts of men before his judgment seat ;  
 Oh, be swift my soul to answer Him, be jubilant my feet !  
 Our God is marching on."

## FIVE HUNDRED THOUSAND DOLLARS.

YEAR by year, till it has become an old story, has this sum been fixed as the minimum to be raised "this year" for the work of the American Board. That so much is needed for the ever-enlarging work in hand seems to be conceded. Nobody can question the ability of the churches to meet this call without imperiling any other interest. Evenly distributed, the burden upon each one would be light indeed. Average this amount among the membership and the Sunday-schools of our churches, and it looks like an undertaking that needs only to be named to be done. But none the less we have thus far failed of the twenty-five per cent. advance needed. Again the problem is faced. We are fully in the current of another year — two months along in it. What shall be the record? The offerings of the last year, legacies aside, were a little less than the average of the previous six years, from 1874 to 1880, the period of "hard times." If we advance to the \$500,000 needed and asked, it will be because one of three things happens.

1. Some fortuitous impulse *may* increase the receipts by \$75,000. But from whence is such an impulse to come? Who will engender it? Who is willing to stake much upon it? What missionary board would like to venture out on such a possibility? The increase is about as likely to come that way as any tree of the forest, marked on the first day of January, is to be struck by lightning during the next summer.

2. A consecrating baptism of the Holy Spirit would almost certainly bring the advance. For there are givers enough, and they have money enough that they might spare, and all that is needed to loosen their grip upon it and give it direction towards the world's evangelization is a wide-spread revival of religion. This would most certainly do it. This is the way the Spirit of God works when He is welcomed to the hearts of men. For this God will be inquired of. Too earnestly and continuously we cannot pray for this great gift.

3. On the present plane of consecration it might be done, if in every church there were put forth systematic effort to reach every member with the appeal from the world-wide field, and every Sunday-school were given an opportunity to lend a helping hand. But how is this to be brought about? Who in every church will take it upon himself as a solemn charge from the Head of the church to see that this is done? We can lay this work upon pastors and officers of the churches and Sunday-schools of our great constituency, and can say with certainty, that doing as we did last year is to come short again. If the plan

adopted is an annual collection, then it needs to be prepared for with vigor and system. A single plate collection cannot reach everybody in any church under the sun. A thorough canvass, well prepared for, might do it. Some way to reach every church so as to give every person in it an opportunity to contribute might be secured by *somebody* in each church, if he would. Shall it be done, that we may this year get over what has hitherto been an impassable boundary, into a land of broad rivers and streams, with its wider plans and corresponding achievements?

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## THE GREETINGS OF THE AMERICAN BOARD TO THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Congregational Union of England and Wales, in anticipation of its Jubilee meeting, which was held in Free Trade Hall, Manchester, commencing October 4, invited the American Board, in common with other missionary organizations of this country in which Congregationalists coöperate, to be represented by one or more delegates. The Rev. Dr. Hopkins and the Hon. William E. Dodge, President and Vice-President of the Board, being then in Europe, were chosen for this service, but were unable to be present at the sessions, to the great regret of many friends of the Board, both at home and abroad. They, however, addressed from Paris a letter to Union, conveying the greetings and congratulations of the body which they represented. After referring briefly to the origin and work of the Board, they say:—

“In this work—the grandest of all work—we hail you, brethren, as one with us. We remember you in your own earlier work and great success, and we shout to you as one grand division in the same great army. If your organization differs, as it does sometimes, from ours, we are yet in this work wholly one in spirit. We find, indeed, in your very name the two elements which we recognize as essential, and desire to cherish. In the word ‘Congregational’ we find the element of self-government and of Christian liberty. In the word ‘Union’ we find the element of concentrated and aggressive force. These are the two elements to be cherished and combined, and that system is best which combines them best. Liberty and intelligent, concentrated effort, these, and these alone, in a common cause like that of missions, in which we rise above local and individual interests, give evidence of that unity among Christians for which Christ prayed, towards which we hope the age tends, and which is to be reached not so much through identity of belief and organization as through love for the Saviour, and a common sympathy with him in his passion and work.

“Has not Christendom, dear brethren, have not we, erred, in seeking too much unity of heart—which is the only true unity—through unity of belief and of organization, rather than in seeking unity of belief and a spontaneous unity of organization through unity of the heart? On this point have we not all been taught a lesson, within the last few days, in the unity which every one speaks of and feels, and that has resulted simply from the wonderful and unprecedented wave of sympathy that has spread through the civilized world in connection with the assassination, the prolonged suffering, and the death of our

beloved President Garfield? Before the power of that wave we hear, and we believe, that the animosity between the North and the South has given way. The blood of a great victim has been its solvent. Before the power of that wave the already strong and growing amity between us and you of the mother country has been wonderfully increased, so that it would be impossible for us to fight you now. By the power of that wave, it has been felt through the civilized world that there is, in our common humanity, a deeper ground of unity than in special forms of government, or even in nationality. But yet, while all this is true, it is also true that there has been no change of intellectual belief. We still hold as firmly to the superiority of our Republican institutions, and you still hold as firmly as ever to the superiority of yours. You love the Queen — God bless her — no less than you did before ; and we love her now almost as well as you do ; Queen, not of England alone, but, by the messages she sent, of human hearts everywhere.

“ But, brethren, if such results may flow from a common sympathy with a great and loving man, who stood for the cause of good government, and so was, in some sense, our representative, what may be hoped when the eyes of men shall be fully turned towards the sufferer of Calvary as He died in greater agony by the hand of murderers, standing for the purity of the government of God in connection with our redemption? When President Garfield died, there was the voice of human sympathy, and that alone. Nature held on in her wonted course, for her Lord was not there. But when the sufferer of Calvary died, the sun was darkened and the rocks were rent. This sympathy of nature, while men mocked, we believe to have been the pledge of the sympathy of the race when their eyes shall have been fully turned towards the mighty sufferer. Through that sympathy there will be union with him and with each other. The blood there shed will be the solvent of all human hatreds, and there will be found in the person and work of Christ a ground of unity that could not be found in creeds or organizations.

“ Well then, brethren, we seek for all truth, and for the best forms of organization ; is it not the lesson of the hour, and is it not time that we should learn more fully that there is in our common Christianity, as revealed in the person and work of Christ, a ground of unity through the heart deeper than any other, and through which all other unity will be sure to come ?

“ It is because we believe that the spirit of this unity is more fully expressed in our missionary work than in any other way that we wish our work in that direction to be recognized by you in your great gathering, and that we venture to exhort you to continue, with even greater zeal, in your work, — which God has so greatly blessed and honored, — as we hope to continue in ours, ‘ till He, whose right it is, shall reign King of nations as He is King of saints.’

“ Regretting again that we cannot be with you, and hoping and believing that the next fifty years will be of more rapid growth and more abundant fruitage, we are yours, in the work and hope of the Gospel,

“ MARK HOPKINS, *President of the Board.*

“ WILLIAM E. DODGE, *Vice-President.*”



## THE OUTLOOK FOR THE FUTURE.

[A SECTION of the Home Department Report of the Prudential Committee read by Secretary Alden, at the St. Louis meeting, has such a vital bearing on the future work of the Board that it is here reproduced.]

The financial problem before us is this: How shall our regular annual receipts be augmented, at least twenty-five per cent., so that they shall average certainly not less than \$550,000?

From legacies and miscellaneous sources we cannot probably expect more than the average for the past five years, about \$92,000. From the Woman's Boards, if warmly supported by their constituency east and west, we can probably depend upon an increase of at least \$20,000 above their average for the past five years, \$86,680. Shall we say that we may reasonably expect from these three sources, Legacies, Miscellaneous, and the Woman's Boards, an average for the next five years of not less than \$200,000?

From our nearly 4,000 Sunday-schools, through the Mission School Enterprise, we have received, as an average during these same five years, \$5.104. Is it too much to ask and to expect that this amount should be multiplied at least ten fold? \$50,000 from the 440,000 members of these Sunday-schools, would be an average of less than one cent a month. Ought not this great cause of foreign missions to receive from this source alone at least \$100,000?

The five years' average from regular contributions of the churches, not including what comes through the Woman's Boards, has amounted to less than \$250,000 [\$247,257]. On the supposition that the entire gifts of the female members of the churches pass through the Woman's Boards, which is by no means true, and that the regular contributions reported in the *Missionary Herald* are all bestowed by the 128,000 male members of these churches, the average, then, for each member, would be less than four cents a week. Is it too much to ask, for the broad work of proclaiming the gospel to the perishing world, that the men of our churches, some of whom are accustomed to give largely to this and to every good work, should average at least one cent per day? This would bring into the treasury during the year, more than \$467,000, an advance of over \$200,000, all of which is needed if we are to carry forward our foreign work to any degree commensurate with our opportunity.

With these figures before us, what is our financial outlook for the future? Shall we plan to carry forward our work permanently upon the somewhat enlarged scale into which we have been introduced by special Providence of God during the past two years? If so, we shall need from our regular donations for the next year, as already intimated, the generous advance of at least twenty-five per cent., and a continuous corresponding advance for the years to follow. May we not reasonably expect such an advance in view of the enlarged resources and increased membership of the churches, in view of the considerable sums which may be raised by systematic benevolence, vigorously sustained over our wide home field, and especially in view of the several important departments, both evangelistic and educational, which are included in our foreign work, and of the abundant blessing of God which has attended them all?

Should the Spirit of that Lord, who, though He was rich, for our sakes became poor, be poured so abundantly upon our churches that there should be an

immediate advance in our regular annual receipts of fifty per cent., the sum total then would amount to only \$675,000 a year; every dollar of which could be at once economically appropriated, while wide and populous fields would still remain unevangelized.

At this Annual Meeting, held in the heart of our home missionary field, where we are impressively reminded of our indebtedness as a country to the glorious gospel of the blessed God, may He enable us to devise liberal things, with enlarged faith and enlarged expectations, for the great work of proclaiming the same gospel to the uttermost parts of the earth.

## LETTERS FROM THE MISSIONS.

### *Zulu Mission — Southeastern Africa.*

#### GENERAL MEETING OF NATIVES.

MR. WILDER reports the gathering of native churches held at his station, Umwalumi, August 3-7 : —

“Such a busy, bustling time as we have had; worthy of the most enterprising Yankees. For the last three months all have been talking about the general meeting. I wish this meeting would be held here every year if it would make the people exert themselves as they have recently. I am thoroughly convinced that the Zulus would be classed among men if they could be seen preparing for company. Brutes do not make any preparations when they expect company.

“Some fifteen new houses have been erected by the natives, either because they had not room in their old houses, or because they were too dilapidated to entertain company in. Some sixty American chairs have been purchased. Teas, coffees, flour, curries, etc., have found their way into family larders where ordinarily such things are not seen. The more well-to-do men have purchased eight cows to slaughter for their guests, and my corn-mill has been in constant use for days past, grinding meal for the expected visitors. Dressmaking has been thriving the past weeks. To find a better assortment of goods some of the more fastidious young women have visited Durban, a journey of one hundred and fifty miles, walking all the way! The young men are not behind the other sex in their preparations.

They are certainly fantastic in their tastes. It is the fashion just at present among them to wear a white patch on either knee of their trowsers, and a red or blue handkerchief as a sash over the shoulder, imitating, I suppose, the officers in the British Army as seen in the late Zulu War.

#### THE SERVICES.

“Our people did not forget to prepare themselves also spiritually. The meeting had been prayed for in public and private for many weeks. At the opening session an address of welcome was given by Umphahlwa, who, as a little boy nearly thirty years ago, came to work for my father. The singing would make you smile, to say the least, but no matter. *Good* church music is a cultivated flower, not produced when the early missionaries were laboring in the German wilds. Thursday, Friday, Saturday, and Sunday, at early morn, noon, and night, the crowd gathered in and about our little church, to hear a rousing sermon, loud singing, and earnest prayers. Two or three hundred heathen congregate at noon under our far-spreading wild fig-tree, and are urged to repent. Saturday noon some one hundred children from the kraals came at my request (I had first obtained permission of their parents to let them come), and one of our promising young men gave them a talk. Sunday, Ufunjwa, an old playmate of mine, was received back in the church, after passing a most acceptable examination. He is a strong young man, and is doing a good work among the kraals, where he

has a day-school. On Sunday evening reports were given from all the stations, and the contributions for their Home Mission fund announced. They amounted in all to \$440. An out-station, started by a native, heads the list with a subscription of over \$65. Umtwalumi station, by no means the largest or wealthiest, and with all the expense of having guests, stands third in the list of subscriptions. With thanksgiving and praise the meeting closes, and Monday all are gone.

"This is the first general meeting of the natives I have ever attended, and I was favorably impressed. I tell the people it would be well to hold the meeting here every year, if it would make them work as they have. It was better than I feared it would be, considering the unpopularity of the late rules put upon the churches through the influence of the missionaries, and the manifest desire, amounting almost to a passion, for worldly gain on the part of many of our Christian natives. On the other hand the meeting suffered greatly for lack of preparation of the speakers, and for the want of a definite subject to direct the thoughts into one channel. The subject of foreign missions did not receive the attention from them that we had hoped, but I found them all interested and willing to talk the matter over. I hope next year they will inaugurate the foreign work among the churches, and be ready to enter Umzila's Country, if Mr. Richards reports favorably. Without any suggestion from the missionaries, the native committee recommended the starting of meetings especially for the young, and appointed two at each station to take charge of such young people's meetings. We held our first service in accordance with the recommendation, and had a very good gathering.

"We have five inquirers among the young, and two others, I feel, are hopefully converted."

UMZILA'S KINGDOM. PROGRESS OF MR. RICHARDS.

The following letter, dated Maganga, July 2, has been received from Mr. Richards : —

"This is the last village in the Portuguese country, and according to the custom of the land we may send back letters. So I give a report of our journey to this point. We left the point across the bay from Inhambane on June 24th, and during the seven days of marching we have traveled 414 kilometers. The paths in Africa are very crooked, and we go in a zigzag line most of the way. My loads are very heavy, averaging not far from fifty pounds, while thirty-five is far better. I have forty-five porters, one cook, two native preachers, and a Portuguese sergeant. My men complain little, although at the end of one hour's march they will tremble under their loads, and perspire very freely. The people, without exception, are very kind. We have abundance of food at no cost whatever. It is no light draft on a kraal to supply fifty men with food, and especially native porters. A week ago today a native chief asked me to stop with him, and be his missionary, and yesterday Ianbye, a dignified chief, asked me to send to America for a teacher for him. How I hope for the same success at Umzila's !

"My native men are John Pohleni and William of Inanda. While we stopped for dinner yesterday William got the whole kraal together and preached to them.

"Every day but one we have had an airy, cool, dry path. I should think fever would not be found here. There is much bush, and oxen would not find water. My donkeys are of very great help. I ride more than half the way. There seem to be a great many people here, and they would respect a missionary. We are 'one day from the sea,' so the natives all say, but this means any distance from twenty-five to fifty miles. We are to the west of Mr. Pinkerton's route, on what is called the middle way. I have enjoyed the way very much. Our preparations seem to have been complete, save the medicine chest which was left in Durban, and we have no need of that yet.

"I hope to reach Umzila in sixteen days. May God hear the prayers of the American Board and of all Christians, and give his word a speedy entrance among this most needy people."



## THE PEOPLE. THE CLIMATE.

Mrs. Richards, now in Natal, in forwarding the above letter from her husband, makes extracts from other letters received by her, in which Mr. Richards says :—

"I saw some of Umzila's people last night. They had guns, and had been out on a hunt. They were friendly, and I am quite hopeful that I will succeed among such men. We are well received wherever we go, and I hope we may be among Umzila's people.

"I have prayers with my men every morning just before starting. We eat by candle-light in the morning, starting at about half past seven o'clock, and at four in the afternoon we come to a halt. The villages are not arranged to favor travelers, and the days are very short. It is dark about five o'clock P. M., and not light until six and a half A. M. Some days we have to go far, and some days we have to stop at noon, because we cannot make the next kraal or village. I have the best there is at every place. The nights are quite chilly. I have always a native hut to sleep in. Sometimes it is quite nice and clean, and sometimes all filth and insects. The thermometer stands at about 55° at 6 o'clock, A. M., and at noon it is about 80°.

## ABUNDANT FOOD.

"I hope to reach the Sabi River next week, and Umzila's in ten days more, but cannot tell how we shall get on. I have not had to pay once for food for my men. I do not know how it will be after to-day, but I suppose I must pay for everything at the rate of about two yards of cloth for a day's food for man and beast.

"If you were here to-day you would see me writing under abundant shadows. About twenty natives are watching every move to see if they cannot learn how it is done. I gave one a piece of paper and a copy, and he performed about as well as a child of three years would do.

"We have found no water for two days except in wells, very large, and with a bark ladder to the bottom. We are not in a region of much game. There is no water here for game. Buck are plenty. Their hides retail at fifteen shirt-buttons each."

## West Central African Mission.

## MUCANOS. FAVOR TO WHITE MEN.

SERPA PINTO says that the word which strikes most terror in Bihé is *mucano*. This is a fine levied by any person who deems himself injured, and which, according to custom, he immediately proceeds to collect from the offending party. It is an outrageous system, affording every opportunity for the most unjust demands. Letters received from Mr. Sanders while at Bailunda, May 9, speak of this matter :—

"We have been somewhat troubled about the matter of *mucanos*. Mr. Bense and others on the coast said we would be entangled by the natives and stripped of all we have. I have been pleased to hear from Mr. Coimbra, as well as from our guide, that against ourselves personally they cannot have *mucanos*; that we would be robbed only through our slaves; that the master is compelled to pay for his people. Further questions elicited the information that servants who are hired by the day, or week, and nightly return to their own houses, bring no responsibility to their employers. All take it for granted that our declarations as to purposes are merely made to conceal our real motives. Hence they doubt not but that we will own slaves. Mr. Galvao gave the clue to, or reason of, our freedom from *mucanos*, I think. 'Every white is a soba here,' were his words, or 'Here we whites are all sobas.'

"This Sr. Lucas Coimbra is a chief and counselor of the king. He has a larger place in Bihé, it is said. Naturally the greater privileges and distinctions enjoyed here make it the favorite residence. Through him the king invited us to go and see some of the ceremonies in honor of some ancestors. I mean to accept, trusting that the occasion will be less tedious than visits of state.

"Beginning to understand the language I find it necessary to make Barros correct himself quite often. If I say, 'I do not wish to give handkerchiefs for fowls,' he says, 'There are no handkerchiefs, will you take *riscado*?' Soon some handkerchiefs must be used, then they will say, 'The white man is a liar.' When I make

him give my words, he complains that I do not understand how to do business with the Kimbundas."

#### THE KING'S FESTIVAL.

"Going to the festival with Sr. Lucas, we were received in fine style at the outer gate by two men. Passing through another gate we came to that in which the king receives and in which he tries cases. He soon came from among the people and gave his welcome. Then two huge pots of ochimbombo were brought out for our refreshment. Each required two men to carry it. Those with us felt their task a burden before we left the festival. For no beer could be left or the king might say his gift was despised. The manner of drinking makes abstinence the preferable alternative. A large gourd is filled. Sometimes two-gallon gourds are used. An attendant brings it, and squatting before some person, drinks. This proves it not drugged. He then cleans the rim with the palm of the hand, and passes the dish. The recipient drinks, wipes, passes, etc. The palms of some of these persons are clean, others are filthy. Though they consider the gourd in better condition for use even after a soiled hand has been passed over it, a stranger does not care to drink with them.

"After resting we went down to view the ceremonies. Some women decked with red handkerchiefs and other finery were dancing, while some men kept time by clapping of hands, an unusual way of keeping time for the dance. These women were supposed to be possessed by certain ancestral spirits of the king, who had come from the other world. Their various motions were the working of the spirits. About four hundred persons seemed to be present, though but few took part. After the women stopped the men danced, but we soon took our leave. On this day the king was not dressed in state. Mr. Miller went on the next and great day, but noticed no difference in the exercises. The king was robed in state.

"After the king had three times asked to see my rifle, I took it to show him. After doing business he led the way to a bare spot by a private entrance. At the

door he significantly remarked that if it were desired to give a present without the knowledge of his people, it should come by night through this entrance. This from the supreme judge of the land we would think quite out of place.

"The caution of the king saved an exhibition of my unskillfulness. 'Shoot high lest some one be hurt,' was the drift of his words. He pulled the trigger once, and seemed delighted with the whole performance.

"Then he took myself and guide into his private premises. The first enclosure is about forty by eighty feet. In the middle is a little attempt at ornamental gardening, but in a very rudimentary state. In one corner stands a small hut over whose doorway hangs a charm. Against the wall leans a doll of wood. It is two feet high, and rudely made. Its face is depicted on a flat surface with black paint. A cloth wound about the body dresses it in native style. A small tree, nearly dead, and in the center of a stone heap, stands before the hut. It is loaded with skulls of goats, and all together are fairly clothed with cobwebs. This seems to be their religious corner.

"The other huts probably are store-rooms, or belong to some of the hundred wives he is said to have. It may be that this matter of polygamy will prove as great an obstacle as in the Zulu mission. I saw the queen sitting by two children as we passed through this enclosure. The next is small and contains no huts. Here the king, remarking, 'Enemies go no farther,' opened a door and preceded us within. The first hut had on the outside attempts at frescoing and rude pictures of animals. This was the only noticeable thing. Five or six ordinary huts were there also. The next enclosure was just a repetition of a cluster of huts. Each hut belongs to a wife or concubine. These enclosures are separated by wooden palisades. I should have said that from the place where the rifle was fired there is a splendid view of a part of the country. Many villages, or rather the clumps of full grown trees indicating villages, could be seen. They seem to choose hill-tops for their villages. The population from this point of obser-

vation appears much larger than from the other side of the hill.

"Mr. Miller and I have had light attacks of fever this month, but they are easily controlled. Just now both of us are well. We are beset by many beggars (visitors), but have entirely ceased giving to them."

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### *Mission to Spain.*

#### A WOMAN'S BOARD.

THE following letter from Santander furnishes a new illustration of the obstacles against which our missionaries in Spain are contending:—

"Some time since a union was formed of the leading and most devoted of the Roman Catholic ladies of Santander, for the overthrow of the Protestant work. Their plan of procedure was to place their agent, or agents, in position to take note of all who should enter the Protestant place of worship. The most untiring personal efforts were continued for months to dissuade every individual from attending. Such admonition, if unheeded, was followed by efforts to induce employers to discharge such servants as persisted in attending, to influence customers to withhold patronage from such shop-keepers, and to persuade landlords to eject such tenants.

"A photographer who once had a fair business lost his eyesight: for months and years he stood on a certain corner, where he still stands for hours each day, with crooked arm and cup-like palm, making a silent but eloquent appeal to every passer by, and receiving such a steady income of pennies from his patrons of better days as made him a happy man among poor men. From constantly maintaining one position, the muscles have become firmly contracted and the sinews so hardened that the power to extend his right arm has been lost. The cup-like palm is ever waiting the pennies of a truly sympathetic and generous people. Like another blind Bartimeus, he heard the passing crowd and followed in to the Protestant services to listen to the words of the Son of David. He came, and he came again. Those loving words found response. Soon the pennies ceased to drop into his empty palm.

His income, which, though of small drops, had been as sure as the early and latter rain, now failed. The 'Woman's Board' of the city had taken his case in hand, and notified all the poor man's friends that he had joined the company of 'Protestant street sweepers,' and by so doing had forfeited all aid from the sons of the church. He left off attendance on the services of our missionary, and soon his offense was forgiven, and the stream of pennies again returned to his needy hand. Such is Rome. It may be safely said that there is not a person among all who attend this service who does not suffer socially and financially for so doing."

#### MISSIONARIES WELCOMED.

Mr. William H. Gulick writes from Santander (September 19) of the welcome accorded himself and wife on their return to their station:—

"It is pleasant to get back again to those among whom we have lived, so long, and who give us so sincere and hearty a welcome. When I returned to our Santander home alone at about this time a year ago, I telegraphed to the occupants of our house that I would reach Santander by steamer from Bilbao at about nine o'clock in the evening. Our house is situated on the top of a hill that commands a view of the Bay of Biscay on one side and of the lake-like bay of Santander on the other side. All craft coming into this bay sail up the narrow entrance close under our house. At the appointed hour the boat that I was in steamed up the channel. The girls of the boarding-school had placed lights in all the windows, which shone out beautifully over the water, and though in the darkness they could not see me, they knew that I could see them waving their handkerchiefs at the balconies. Many of the congregation met me at the wharf as I landed, and others still were waiting for me at the house on the hill.

"This time we came in upon our good people from a different direction. At seven in the evening of September 9, we drove through the familiar streets of Santander, and when the stage halted we found ourselves surrounded by a large



part of our congregation. At eight o'clock we reached our house on the hill. How the girls had worked to make everything bright and attractive to receive us! Just within the outside door the staircase was spanned with an arch of green leaves and of flowers, illuminated with colored lanterns. The walls had been whitewashed and pictures were hung everywhere, conspicuous among which was one of President Garfield. Busy hands had made numberless little changes that loving hearts had devised, to add to the pleasant first impressions of our arrival home. Never did returning missionaries receive more hearty welcome, — never did generous hearts show more clearly the love that filled them.

"We are glad to see that the work has gone on steadily and well during our absence; and the experience of these few months will prepare the people for the new order of things that will be necessitated by our removal to San Sebastian."

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### Western Turkey Mission.

#### KONIA.

DR. FARNSWORTH of Cesarea reports a visit to various out-stations, occupying him forty-three days, and necessitating 627 miles of travel in a wagon. At Nidgé and Ak Serai he found a hopeful state of affairs. At Cheltek and vicinity there is a Greek population of some 2,300 souls, affording a fine field for a Greek evangelist. Arriving at Konia, July 26, Dr. Farnsworth writes: —

"The people on this immense plain on which Konia is built, nearly all leave the villages and live in tents in the summer, and travelers, whether they stop at the villages or at the encampments, can find but poor accommodations. As our wagon enabled us to take along both bedding and food we were comfortable. For the most part I made the wagon my bedroom.

"I found Mary working faithfully in her little school. We have had no worker in Konia except this girl since the preacher resigned about a year and a half ago. The pupils appeared much better than they did eight months ago. We have now arranged

to send a male teacher to take the charge of this school. He is a man of maturity, who has had some culture, and we hope he will be able to get the people together for Sunday-school and meeting on the Lord's day. Mary has kept up a little Sunday-school, but the brethren have forsaken the assembling of themselves together on the Sabbath, as there is no one among them fitted to act as leader or spiritual guide. The work in Konia is not encouraging, but the labor bestowed has been small. We spent four days here and left with a strong feeling that this place, so dear to the hearts of all Christians because the great Apostle to the Gentiles labored so earnestly and suffered so much here, ought to be worked more efficiently. From Konia to Angora is an exceedingly uninteresting drive of five weary days. The second night we were at a large Turkish village where several Armenian merchants, from Cesarea and from Konia, are doing business. Some of them are enlightened men and it is to be hoped that the visit to In Evi (the house of the cave) may prove to be one of the more profitable ones of this journey."

#### THE PLAGUE OF LOCUSTS.

After visiting Angora, Dr. Farnsworth went to Istanose, where he found a very prosperous work, under the care of a faithful young man. The church had been blessed with frequent additions and the schools are large. Hitherto no teacher could be found for a good school for girls, but recently a girl who has been trained in the orphan school in Broosa, has returned to her home in Istanose, and the community have engaged her to open the long-desired school. At this place Dr. Farnsworth witnessed the effects of the locust plague, of which he writes: —

"You know something of the plague of locusts that has been moving on east from the Dardanelles. Starting several years ago last year the vanguard reached Istanose. It was late when they arrived, and they did no considerable damage. They did however deposit their larvæ in vast numbers. In one case I found 140 on a square inch, which gives 20,160 to the square foot. Early in the spring the earth

poured forth teeming multitudes of tiny locusts. These devoured everything; grain, grass, vineyards, gardens, and passing on, left behind them a desert. It was early, and the vineyards soon budded again, the gardens were replanted, the fields resown, and soon everything promised a joyful harvest.

"Then came another hoard of locusts that had come from regions farther west, larger and stronger than the others. These too swept the fields and vineyards clean and passed on. Again the gardens were planted and many of the fields were sown. Favorable weather brought them forward, but then there came swarms of full grown, winged locusts, lighting here and there, and wherever they paused destroying like devouring flames. They marched right on, however, in their chosen course and only took what came within their range. I saw cases where a part of a field of grain was taken and a part was untouched. After this, very remarkable rains came on and when I was there in August the country was green and beautiful as in spring. But the vineyards will give no fruit though there is an abundance of leaves. The gardens may yield something. Large sections of the country will yield almost nothing and the people of Istanose, like the people of many other villages, are now suffering and look forward to the coming winter with dark forebodings.

"The peculiar starling that is the especial enemy of the locust came in vast numbers and destroyed multitudes. The government, too, collected, as reported, 1,620 tons of young locusts. Vast as was the number destroyed it seemed as if no impression had been made.

"I am glad to say that the governor-general of Konia was more successful in fighting this enemy. This is Seyed Pasha, a very able man, known as 'English Seyed.' He studied at Woolwich and has spent some thirteen years in England, and speaks English better than any other native with whom I have conversed. He not only insisted upon the villagers turning out and fighting this enemy in their several districts, but he went out and, in person, superintended the work. He assured me that they destroyed 38,146 tons. He also

estimates that as many were destroyed in trenches with no attempt at weighing. The result was that the locusts did very little harm in the district. Business men estimate the saving consequent on these efforts at not less than \$6,550,000. Seyed Pasha assures me that he now knows that the locust can be fought successfully. It is to be hoped that the government will not fail to profit by such success, and will use every means to destroy the multitudes on multitudes of these enemies now lying in the earth."

### Central Turkey Mission.

#### A MOSLEM CONVERT.

MR. MARDEN, writing from Zeitoon, August 17, gives the following interesting story:—

"A few years ago a Christian merchant visiting Tabreez, Persia, sat one day in his little room at the Khan reading aloud from his Bible. A Moslem Koord, whose home was four days' journey southward, in the center of Persia, had come to the city on business, and was lodging in the next room. His ear happened to catch the precious words of the gospel through the broken partition, and he listened with intense interest. It was the first time he had ever heard of Christianity. He soon sought an interview with the Christian stranger, and on learning the way of salvation, he abandoned his faith in the false prophet, and declared himself a Christian. When he returned home he told his friends of his new faith, but they were fanatical Moslems, and sought at once to frighten the poor man back to his former belief. Arguments and threats did not avail, and he was imprisoned in the house of a Koordish chief and tortured. His hair was all scalded from his head, blocks of ice bound upon his eyes, sharp knives thrust under his nails, and his breast deeply gashed and then washed with some tormenting mixture.

"His persecutors, failing to alienate his wife from him, poisoned her to death. At last a woman from the chief's family came to him with a frightful story of tortures planned for the morrow, and showed him

a way of escape during the night. If he will recant, he has country, home, friends, lands, and flocks. It is an hour of fearful trial, and no human friend speaks a word of cheer. But he stands firm. In the deep darkness of the night, alone with his God, he starts out on his dreary exile. He turns his face to the westward whence the gospel message has come to him, visits Oroomiah, crosses the Turkish border, finds friends among the Christians of Bitlis, Van, and Harpoot, but he dares not stop till he reaches Marash in Central Turkey. Here now for two years, under an assumed name, he has found employment, and quietly identifying himself with Christians has won the sympathy and respect of all for his Christian character.

#### HIS PUBLIC CONFESSION.

"For months past he has pleaded earnestly for the privilege of a public profession of his faith in Christ, but the brethren, naturally distrustful of professions of conversion on the part of Moslems, have deferred his case. At length the missionaries obtained letters from Tabreez confirming the story of his life, and though the native brethren were convinced of his personal piety, yet in fear of the Moslems they durst not receive him to the church. The church committee, however, after a careful examination, gave him a recommendation to the church in Zeitoon where there are no Moslems. Last week he accompanied me to this city, and on Sunday he was baptized and received to the church. He will return at once to Marash, and his reception there is awaited with deep interest. This Koord is the first Moslem convert received to our churches or baptized by our missionaries in Central Turkey.

"Poor Mustapha, whose case attracted so much attention a year ago, has at last returned to Constantinople. He was hid away for a year where the native brethren aided him in setting up a tannery by which he could maintain his family, but failing to secure any protection from the government or from the 'English Reformers,' he at last became disheartened, and has fled from his home to conceal himself again in the multitudes of the great metropolis."

#### ALEPPO.

The Central Turkey Mission at its last Annual Meeting appointed a committee to present to the Prudential Committee the needs of Aleppo. The following extract is given from the letter of this committee:—

"It seems, indeed, an anomaly in missions that while the gospel is being promulgated in all the towns round about, the great center of all, a city of 90,000 inhabitants, should be wholly given up to the Jesuits, with the exception of feeble and interrupted efforts for the strangers in the place. Yet such has been the case in Aleppo for many years. Politically and commercially, Aleppo has been for centuries the emporium of all this region, and probably will always remain so. Oorfa, Aintab, Marash, and Antioch, are only its dependencies. Whatever is done at Aleppo affects all these and many other places.

"The city is chiefly Moslem, yet contains many thousand Greeks and Armenians, and a large proportion of Jews. Many of the people are wealthy and polished, and have a Laodicean air that seems to say 'I am rich and increased with goods, and have need of nothing,' while doubtless the Master's verdict would be that, spiritually, they are 'wretched and miserable and poor and blind and naked.' Humanly speaking there is no hope for the adult population. They are joined to their idols, formality and worldliness. But there is always hope for the young; and in this case, there are also these additional hopeful circumstances, (1st), That Aleppo is an enterprising place where education is valued, and where many are willing to pay well for it; and, (2d), that many would especially rejoice at the opportunity of obtaining an English education, the Jesuits, of course, being devoted to French; and (3d), that for many years past we have been repeatedly urged to open schools there.

"Some four years since Mr. Adams was sitting in the shop of one of the principal Greek merchants in Aleppo, who inquired why we did not open schools there as well as elsewhere. He said he had a family of daughters, and commenced sending them



to the Catholic school, paying twenty pounds tuition, yearly, in advance. But the character of the school obliged him to remove the girls, and they were at home, growing up in ignorance. The parental pride of an Aleppine is quickly and deeply touched at finding his children behind others in culture. Some few send their children to Beirut or Smyrna, a few others employ private teachers, and still more lament their lack of privileges in this respect. It would seem as if the time has come for us either to occupy the field, or allow others to come and make it their stronghold and build up educational institutions there."

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### Eastern Turkey Mission.

#### THE CARE OF THE CHURCHES.

DR. BARNUM, writing from Harpoot, September 2, gives an abstract of certain letters received that morning from different parts of the mission. These letters show the condition of the people, as well as the diversified calls to which our missionaries must give attention in their care for the people. Dr. Barnum says:—

"The first letter is from Severeck, which, although under the care of the Aintab Station, belongs to the Harpoot Pashalic. A brother writes in behalf of the community, that a man whose family are Protestant, but who is 'ungodly, intemperate, and a blasphemer,' has become a Mohammedan. He has a son twenty years old, and two little girls, one ten and the other five years old. He wishes to make his family Mohammedans too, but they all reject both it and him. The wife and son can act for themselves. The care now is for the little girls, and I am asked whether the father can claim them or whether the mother is at liberty to keep them. I send a man to the *Mufti*, the man whose business it is to explain the Koranic law, and he confirms my opinion that it is the mother's right to retain the children until they are old enough to choose their religion for themselves. He declined to give his opinion in writing to be sent to Severeck, doubtless hoping that in some way the authorities there would manage to have the girls recorded as Moslems.

"The second letter is from Peri. Our brethren there, after much seeking, and after paying high rent for several years for a house that is very unsuitable, bought a small house, with the promise of a lot adjoining, which, together, would make a good site for a chapel. Before the transfer of the latter was made, but after the bargain was completed, the Armenians, hearing of it, went to the owner of the lot on Sunday, and persuaded him to sell it to them. The regular transfer was to have been made to the Protestants the next day. They finally concluded to build upon the site which they had already secured, although it was small, so after obtaining the necessary permission from the local government, they pull down the old house and begin to build. The Armenians make a great ado about it, and now a letter comes from the preacher, saying that the governor of the district has been frightened into prohibiting the building, although he confesses to the Protestants that there is no *justice* in his prohibition. The brethren are weak, and they have met with so much opposition that they are well nigh discouraged. So I must send them a cheering letter, and must write to the governor, begging him to let the work proceed.

#### CRUEL PRIESTS.

"The third letter is from the preacher in Hagro, a town in the Diarbekir district. The congregation is small, but during the last year, as there are some signs of promise, the Armenians have begun to persecute the Protestants. The Protestants have tried to secure a separate burying-ground, but the Armenians have successfully opposed it, although they have said that no Protestant should be buried in their lot. The preacher writes, 'During my absence a little girl has died here, and the father took the body to the Armenian church, expecting that the priests would be glad to bury it, if allowed to do it according to their own rites. Instead of that, the priests and people declared that it should not be buried, but took the body and cast it out of the church.' There is scarcely anything that the people dread so much as that their dead should not be buried. The preacher continues, 'Finally the priests

compelled the father to rise in the church three times, and make confession, before they would bury his child,' and he wishes our influence to help to secure a burial-place.

#### DISTRESS OF THE PEOPLE. THE KHANS.

"The fourth letter is from the preacher in Chermook. His wife, a very active, faithful laborer, has been severely afflicted for two years past with St. Vitus's dance. It is a very sad case, one which has appealed very strongly to our sympathies. The letter, after referring to these troubles, says, 'Would that there were only these, our personal griefs. These would be comparatively easy to bear, but our grief is greatly multiplied by witnessing the distress and poverty of the people, their want of success in business, the utter prostration of trade, and especially a new calamity which has come upon them.' He then gives an account of the burning of one hundred and thirty shops, which is the chief part of the business portion of the town. This place suffered severely from famine last year and the year before, and the letter says that, even before the fire, multitudes were not able to earn their daily bread, and now they are wholly destitute. It says that it seems as though the curse of God was resting on the place. Temporal and spiritual poverty reign alike. A few are awake, but it seems impossible to arouse the mass of the people. Several of the brethren and sisters have died, and no one seems to come forward to supply their places. It is a sad letter.

"The fifth is from a helper whom we have sent to Constantinople to labor in the khans for the many who have gone from our field to earn money for their families. This man appears to be doing a good work, and quite a number have returned to their homes as Protestants and Christians who heard the truth for the first time at the capital. This letter is the most cheerful of all. He says that the Sunday meetings at the khans have been reorganized with the valuable aid of Mr. Hitchcock, so that two meetings are held in two different places every Sunday, with an attendance (in the *aggregate*, I presume) of about eighty, and sometimes one

hundred, many of whom never go to church. This is a little light in a very dark city, spiritually.

"These letters give but a faint glimpse of the correspondence which comes to us from our large field, but it will suffice for one day."

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#### Maratha Mission.

#### A VACATION EXPERIENCE.

DR. FAIRBANK, of Wadale, sends an account of what he had seen during a prolonged period of rest from station work. His letter is given under the mission to which he belongs, although what he says relates to the Madura and Ceylon Missions. Of his stay of nine weeks at Kodai-kanal, on the Pulney Hills, Dr. Fairbank says :—

"My experience this time strengthens my opinion, founded on two previous visits, that Kodai-kanal is not excelled as a sanitarium. A little more than 7,000 feet above sea level, and so situated that it receives, with rare exceptions, one to three inches of rain every month, but very seldom more than eight inches in the wettest month; with a temperature rarely descending to 50° Fahr., or rising above 75°, and usually confined to its daily maximum of 66° and minimum of 60°, so that a fire is desirable every evening in the year, it is the abode of perpetual spring, and so is a paradise for invalids and tired workers. Besides the original grove, three fourths by one fourth of a mile in extent, of large trees and of curious shrubs and creepers and tree ferns, among which are an olive and a cinnamon, there are patches of Australian gumtrees (*Eucalypti*), and *Acacias*, introduced within thirty years, but which now cover as much ground as the original grove, and are fast increasing. These furnish an abundance of cheap fuel. The picturesque lake has been stocked with two species of fish that are now obtained in plenty, and offer to those that are fond of boating an inducement additional to the pleasures of rowing or sailing. Would that Kodai-kanal, rather than Mahabaleshwar, were near enough to become the sanitarium for our mission."

Of a visit at Pulney station, Dr. Fairbank writes enthusiastically, speaking especially of the orphanage, the Boarding School, the Anglo-vernacular School, and of the singing, under the direction of Miss Chandler. At Battalagundu, also, he was greatly interested in the work of Mr. John S. Chandler, whose class of catechists happened to be in session at that time.

#### THE SCHOOLS OF JAFFNA.

Of his visit at Jaffna, Dr. Fairbank says : —

"On getting on shore and going half a mile we came to a large school house full of children. We went in and staid a few minutes. The roll contained the names of 137, and perhaps two thirds of them were present. This was as good as any of Mr. Smith's common schools that we visited. It received last year more than \$250 as grant-in-aid from government, according to the results of examinations. When I came out I looked around, there were *two* houses in sight. Nearly the whole surface of the land in the vicinity was covered with a thick growth of palmyra trees. Indeed, the district seemed to me mostly covered with a forest of palmyras, though there are large areas of open fields. The houses usually were hidden among the palmyra trees, and only the numerous school houses appear on the roads. It was strange to hear Mr. S. speak of "this village," where there was not a dwelling-house in sight. But he told me that Tillipally, which covers about sixteen square miles, has a population of 20,000. He has seventeen schools in it, and there are some private schools besides.

"The eight days I spent in the Jaffna district were very busy, interesting, and profitable days for me. Mr. Smith took me to all the eight places that are or have been stations of the American Board. Three of them are now in charge of native pastors, men of weight and ability, who speak English fluently. We visited the College and the Medical School, and the Girls' Boarding Schools at Oodooville and Oodoopitty, and looked at the chapels. Some of them are immense, as they retain the walls of the old Dutch churches.

"We went to Karadive Island, also a forest of palmyras, and there, besides the large schools of the cultivators, was one school of twenty-five pariah boys, that was more like my little schools in the Deccan than any other I saw in Jaffna. We also visited three of the Church Mission stations, with their large boarding schools, and two Wesleyan Mission stations, also having large boarding schools. Surely education is advancing in Jaffna. I made addresses in several places. Large audiences came to hear me. What I said was ably translated by pastors or some native gentleman, and at each meeting there were others who could have translated equally well. We went to one moonlight meeting for heathen, where I spoke to them through an interpreter. Mr. Christmas, the pastor at Tillipally, had spoken before. I asked who provided the abundant lights, and was surprised to learn that the owner of the house, a fisherman, provided them all, and he a heathen. Christianity is honored in Jaffna. Many Christians are men of weight and influence and pecuniary ability, and most of them are generous in giving."

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#### Madura Mission.

Mr. Tracy of Tirupuvanam, writing August 30, says : —

"I have recently received into the Station Boarding School, at Mr. Rendall's request, a young man of Catholic connections, who has had the courage to leave that communion for a purer and simpler one. The boy was formerly an assistant clerk in the Revenue Survey Department. While acting in that capacity and employed in the vicinity of Melúr, Mr. Bunnell, it seems, chanced to meet him on some occasion, and, of course, improved his opportunity to speak of the Bible. The conversation held at that time seems to have turned the boy's mind toward inquiring into the matter. He mentions it as being the earliest recollection he has of any impulse toward true religion. Since then he has gone on from inquiry to belief, and is at length openly a Protestant.



"On a recent Sabbath I received to the fellowship of the church a man, whose name I have known, and whose case has been one of interest to me for a good while. His manner and conversation testify to his social rank as well as to his intelligence and education. His first impressions of Christianity were derived from the reading of a Bible which a relative brought, years ago, from Tinnevely. He was so much struck with what he found in its pages that he began a regular study of it. His family friends, more shrewd than many, instead of showing alarm or determined opposition, diverted his mind into other intellectual channels, and, for the time, succeeded in keeping the truth from him. But the seed was sown, and, though growing in the dark for the time being, was sure to come to its fruitage in due season.

"The first time I saw the man was on a certain day about two years ago, when he came to me with a series of intellectual doubts and queries which he wished me to solve. I thought that John vii. 17 met his case exactly, and I gave him a Gospel of John with the above verse marked so as to secure to his attention.

"He went away and was out of reach even of my inquiries for a long time. I have since learned that he was on circuit duty as a government vaccinator for about a year, and that since then he has been visiting among friends in Tinnevely. He came to me, finally, very decided in his wish to be baptized, and to be received in open profession of Christianity. On examination, his knowledge of Christian truth and duty seemed quite exceptional, and, together with such testimony as we could collect in regard to his changed purpose and life, seemed to justify the conviction that he had a right to be recognized as a Christian. He was baptized under the new name of Sáimydásen,—Servant of God. Our hope is, that he may go steadily on toward larger knowledge and more earnest purpose, and may gather about him others who shall be willing to be taught the way of life, and walk therein.

"The abundant early rains which we are enjoying will soon make the fields

green and beautiful with growing grain. If the outpouring of the Holy Spirit were as bountiful in proportion to the spiritual needs of the district, we should indeed have harvesting to look forward to which would cause profound rejoicing."

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### Japan Mission.

#### ACTIVITY OF BUDDHISTS.

MR. JENCKS, of Kobe, under date of September 21, says:—

"The strenuous exertions of the Buddhist powers to stop the spread of Christianity make it desirable that we should have a strong force for the steadying of our native brethren and the helping of any new inquirers, but every year is a crisis-year in this land.

"The Buddhists are holding protracted meetings all over the land; day before yesterday I happened into one in Kobe. I recently saw an item from a native paper saying that a famous priest had arrived from Kioto, and that the people met him at the railroad station, treating him as if he were a god, and conducting him to his lodgings. At the place which I visited, meetings for preaching are being held every day at two P. M. I listened awhile where the speaker could not know that I was hearing, and as he had an earnest, forcible manner and diction, using very simple language, and not expressing any hatred toward Christianity, I went round where I could see and hear better.

"We have seen considerable opposition to Christianity shown by the Buddhists, but this speaker evidently was wise enough to see that his policy was to present the best points of his faith. His efforts that day seemed to be given to showing that Amida Buddha was a sufficient saviour, giving instances in proof that he was able and willing to hear and answer the prayers of any who needed help. Frequently a murmur of prayer and praise would run through the assembly as illustrations were presented, from different parts of the country, of the way Buddha had signally blessed those who appealed to him for help. The house was

about half full, the audience numbering about a hundred, most of the hearers being beyond middle age.

"At the close, there was a prolonged murmuring of prayer from the audience, while at the same time a shower of small coins was thrown toward the great contribution box which is always placed in front of the congregation. The box holds some twenty bushels! One old woman came up to the foot of the temple steps to pray, and gave her contribution coin to a little child who marched up to the door, and gave the coin a toss, hitting a worshiper sharply in the back.

"The people were all very friendly. Two or three invited me into the temple; asked me to speak to the preacher; told me the hours of service, and invited me to go to another place where a fresh service, by another priest, was to commence immediately. I should judge that no attempt had been made to prejudice the

mind against the foreigner or his faith, both being left to do their own advertising."

#### IMABARI.

A brief note from Mr. Ise indicates the continued prosperity of the church at Imabari.

"The work is going on pretty much as usual. We are to receive to the church to-morrow two women, and to celebrate the second anniversary of the church organization. It seems to me to have been a long time since I came here, but it is only two years and a few months. God has been blessing me and the work greatly during these years, and we see the fruit of his blessing now, in the church of seventy-seven members, a new building, and a Sabbath evening congregation of two hundred and eighty people. That God will keep the church and myself in humble and dependent spirit, now and forever, is my earnest wish and prayer."

### GLEANINGS FROM LETTERS.

*C. M. Hyde, D. D., Honolulu, Sandwich Islands.*—Rev. Mr. Smith, of San Francisco, comes to us fresh from revival meetings in the Tabernacle Church, and has thrown himself into the work here with full ardor. His Bible Readings and Gospel Talks have impressed the vital, simple truths of Christian doctrine on the hearts of the people, and I rejoice in his coming at such a time. For two weeks now we have held extra meetings in Kawaihahao Church, and the young natives are rising to take hold of Christian work as they have not for a long time. We are planning to continue these meetings, though Mr. Hallenbeck leaves us by this steamer.

*William H. Sanders, Bailunda, West Central Africa.*—I see that I did not indicate the reason why a present was necessary in Kibanda. In all these countries the death of the king or any of his near relatives is followed by a season of plundering and lawlessness which lasts, I am told, until the interment of the body. For instance, a short time ago a child of the king died. Barros objected when I, seeing

the goat still tied, was freeing it. "To-day," he said, "any one that can will steal it, we better keep it here." When one who is the heir to the throne dies, the season of rapine is prolonged by deferring the funeral many days. Then the road is blocked, unless the caravan be attended by one appointed by the king.

*W. C. Dewey, Mardin, Eastern Turkey.*—The Theological Seminary, Middle School, and Woman's School, all opened a week ago yesterday, September 5. We have nine theological students, some of them of much promise. The Middle School has ten pupils, seven of them under our care, of whom five are new men. For economy, the two schools occupy one common school-room, and employ one native teacher, with a little assistance from another. Brother Andrus and I each give four hours a week to the theological class, and, an hour and a half a day additional to the Middle School.

*W. S. Ament, Peking, North China.*—Our Sabbath audiences have been larger than I ever knew them to be before.

There are three men from the city, applicants for baptism. The Sabbath-school is the most interesting feature of our work. We have made a special effort to reach our neighbors, who hitherto have given little attention to any invitation. But now it is not uncommon to see our chapel filled to its limits. It is certainly a pleasant sight to see so many boys and girls who are beginning to be regular attendants. The ladies have been faithful with the women, and just now they are becoming acquainted with many whose faces have been familiar for years.

*Miss Julia A. Gulick, Kobe, Japan.* — On our return from Kanazawa we spent a night in Fukui, and met the bath-house-keeper mentioned by Mr. Curtis as one of the men with "intensely interesting histories," in the audience at the theater in Kioto. He was so faithful in closing his bath on the Sabbath that his patrons deserted him, till he did not make enough to pay for the wood used in heating the bath; but he expressed a determination to remain in the place, if possible, until something was accomplished towards its evangelization. He has since done good work as a colporter, and, at his own expense, has stocked a small store with Christian books and floored his bath-room, so making a nice audience-room for preaching services whenever any one comes to hold meetings. *He* does not attempt to hold public services, but through his influence and that of his good wife, with the help of

an occasional visit from the Hikone pastor and others, there are three or four persons who have become real Christians, he thinks, and several others who are interested. This company of eight or ten were with us at the hotel till a late hour conversing on religious subjects.

*D. W. Learned, Kioto, Japan.* — On their own motion the Christians of the First Church hired a preaching place for themselves, and have been for more than three years paying the rent and all incidental expenses themselves. They, however, find it difficult to get a place which they can keep for any length of time, and accordingly are setting out to raise money to buy an old house or build a new one. They have already raised about 120 *yen*, and this church at present consists of few members, and those all very poor. I don't think the Naniwa church could do much better in proportion to numbers and means.

Our school opened again last Monday, the 19th. We have a larger attendance than ever before. The theological class, our first regular theological class, numbers seventeen, with one or two more to come in a little later.

*J. H. De Forest, Osaka, Japan.* — On the 19th of this month I start again for *Ise* to marry Pastor Homma. Bad news from the *Ise* field also necessitates my going. I fear we have lost our best man there — a sad case of apostasy. Yet he may be won again by the love and patience of God and his disciples.

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## MISCELLANY.

### DR. THOMPSON'S FAREWELL ADDRESS AT ST. LOUIS.

[Of the felicitous farewell addresses given at the last session of the Annual Meeting at St. Louis, Dr. Goodell's has already been printed in full both in the *Advance* and the *Congregationist*. Rev. Dr. A. C. Thompson, the senior member of the Prudential Committee, made the address in behalf of the Board, a copy of which has been secured for publication here.]

MR. PRESIDENT, — The resolution of thanks just adopted, so unanimously and emphatically, is all that a vote of that kind should be. There is, however, a sentiment among those who have been guests here the present week, — there is a kind and amount of feeling that cannot be compressed into any such formulary. We came hither for no secular purpose; we came with no thoughts of trade, no thoughts of political advantage, but in the name of our adorable Master. We came



on the business of that kingdom which is not of this world. We had thought little about our quarters or our fare. It had occurred to some of us that when this Board of Missions was organized St. Louis was only a frontier village, with not one brick house in it; no steamboat had ever been seen at its waterfront. We now find immense warehouses, palatial private residences, imposing and tasteful church edifices. We notice a certain aspect of substantialness; and, with all the enterprise, an air of collectedness. We find a population of 350,000. We find wealth and culture, — and we found a hearty welcome.

The American Board of Foreign Missions has a historic association, a measure of home feeling in these parts. That feeling arises not merely in view of the noble contributions of ordained and unordained laborers who have already been supplied for the foreign service, but also because the first Protestant sermon ever preached west of the Mississippi was preached by the father of this Board, by Samuel J. Mills, the man whom his mother consecrated to this cause of missions before his birth, the man of Haystack memory, the friend of Obbookiah, the man not less than any other entitled to be called the originator of our foreign missions, and who was one of the first two home missionaries to visit the southern valley of the Mississippi. Now what was the scope of that man's desires? Before our Board was chartered he wrote to Gordon Hall: "I wish we were able to break forth as to numbers, like the Irish rebellion, thirty thousand strong." So early as 1813 he wrote: "I should be very sorry to have my little influence confined either by the Lakes or the Gulf of Mexico, the Atlantic or the Mississippi." Three years later (1816): "I have for some time," said he, "been endeavoring to pass the limit of these States and territories. I am pestered in this pinhole here." He longed for a missionary ship wherewith to search for eligible regions in the heathen world where the gospel might be proclaimed. He died on shipboard off the western coast of Africa. Three children of the friend who committed his remains to the waves of the

Atlantic, have come fourteen hundred miles to attend this meeting.

Christian friends of this city, in the hospitality here met with there is a certain directness and volume, not unlike the river on whose banks we have been greeted. We could hardly pass the threshold of this place of meeting without planting our foot on a WELCOME carved into marble. Scarcely were we inside this audience room when a GREETING, wrought in evergreen, met the eye. Words of salutation fell from the lips of the "old man eloquent." It has not, however, been a ceremonious hospitality. Our friend, Dr. Blodget of Pekin, will tell us that the Chinese call ceremony the smoke of friendship. We have seen no smoke, — no social smoke I mean, — but we have felt a genial warmth. The grip of the hand has been cordial. The hospitality with which we were received has been thoughtful, ample, graceful. We have seen Abraham hastening to "the herd to fetch a calf tender and good;" we have seen "Sarah making ready quickly three measures of fine meal." There has been goodly fellowship at the table, at the family altar, and in this public convocation. We have lighted our candle by yours, my friends; you have lost nothing; we have gained a good deal. You have kindly furnished us the opportunity for great enjoyments. In the devotional exercises, particularly, we have kneeled so near the Saviour that we could feel the beating of his heart as John did; we have stood so near Him that we could feel the very breath when He said: "Receive ye the Holy Ghost."

We understand to-day better than we did a week ago why this city should bear the name it does, — that of Louis IX., the most truly benevolent, the most thoroughly sincere of all the kings who have sat upon the throne of France. When that deeply religious monarch was heading a crusade to the East he rendezvoused at Cyprus. The Cypriots showed themselves so kind and so agreeable that the army were disposed to linger there. Friends of St. Louis, we are loath to leave your city. It is speaking very feebly to say that we thank you. We know something of the labor of your Committee of Arrangements. We know

what painstaking there has been generally on your part, a painstaking in which those of different religious denominations have partaken. And now all guests, whether corporate members, or honorary members, pastors of churches or laymen, mothers in Israel and daughters of Levi, join in a unanimous Thank you! Thank you! Missionaries have been among the favored ones this week. Home workers in this vast valley put in their warm words of gratitude. So do men and women from beyond seas, Austria and Bulgaria, thank you. Stamboul, Western and Eastern Turkey, Northern China, Southern Africa, and Micronesia, render thanks. [*Dr. Alden.* "You have forgotten Japan."] Ah, yes, in the somewhat tumultuous gratitude of the moment I did not recall one whom I can never forget, the son of a predecessor of this dear man in the Home Department, [*Dr. Alden*], on whose head it was my privilege, toward forty years ago, to place sacramental water, when the venerated David Greene and Mary Evarts Greene publicly dedicated him to the God of missions. Yes, Japan joins in the thanksgiving of this occasion.

But it is time to shake hands and say Good bye! God be with you! In taking leave guests often say to their host, We have had an enjoyable visit. To say that now would be a platitude. There is an Oriental tradition that certain of the children of Seth lived on a mountain so high that they could hear the songs of the angels, and could even join them in their service. Ever since the opening of Tuesday afternoon and evening have we not been climbing up higher and higher; breathing more and more the atmosphere of heaven, till now we see the hundred, forty and four thousand; till we hear the familiar voice of Dr. Anderson, and Dr. Ebenezer Alden; till we hear, as the voice of many waters, our departed missionary fathers and sisters in Christ, and a host of converted heathen? Hark! do we not hear the voice of harpers harping with their harps? Yes, we join them in the ascription "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him—to Him

be glory and dominion forever and ever. Amen."



#### THE AMERICAN BOARD AT ST. LOUIS.

REV. DR. GOODELL, pastor of the Pilgrim Church, in which the Board met, writes as follows to the *Advance* of November 3:—

"It is a blessed thing to have the American Board come to any city. The preparation for it is a loving labor, the presence of it is an inspiration, and the memory of it a joy forever. The facing of grave and solemn realities beforehand, for a little time, till the armor is fairly on, is only that brief darkness which is greatest just before the dawn. Soon the morning breaks above the hills, and there is only joy and gladness in the service. And the chief sorrow about it all is, that the tents of the great encampment round about are so soon lifted, and the guests far away. It is not a difficult and burdensome work to entertain the Board. There is no mountain about it, only the mountain of the Lord's house, which Jehovah himself builds for the time; and the sense of weariness and care is lost in the delight in seeing the hosts of the Lord flow in, and the light and cloud of his presence on the summit. Some magnify the work, and say, it is a good thing to have *had*, but a great trial to *have*; like riding on a camel,—a happy thing in retrospect, but fearful in the doing. I stoutly deny all this, and pity any soft soul that calls such toil for Christ and his people and his kingdom enduring hardness. It is a great privilege. I thank God I have been accounted worthy to be put into such a ministry. . . .

"Such a meeting as that of the American Board cannot be gotten up to order, no matter what speakers are gathered for it. It is the blossom of more than half a century of prayers and consecrations and sacrifices for Christ. Its roots run down to the Rock of Ages. Its sheaves are garnered from every land. Its faith reaches to that within the veil,—that is the secret of the wondrous spiritual power and uplift of its feasts.

"Our hearts are all quickened in love for the Board and its work. There will be

henceforth in the interior more prayer for the conversion of the heathen, more money given, a keener sympathy with the missionary workers, more sons and daughters consecrated to Christ, and a greater helpfulness in every branch of the service.

"Next year this great tabernacle moves from St. Louis by the river to Portland by the sea. Dr. Goodwin, of your city, in the sermon, will fitly apply God's Word and providence to the hour, concerning this first and greatest work of the ages, the world's redemption. I congratulate that city on the high privileges and blessings in store. Let the year of preparation among the churches be as much in prayer as in provision for bodily wants, and there will be a new era in the spiritual growth and power of the city."



#### THE ERUPTION OF MAUNA LOA.

[THE venerable Titus Coan, of Hilo, sends us the following graphic account of the volcanic commotion on Hawaii, and the remarkable deliverance of Hilo when threatened with destruction.]

The flow of molten lava was fierce and fearful. It divided into three great streams, with many smaller branches. The column showing a lofty front moved on from the base of the mountain toward the Hilo shore, leaving a narrow belt between the fire and the open and uninhabited country. It came like an invading army with its sappers and miners, making slow but sure approaches towards us. Fiery arms, like pickets, were being pushed out into the woods in front of the line, and as the jungle and the giant trees were thus consumed and the pits, caverns, and gorges filled up, the great body of fused matter marched on with an emblazoned front, making a daily progress of from 100 to 1,000 feet toward the shore. This fiery column made its own road, laid its own ducts, and covered in self-made pipes and channels its continuous streams of supplies from the roaring fountain some 12,000 feet high, lifting its blazing banners aloft by night, and covering the forest and mountain with murky clouds of smoke and steam by day. Thus the right wing of the flow came within five miles of Hilo.

The proximity of this stream, its breadth and depth, its activity and persistency, rendered it an object of terror to many, and of serious thought to others. A day was set apart for prayer, and our meetings were well attended, and solemn. Our native congregation numbered three hundred or more.

Not long after this the northeast flank, which so threatend our whole town, clogged, indurated, and made very little advance towards us, and a fierce channel was opened on the extreme southeast end of the flow, about one and a half mile from the northern flank. Down this opened channel the stream of fire rushed with mad rage, opening a pathway through a belt of wood, hurrying down the rocky beds to the water, leaping precipices, licking up waters, blasting rocks, spreading on both sides to the width of half a mile or more. From our town we could see this fiery line by day and night, everywhere marked in its progress by its flaming, ruddy banners, while the detonations were like the rattle of musketry and the deep boom of cannon in battle. The sight was grand and fearful. Crowds of people, men, women, and children, strangers and residents, visited it by day and watched it by night. This fiery stream struck one house and left it in ashes, and it was coming near to other dwellings, and to a grand sugar mill, when, all at once, it stiffened and ceased to move; and now it sleeps like a vast, dead dragon, stretching its blackened form about fifty miles from its head on the high mountains to its end, only one mile from the waters of our harbor, and about half a mile from the upper houses of our town. Our escape from this burning flood of devouring fire is marvelous and most merciful; and all thankful and thoughtful people are asking "What shall we render unto the Lord for all his benefits towards us?" I trust we shall be enabled to set up an Ebenezer as a heartfelt memorial of our gratitude to God who has heard our prayers. The flow was active nine months, having commenced on the fifth day of November, 1880, and having given evidence of decline on the 5th of August. By the 10th of August hardly a glimmer of light or a puff of smoke were



seen from the terminal crater down to the dead terminus of the stream.

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#### BIBLIOGRAPHICAL.

*Dr. G. C. Burkhardt's Kleine Missions-Bibliothek. Zweite Auflage, gänzlich umgearbeitet und auf die Gegenwart fortgeführt von Dr. R. Grundemann: Bielefeld und Leipzig.*

The Missionary Library, by Dr. R. Grundemann, is now complete, No. III. *Melanesia* and *Australia*, of the fourth volume, *Oceanica*, having just appeared. It is accompanied by an Index with double columns, which fills over sixty pages. The three preceding volumes are devoted respectively to America, Africa, and Asia, the whole having cost the author eight years of earnest labor. Those who are acquainted with the *Allgemeiner Missions-Atlas* (1867-71), by the same hand, will be prepared to look in this work for great thoroughness and accuracy; nor will they be disappointed. Probably no man living is so well qualified for such an undertaking, and in this department missionary literature has never received a more valuable contribution. It is substantially a new work — although Dr. Grundemann's modesty does not lead him to make that claim — and the missionary world owes him no common debt of gratitude.

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#### EARLY TRAINING IN BENEVOLENCE.

NOT a few pastors at the West are beginning to experience a new difficulty. Members of their churches whom they

excused from the calls of benevolence in the day of small things, because they were poor and had their land to pay for, are now profiting by that early training in an unexpected way. Their lands have been paid for, and in many cases farm has been added to farm; but now, instead of being too poor, they are too rich and proud and competent to be trained to benevolence. The excitement of increasing wealth has absorbed them, and their church membership has either lapsed or become a matter of form. And the pastor who could once have moulded them has grown deferential and even timid before their increasing consequence, and their brusque, curt manner. They are beyond his reach, and he is in despair. Their wives are still faithful to the cause of the Master, and are troubled at the condition of things; but beyond their own savings and their own cautious efforts they are helpless. All that their husbands give or do for church interests is now mere patronage, while their contributions for missions and other general benevolences are just what they were from the first — nothing.

The West is full of these prosperous and competent men; and the fact that in many new States the cause of Foreign Missions depends so largely on the efforts of the Woman's Missionary Societies stands explained. The reason why communities are rich and the churches poor, is also clear.

Train up a church in the way it should go, and when it is old it will not depart from it. — *The Foreign Missionary.*

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## Notes for the Month.

### SPECIAL TOPICS FOR PRAYER.

*Patient Waiting.* That there may be a humble persistence in effort and supplication; that there may be a trusting patience befitting the greatness of the work in hand, a patience inspired by Him with whom a thousand years are as one day; by Him who could wait four thousand years before the fullness of the time was come, when He sent forth his Son to redeem them that were under the law. The hearts of missionaries and their home supporters should be lifted up daily, imploring the grace of courageous expectation; that no one may be disheartened, there being a firm hold upon the divine assurance that he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Earnestly entreaties should ascend that none in Africa, or elsewhere, may be weary in well doing, for in due season we shall reap if we faint not; that the ear may ever be open to hear the voice from heaven, Be ye steadfast, immovable, always abound-

ing in the work of the Lord ; and that memory may never lose a loving hold upon the words of Him who spake a parable that men ought always to pray and not to faint. They that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not be weary ; and they shall walk and not faint.

For those Moslems who have accepted the Christian faith, that they may be steadfast under persecutions, and that the wrath of their persecutors may be stayed. (See page 504.)

#### ARRIVALS AT STATIONS.

October 1. At Constantinople, Mr. and Mrs. W. W. Peet, and Miss Agnes M. Lord ; also Miss Mary E. Brooks, on her way to Erzroom.

September 5. At Benguela, West Africa, Mr. and Mrs. F. A. Walter, on their way to Bihé.

#### DEPARTURES.

October 15. From New York. Rev. Justin E. Abbott, to join the Maratha Mission and Rev. Josiah Tyler, returning to Natal.

#### ARRIVALS IN THE UNITED STATES.

November 8. At New York, Rev. J. D. Davis and wife, of the Japan Mission.

#### MARRIAGE.

October 5. At Dundee, Scotland, Rev. Robert Thomson, to Miss Agnes C. Turner. Mr. and Mrs. Thomson are under appointment to the European Turkey Mission.

### DONATIONS RECEIVED IN OCTOBER.

#### MAINE.

<b>Cumberland county.</b>	
Auburn, High St. ch. and so.	200 00
Cumberland Mills, Cong. ch. and so.	53 19
Portland, St. Lawrence St. ch.	8 84
Yarmouth, 1st Cong. ch. and so.	55 90—317 93
<b>Kennebec county.</b>	
Waterville, A Colby student,	1 00
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so.	50 00
<b>Piscataquis county.</b>	
Brownville, Cong. ch. and so.	26 00
<b>Union Conf. of Churches.</b>	
Hiram, Cong. ch. and so.	6 00
Waterford, 1st Cong. ch. and so.	5 40—11 40
<b>York county.</b>	
Cornish, Cong. ch. and so.	8 00
Lyman, Cong. ch. and so.	12 00
West Newfield, Cong. ch. and so.	7 50
York, 2d Cong. ch. and so.	11 00—38 50
	444 83

#### NEW HAMPSHIRE.

<b>Coos county.</b>	
Lancaster, Cong. ch. and so.	21 69
<b>Hillsboro co. Conf. of Ch's. George Swain, Tr.</b>	
Milford, Cong. ch. and so.	11 03
Nashua, 1st Cong. ch. and so.	51 27—62 30
<b>Merrimac county Aux. Society.</b>	
Loudon, coll. at Picnic grove,	39 87
Pittsfield, Cong. ch. and so. m. c.	15 00—54 87
<b>Rockingham county.</b>	
Exeter, 1st Cong. ch. and so.	68 00
North Hampton, Cong. ch. and so.	15 76—83 76
<b>Strafford county.</b>	
Laconia, Cong. ch. and so.	40 27
	262 89

#### VERMONT.

<b>Addison county.</b>	
New Haven, Cong. ch. add'l, 3.40 ; A friend, 5 ;	8 40
<b>Caledonia co. Conf. of Ch's. T. M. Howard, Tr.</b>	
Kirby, Cong. ch. and so.	8 68
Lyndon, Cong. ch. and so.	30 87—39 55

#### Chittenden county.

Essex Junction, Cong. ch. and so.	12 00
<b>Orleans county.</b>	
Morgan, Cong. ch. and so.	10 50
<b>Windham county Aux. Soc. H. H. Thompson, Tr.</b>	
Bellows Falls, Cong. ch. and so.	20 34
Brattleboro, Centre ch. m. c.	27 43
W. Brattleboro, Cong. ch. and so.	13 37
Wilmington, A friend,	10 00—71 14
<b>Windsor county.</b>	
Springfield, A friend,	1 00
Woodstock, 1st Cong. ch. and so.	14 82—15 82
	157 41

#### MASSACHUSETTS.

<b>Berkshire county.</b>	
Alford, Cong. ch. and so.	31 47
Hinsdale, Two friends,	7 00
Pittsfield, 1st Cong. ch. and so.	26 82
Sheffield, Cong. ch. and so.	5 75
W. Stockbridge Cen., Cong. ch. and so.	21 11—92 15
<b>Bristol county.</b>	
Norton, Trin. ch. and so.	7 50
Taunton, Union ch. and so.	27 38—34 88
<b>Brookfield Ass'n. William Hyde, Tr.</b>	
Brookfield, Cong. ch. and so.	100 00
Charlton, Cong. ch. and so.	52 50
Dana, Cong. ch. and so.	3 00
Hardwick, Cong. ch. and so.	37 00
Holland, A friend,	1 00
Southbridge, Cong. ch. and so.	221 04
Sturbridge, Cong. ch. and so.	110 00
Ware, 1st Cong. ch. and so.	48 15
Ware, East Cong. ch. (of wh. from J. A. Cummings, 100, to const. HELENA A. CUMMINGS, and from William Hyde, 100, to const. IS- ABELLA HYDE, H. M.) to const. GEO. G. HALL, D. F. MARSH, W. EDDY, MARY TAYLOR, and Mrs. H. O. DRAPER, H. M.	950 06—1,522 75
<b>Essex county, North.</b>	
Georgetown, Ortho. Memo. ch.	25 50
Ipswich, 1st Cong. ch. and so.	5 00
Newburyport, North ch. and so. 38.51 ; Ann P. Bassett, 10 ;	48 51—79 01

Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Bernardstown, Cong. ch. and so.	3 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	60 00
Longmeadow, Gents' Benev. Soc.	3 00
Holyoke, 2d Cong. ch. and so.	52 86
Monson, Cong. ch. and so.	123 27
Springfield, 1st Cong. ch. and so.	96 69
Olivet ch. to const GEORGE L. WOODS, H. M. 72.07; E. A. Thompson, 3;	171 76
Tolland, Cong. ch. and so.	1 39
Westfield, 1st Cong. ch. and so.	2 76—415 04
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so.	100 00
Hadley, Cong. ch. and so.	4 76
Northampton, A friend,	15 00—119 76
Middlesex county.	
Cambridgeport, Miss Cynthia Winship,	50 00
Hopkinton, Cong. ch. and so.	191 74
Melrose, Ortho. Cong. ch.	29 08
Newton, Eliot ch. and so.	370 00
Newton Centre, 1st ch. and so.	50 82
Somerville, Franklin St. ch. m. c.	6 51
Stoneham, Cong. ch. and so.	18 18
Waltham, Trin. ch. and so.	68 00—784 33
Middlesex Union.	
Boxboro, Cong. ch. and so.	4 00
Harvard, Cong. ch. and so.	32 00
No. Leominster, Cong. ch. and so.	13 27—49 27
Norfolk county.	
W. Weymouth, 2d Cong. ch. and so.	46 00
W. Medway, A friend,	10 00
Wrentham, Cong. ch. (of wh. m. c. 18.96),	45 00—101 00
Plymouth county.	
Rockland, Cong. ch. and so.	46 52
Suffolk county.	
Boston, Mt. Vernon ch. 1.00; Immanuel ch. 1.00; Shawmut Branch s. s. for Africa, 25; Eliot ch. 7.75; Central ch. R. B. R. 5; Union ch. 3.55; S. D. Smith (West Roxbury), 155; W. W. 10; A friend, 4;	1,311 30
Worcester county, North.	
Templeton, Trin. Cong. ch.	20 68
Winchendon, 1st ch. (m. c. 34.22),	78 07—98 75
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
West Boylston, Cong. ch. and so.	53 00
Worcester, Union ch. and so. 184.85;	
Salem St. ch. 109;	293 85—346 85
Worcester co. South Conf. of Ch's, William R. Hill, Tr.	
Whitinsville, Cong. ch. and so., add'l,	198 94
—, collection at conference,	25 69—224 63
Jeffersonville, A friend,	2 00
—, A friend of missions, to const. RICHARD HOLLAND and Mrs. CLARISSA POWERS, H. M.	200 00
—, A sister in Christ,	76 71
	5,507 95
<b>Legacies.</b> — Boston, Mrs. Charlotte A. Stimson, add'l int.	28 07
Millbury, Asa Hayden, by Mrs. Hayden, Ex'x, in part,	358 33
Newburyport, Sarah Bassett,	500 00
Rockport, S. H. Brooks, to const. DAVID B. ALLEN, H. M.	100 00—986 40
	6,494 35
<b>RHODE ISLAND.</b>	
Providence, Beneficent Cong. ch.	550 00
<b>CONNECTICUT.</b>	
Fairfield county.	
Bethel, A friend,	100 00
New Canaan, Cong. ch. and so.	121 33
Stamford, 1st Cong. ch. 48; do. Mrs. Huxton's legacy, 31	51 00—272 33
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	16 72
Bloomfield, Cong. ch. and so.	11 00
Bristol, Cong. ch. and so.	83 31
Buckingham, Cong. ch. and so.	3 06
Farmington, Cong. ch. and so.	38 74
Glastonbury, 1st Cong. ch. and so.	240 00

Hartford, Jos. E. Cone, 100; Friends, for sufferers in Cesarea, 3;	103 00
Plainville, Cong. ch. and so.	64 15
Rocky Hill, Cong. ch. and so.	23 50—583 48
Litchfield co. G. C. Woodruff, Tr.	
Cornwall, 1st Cong. ch. and so.	48 75
W. Winsted, 2d Cong. ch. and so.	126 46—175 21
Middlesex co. E. C. Hungerford, Tr.	
Centrebroke, Cong. ch. and so.	28 50
Chester, Cong. ch. and so.	45 00
Old Saybrook, Cong. ch. and so.	11 51—85 01
New Haven co. F. T. Jarman, Agent.	
Derby, Rev. J. B. Thrall, for building at Monastir,	10 00
Guilford, 1st Cong. ch. and so.	34 00
New Haven, 1st ch. m. c. 10.21;	
North ch. m. c. 8.49; Mrs. M. R. Harrington, 25;	43 70
Whitneyville, Cong. ch. and so.	70 00—157 70
New London co. L. A. Hyde and L. C. Learned, Trs.	
Norwich, 1st Cong. ch. and so. (of which 50 from L. A. Hyde, with other dona. to const. HARRIET L. HYDE, H. M.),	100 00
Stonington, 1st Cong. ch. and so.	18 00—118 00
Tolland county. E. C. Chapman, Tr.	
Hebron, 1st Cong. ch. and so.	31 00
Rockville, 2d Cong. ch. and so.	51 24
Tolland, Cong. ch. and so.	4 03—86 27
Windham county.	
Chaplin, "C. C. C."	50 00
Ekonk, Elizabeth W. Kasson,	10 00
Wauregan, Cong. ch. and so.	28 25—88 25
	1,566 25
<b>Legacies.</b> — So. Windsor, Mrs. E. D. Willey, to const. LUCINDA WILLEY, H. M.	100 00
	1,666 25

## NEW YORK.

Baiting Hollow, Cong. ch. and so.	
12.60; "A gift to the Lord," 5;	17 60
Bangor Cong. ch. and so. add'l, 1; R. H. Farr, 30;	31 00
Brooklyn, Mrs. Edward P. Thwing,	5 00
Gaines, Cong. ch. and so.	8 00
Gaspot, 1st Cong. ch. and so.	11 00
Harford, Cong. ch. a. d. so.	12 08
Homer, Mrs. R. R. Green,	5 00
Hopkinton, Cong. ch. and so.	25 00
Jamestown, Edmund Barnes,	5 00
Lisle, 1st Cong. ch. and so.	15 82
New York, "Haggai, ii. 8," \$25; Manhattan Br. s. s. for Erzroom, 20; William C. Hunter, 10; Soc. C. I. Un. Theol. Sem'y, 9.20;	64 20
Oswego, Cong. ch. and so.	77 72
Richford, Cong. ch. and so. 6.92; Frank W. Allen, 6;	12 92
Rocky Point, Cong. ch. and so.	17 00
Rushville, 1st Cong. ch. and so.	2 50
Sayville, Cong. s. s. and mis. soc. for native pastor,	30 00
Volney, Cong. ch. and so.	21 47—361 31

<b>Legacies.</b> — New York, Mrs. Hannah Ireland, by John M. Knox and George I. Cook, Ex'rs, in part,	13,000 00
	13,361 31

## PENNSYLVANIA.

Audenried, Welsh Cong. ch.	10 00
Jermyn, Welsh Cong. ch.	3 00
Pittsburgh, Plymouth Cong. ch.	18 10—31 10

## DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so.	25 00
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## WEST VIRGINIA

Cotton Hill, J. E. Huntington,	10 00
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## FLORIDA.

Daytona, 1st Cong. ch.	10 60
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## OHIO.

Cleveland, Euclid Ave. ch.	39 84
Cuyahoga Falls, Cong. ch.	9 93
Findlay, Cong. ch.	12 10



Harmar, Cong. ch. add'l,	53 35
Kent, Cong. ch.	8 81
Lenox, Cong. ch.	10 00
Lorain, Cong. ch.	7 00
Oberlin, 2d Cong. ch.	34 03
Plainsville, 1st Cong. ch.	35 41
Springfield, 1st Cong. ch.	27 03
Thomastown, Welsh Cong. ch.	9 00
Twinsburgh, Cong. ch.	40 00—287 45

## ILLINOIS.

Brimfield, B. B. Bowman, for building at Monastir,	5 00
Bristol, Mrs. Wheeler, for Mr. C.'s work,	2 00
Chicago, U. P. ch. m. c. 6.88; Mrs. Adeline Boyden, 25; Margeratta Veitz, a thank offering, 5; Western Avenue chapel, 2.28;	39 16
Elgin, Cong. ch.	100 02
Galesburg, 1st Cong. s. s. 5; Infant class of do. 5; for building at Monastir,	10 00
Galva, 1st Cong. ch.	32 65
Greenville, Cong. ch. harvest offering, 15; Rev. M. A. Crawford, 5; A friend, 1;	21 00
Ivanhoe, Cong. ch.	16 70
Oak Park, W. E. Blackstone,	10 00
Oneida, Cong. ch.	21 00
Paxton, Cong. ch.	12 50
Polo, Mrs. R. M. Pearson,	5 00
Ravenswood, 1st Cong. ch.	12 00
Watseka, Mrs. N. D. Graves,	3 90
Wyoming, W. Walters,	5 00—295 91

## MICHIGAN.

Battle Creek, Mrs. J. L. Crane,	2 00
Detroit, 2d Cong. ch.	137 23
Hudson, Cong. ch. m. c.	5 00
Owosso, 1st Cong. ch.	50 36
Somersett, Cong. ch.	21 00
Tawas City, Cong. ch.	5 00—229 59

Legacies.—Adair, Henry Topping, by N. B. Clark,

52 00

281 59

## MISSOURI.

Jefferson City, Mrs. John Rice,	5 00
Kidder, 1st Cong. ch.	2 50
St. Louis, James S. Stevenson, 5; A friend, through Dr. Goodell, 5;	10 00—17 50

## MINNESOTA.

Audubon, Cong. ch.	2 62
England Prairie, Cong. ch.	3 50
Hawley, A friend of Missions,	10 00
Hutchinson, Cong. ch.	1 50
Minneapolis, Plymouth ch. 44.62; 2d Cong. ch. 3.60;	48 22—65 84

## IOWA.

Ames, 1st Cong. ch.	18 00
Chester Centre, Cong. ch.	46 00
Columbus City, Sarah E. Evans,	3 90
Denmark, Cong. ch.	30 00
Hampton, Cong. ch. 6; Last gift	
Mother Beed, 4.50;	10 50
Hastings, Cong. ch.	10 00
Kelly, A lady and a little girl,	25
Manchester, Mrs. F. P. Batchelder,	2 00
Postville, Cong. ch.	8 80
Traer, Cong. ch.	35 00—164 46

## WISCONSIN.

Arena, Cong. ch.	5 78
Columbus, Olivet ch.	12 16
Fond du lac, Cong. ch.	50 00
Neenah, A friend,	2 00—69 94

## KANSAS.

Milford, Cong. ch.	4 10
Topeka, 1st Cong. ch.	16 00—20 10

## NEBRASKA.

Crete, Zion's friend,	25
Red Willow, Rev. Amos Dresser,	5 00
Sutton, Ger. Asso. meeting,	6 00
Weeping Water, Cong. ch.	17 88—29 13

## CALIFORNIA.

Murphys, Cong. ch.	2 00
Oakland, Plymouth Ave. ch. 30.35; A friend, 10;	40 35
San Francisco, 3d Cong. ch.	22 20
Santa Cruz, Cong. ch.	12 00
—, Tithings,	20 00—96 55

## OREGON.

Forest Grove, 1st Cong. ch.	9 00
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## COLORADO.

Colorado Springs, Rev. E. M. Bartlett,	5 00
Denver, 1st Cong. ch.	31 00—36 00

## DAKOTA TERRITORY.

Chamberlain, Rev. W. H. Thrall, for building at Monastir,	5 00
Vermillion, Cong. ch.	1 00
Yankton, 1st Cong. ch.	40 02—46 00

## CANADA.

Province of Ontario,	
Douglas, Cong. ch.	3 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, William S. Lee,	20 00
Nova Scotia, Manchester, Rev. J. Whitman,	5 00
Sandwich Islands, Hilo, Rev. Titus Coan, 25; Mrs. Titus Coan, "avails of ferns," 25; Hawaiian ch. 25=75 for work in Africa; Kohala, Union ch. 24.50;	99 50
Turkey, Manissa, m. c. coll. for Africa,	12 10
Zulu Mission, Natal, Mr. Nourse, 2.45; Umzumbe, m. c. 16.59; Umtwalume, m. c. 22.11;	41 15—177 75

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	6,209 32
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Brownfield, Cong. ch. and so. 15; Varmouth, 1st ch. and so. 12.20; York, 2d Cong. s. s. 1;	28 20
NEW HAMPSHIRE.—New Ipswich, 19th Annual Fair,	5 50
VERMONT.—Burlington, Young Men's Bible Class, for school at Cheshmishk,	30 00
MASSACHUSETTS.—Boston, Boylston s. s. 2; Brookline, Baby Edwin's first contribution, 1; Cambridgeport, Prospect St. s. s. 14.03; Easthampton, Payson s. s. for Mr. Christie's school at Marsh, 25; Gill, Cong. s. s. 4.04; Warren, Cong. s. s. for Rev. H. N. B., Harpoort, 20;	66 07
NEW YORK.—Spencerport, First Cong. s. s.	15 00
PENNSYLVANIA.—Mercer, Cong. s. s.	8 00
OHIO.—Cuyahoga Falls, Cong. s. s.	7 01
ILLINOIS.—Chicago, N. E. Cong. s. s. for pupil at Harpoort, 28.37; Joy Prairie, Cong. s. s. for work at Ruk, 6.20;	34 57
VIRGINIA.—Falls Church, Cong. s. s.	2 00
CALIFORNIA.—Yountville, Oak Knoll s. s.	2 50
CANADA.—Embro, Cong. s. s. 5; Montreal, Calvary s. s. for a native preacher in China in care Rev. A. H. Smith, 25;	30 00
	228 25

Donations received in October,	16,913 73
Legacies " " "	14,138 40
	\$31,052 13

Total from September 1st to October 31st, 1881, Donations, \$28,440.14; Legacies, \$21,440.49 = \$49,880 63.



## FOR YOUNG PEOPLE.

### GIRLS IN CHINA.

OUR young people may like to hear about the real condition of girls in China to-day. Perhaps they suppose that the old heathenish customs, such as binding the feet of girls, and of mutilating or selling them, have passed away in the light of these latter days. But China still sits in great darkness.

A few months ago there lived near Swatow a girl of thirteen named A Ná. Her father and two married sisters were Christians, while her mother remained a heathen. One sister was at the English Presbyterian Mission School at Swatow. She was taken sick there, and A Ná was sent for to take care of her. So A Ná came, and went about her duties with a pleasant, cheerful face, though the missionaries soon found that she had great trials. Her mother was determined to bind her feet, as nearly all the women in the village where she lives have the little misshapen feet produced by binding them tightly in early life. It is a torturing process, and the missionaries and Chinese converts set their faces against it as unchristian. Poor A Ná declared that she would not submit to it, and that she wished to follow her father and do as a Christian should. However, her mother consulted a fortune-teller, and he fixed upon the twenty-seventh day of the 12th moon as a lucky day to begin the binding. At that time she sent for A Ná, who refused to go. The mother then came herself, but when A Ná saw her, she threw herself into the matron's arms, and clung to her till she was pulled away by main force. Her mother dragged her down stairs, scolding and raving as only a heathen woman can. So the poor child was carried off weeping bitterly as she went. Her last words to her sister were, "My heart is fixed. I will be a Christian, and will not have my feet bound."

The *Peking Gazette* of March 15th, in this year of grace, 1881, states that the Governor-General of Sze-chuen asks imperial honors for a girl of eighteen who starved herself to death, after the burial of her betrothed. He also asks honors for other females who have "displayed their filial piety by mutilating themselves." The honors were granted.

Miss Safford, of Foochow, writing for *Woman's Work in China*, says that parents do now sell their daughters and husbands their wives. When a man sells his wife the sale paper is stamped by the woman herself. The palm of her

hand is smeared with ink, and makes on the paper a full, clear mark that could not be obtained without her consent. A paper thus attested proves that the woman was not stolen from her husband.

This cut, borrowed from that very interesting volume, *Women of the Orient*, shows what a misshapen thing a bound foot is. Think of a little girl five or six years of age having her feet so bandaged that the instep shall be broken and the toes pressed under the sole! It takes six or eight years to finish the work, and after that these maimed girls must hobble about all their days on their distorted



A BOUND FOOT, WITH SLIPPER.

and weakened limbs. But silly as the custom is, no one wishes to be out of fashion.

#### CAN CHINESE GIRLS READ, AND WHAT DO THEY READ?

Chinese books for women are mostly stories of ancient discreet heroines, or "Rules of Propriety." In these books industry and reverence for parents are commended, but so is suicide. Devotion to a husband's memory is enjoined, and widows are entreated to disfigure themselves by cutting off their ears and noses, rather than marry a second time.

As to the number who read, Miss Safford says that she kept for some months a careful written record of all the women who could read, within a given number. Out of eight hundred there were only eight who could read at all. Of the eight only two could read well, and of the two the best reader did not understand the meaning of the classics, though she knew the characters very well. Of course Chinese girls differ in capacity as other girls do, but their standard of education has left them as a whole in a low and dull mental condition. In



one of the Methodist mission schools the girls said that Moses created the world, Adam was the true God, and Pilate was an apostle. On the other hand Miss Porter, who reports this, found in a tour through villages south of Peking,



A FLOWER GIRL FROM NORTH CHINA

a girl who had read the catechism and the whole New Testament. She had asked help of any one who could tell her the characters, and studied her lessons by night, after the family had retired and the house was quiet. She had read the New Testament till she had become familiar with it, and above all had

learned to love it and to treasure special portions. "She came to my room alone one night, and read passage after passage, giving with each selection some reason why she enjoyed it. Her eyes filled while reading of the crucifixion, and she soon stopped, saying she could not read that without crying. Such progress on the part of the few," says Miss Porter, "strengthened hope for all and enlarged our vision of the whole work among women."

#### WHAT IS THE DAILY LIFE OF GIRLS IN CHINA?

Girls of the better classes are not expected to go beyond the doorway after they are ten years old. One lady is held up as a model because she never even went near a window to look out. This custom is now observed to some extent in Foochow. The little daughters of wealthy families who used to visit Miss Safford, come no longer, nor do they play around their front doors. She inquired for them and was told, "They are too old to go out now, it is not proper." "I was not allowed to go to the front door during my husband's lifetime," said a mandarin's widow.

The amusements of the wealthier women consist chiefly of smoking, gossiping, card-playing, and fancy work, while some few use musical instruments. They make occasional visits to female relatives. Perhaps an afternoon jaunt is allowed once in a great while to some pleasure garden. Of course they cannot walk thither with their deformed and weakened feet; they must ride in the palanquin, which has the merit of screening them from sight. Shall we not come to the rescue of these poor souls without God and without hope?



CHINESE PALANQUIN AND BEARERS.









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Missionary Herald

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